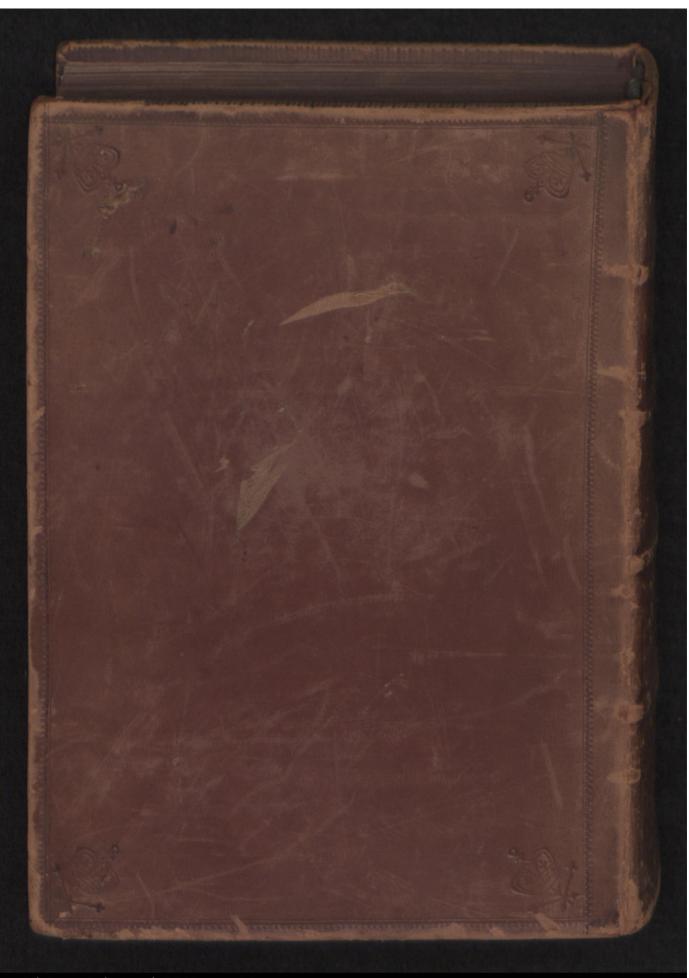


Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1





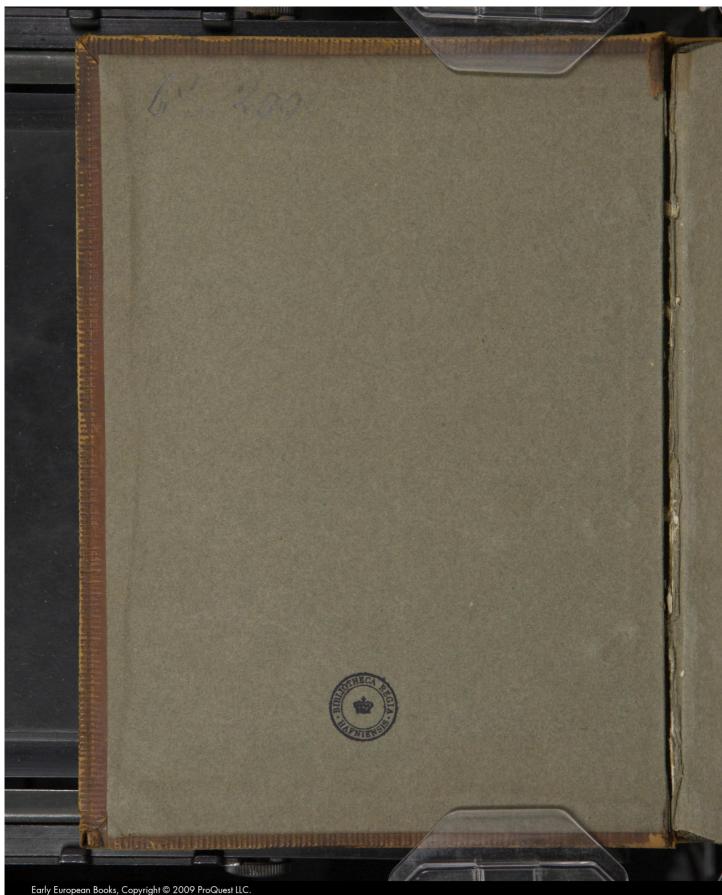
Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

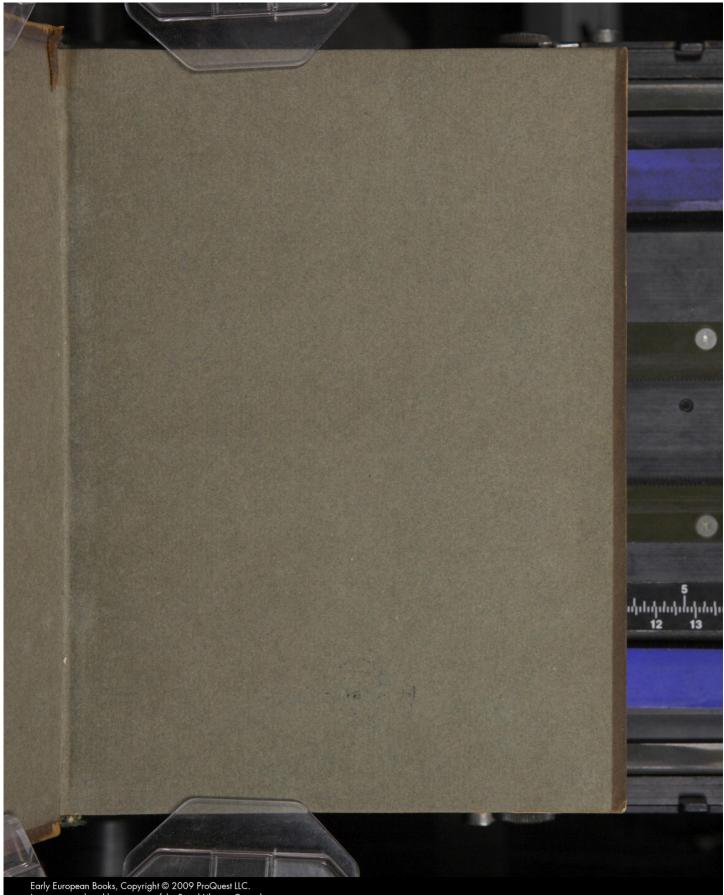


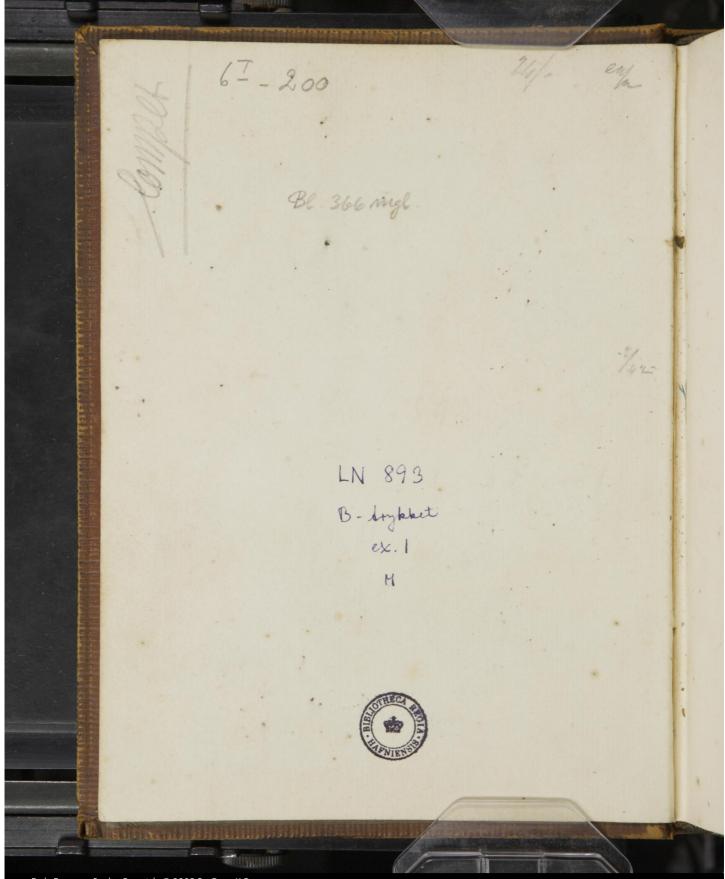
Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



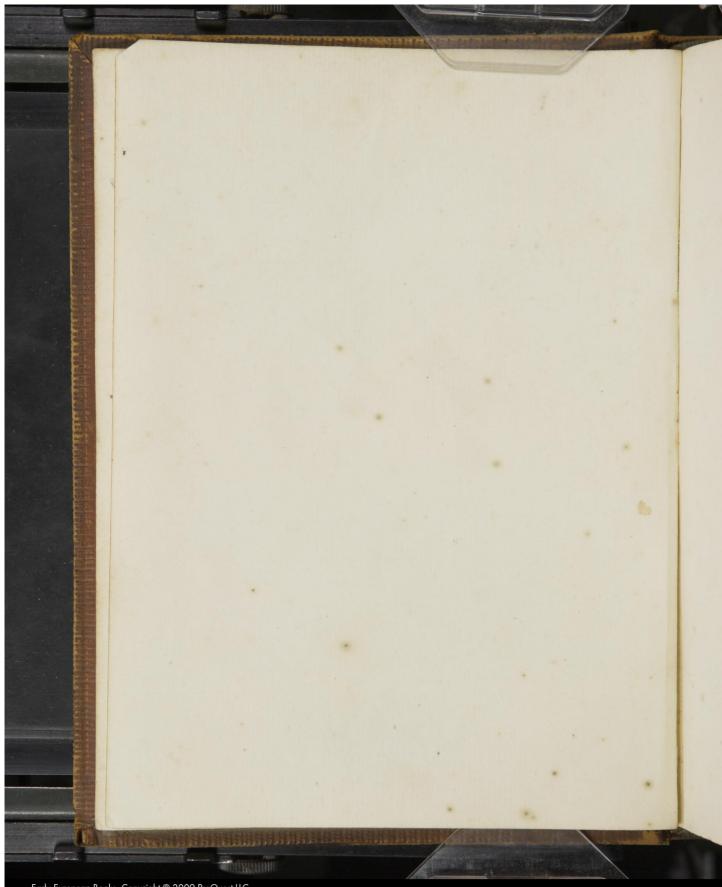




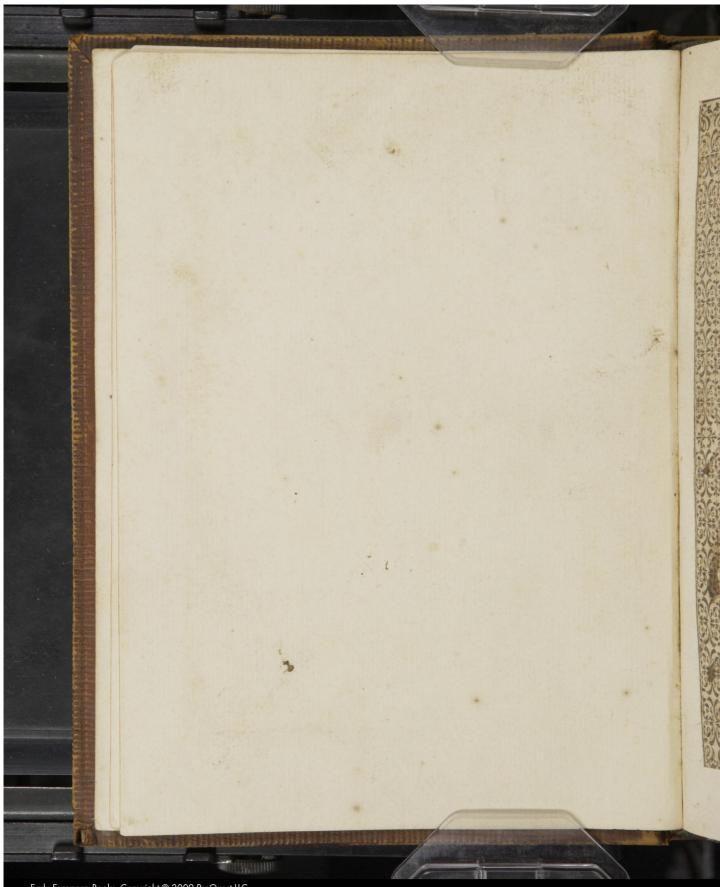




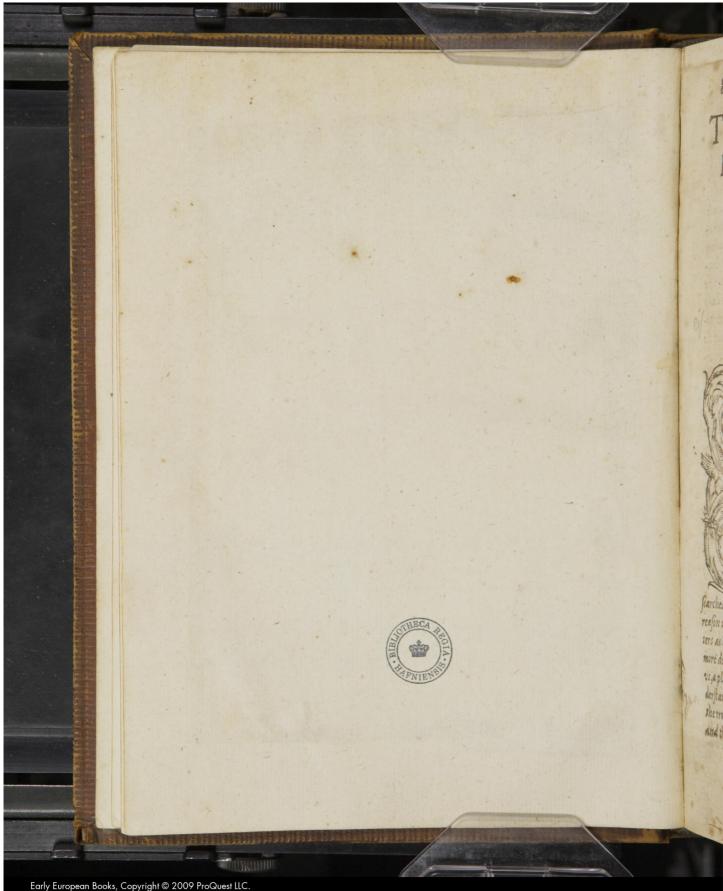


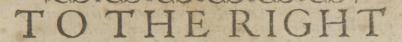






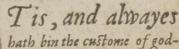
A Postill, or Exposition of the Gospels that are blually red in the chur-ches of God, vpon the Sindayes and Feast dayes of Baines. Written by Nicholas Heminge a Dane, a Preacher of the Gospell, in the Vniuerfitie of Hafnie. And translated into English by Arthur Golding. Before which Postill is sette a warning of the same Nocholas Heminge too the Ministers of odds woord, concerning the continual agreement of Chrysts Churche in the doctrine and true worthip-ping of God : least any being offended at the varietie of opinions and malitude of sectes, might either for-fake their professions or do their due to more flouthfully. Imprinted at London by Henry .փ.ն.փ.ն.փ.ն.փ.ն.կ.ն.վ..ն Bynneman, for Lucas Harrison Early European Books, Copyright © 2009 ProQuest LLC.





honorable St. Walter Myldmay Knight, Chaucelour of the

Queenes Maiesties Courte of Eschequer, or one of hir highnesse most honorable priuie Counsell, Arthur Golding wis
sheth helth & prosperitie, with
ful perfection of all Chrys
stian knowledge and
Godlinesse.



hath bin the custome of godly and well disposed Wryters, too imploy theyr time and trauaile too the maintenaunce of vertue and Godlinesse, and too the furtherance of suche as are willing for too learne. Whiche thing appeareth by the manyfolde woorkes of suche as in tymes paste, too theyr owne great paynes & our ease, have

փվականականականուն

searched out, not onely the groundes of those things that naturall reason is able too reache untoo, but also the misteries of suche matters as have neede of the light and secret woorking of a higher and more divine power, than reason is. Whereby they have lefte untoo us, a plaine and pleasaunt pathway, untoo all knowledge and understanding: and the neerer that every of them approcheth untoo the truthe, the greater commendation doothe hee describe too have and the greater prosit yeeldeth bee too his Reader. But neyther is ther

The Epistle.

May

CLAYE

tetht

fian

ly,pla

memb

Aregri

beteau

[ernet

too the

Whom

Huth h

glauno

the con

andvi

nellen

strong.

that ca

teme la

cling o

dooth

Thert

Stacio

gion, t

charge

ly core

bee a fu

WY ME

here a

tta m

Will to

United

Specia

there any certeintie in mortall mennes vocorkes; so long as they speake but of their owne: Neyther is there any assured truthe too bee founde, elsewhere than in the woord of GOD. Wherefore like as Gods woorde is the fountayne of truthe, the keye of knoweledge, and the lanterne of lyghte, or rather the very truthe, knoweledge, and light it selfe: So is cheefe (or rather only) account too be made of their authoritie and doctrine, whiche understanding the same arighte, doo sette it foorth purely and sincerely, eyther by preaching or wryting, too the behoofe and commoditie of others, For the scripture accounted him a lende fernaunt, that hidde his Talent in the grounde, and occupyed it not. And certeineit is, that hee hathe the true understanding and sense of the Scripture, whose interpresation beeing alwayes one without varyablenesse, agreeth with the groundes of our fayth, with the meaning of the holye Ghoste vitered in the whole bodye of the Byble, and with the vniforme indgemente and opinion of the Primatiue Churche. Of suche teachers bathe GOD at all times ray sed up some, and in these dayes bathe given many too his Churche: whiche labouring like good woorkemen in the Lordes Vineyarde, endeuer for too cutte up the Brambles and Bryers of Ignoraunce, Errour, Hypocrisie, and Superstition, nowelong time rooted in the hartes of Christians, and in steade of them too plant ageine true knoweledge, feare of GOD. holynesse, and religion, vntoo the aduauncement of Gods glory and enlarging of Chrysteskingdome, and too the utter overthrowe of Antichryste, and Sathans tyrannie. Suche a one is the author of this presente woorke, Nicholas Heminge a Mynister of Gods woorde in the Universitie of Hafnia in Denmarke, who wrate this Postill in Latine, for the helpe and further aunce of his fellowe Mynisters. Wherein hee opening the Gospelles after the maner of our Prophecyings, setteth foorth a Confirmation of the Articles of oure beleefe: and confuteth the cheefe errours, herefies, and abuses wherwith the Church is troubled. Ageine, he teacheth the ryght vse of Chrystes Gospell and Sacramentes, and sheweth the frute of the miracles and examples of Chryst, and of all holy men. Mors-

The Epistle.

Moreover he toucheth the dueties of all Estates, from the Magistrate, too the poore afflicted outcast among men, and declareth the right vse of things indifferent. Finally hee instructeth the minister, and comprehendeth the whole summe of Christianly fe and doctrine. And these things doth he, both breefly, playnly, distinctly and orderly, which are great helpes of remembraunce: And also aptly, fully, pithely and learnedly, which are great furtherances too instruction. As for the Doctrine that he teacheth, it is found and wholfome: in which respecte he deserueth credit and estimation. Besides this, he applyeth himselfe too the capacitie and edifying of the simple and weaker sorte, Whome he rather dieteth with sweete milke, than combereth with strong meates. And in this respect, he dooth (as it were) glaunce over certaine poyntes of deepe misterie, leaving them too the consideration of suche as are more profounde in knowledge and understanding, and growne too more perfection and ripenesse in Christ. Tet wanteth he not whereby the wyfer and Bronger fort also may bee furthered. For he hath divers worder that cary the effect of whole sentences: and sentences that conteine large matters. By bothe which, he oftentimes gineth incling of more too be gathered, than is openly expressed: and so dooth he bothe sharpen the witte, and open the understanding. Therfore at suche time as Lucas Harison and George Bishop Stacioners, men well mynded towards godlynesse and true Religion, taking uppon them too Imprint this woork at their proper charges, requested mee too put the same intoo English, I willingly agreed too their godly desire: bothe for that I hoped it might bee a furtherance and helpe too the simple and unlearned sorte of our ministers in England, (of whom would God the knowledge were as great as is their number): And also for that I thought it a meete occasion whereby I might testisie my duetyfull good will towardes youre honoure, for your great goodnesse extended untoo mee at the commendation of your deere freende and my speciall well willer Sir Thomas Smith. To whome I thinke my

ւփւնւփոնդինդինդինդին

e, ser ade

e 0.=

riporthe

athe

b the

otte-

doe-

hers

pathe

orke-

ramo

nd in

OD,

ana

we of

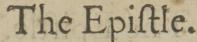
or of

jods

rate fel-

ma-

and the



felfe in many respects greatly beholding: and yet in no one respect more, than for procuring mee an entraunce intoo your honorable fauour. The continuance whereof (God willing)?

shall not cease too seeke by all wayes and meanes of
dutie: of which I beseeche you too accepte this
Booke ds a first hansel, and to suffer this
my trauell so necessarie of behooffull, too passe foorth under your
fauourable protectio, to the
prosit of our comon coutrey, and the glorie
of GOD.

WVritten at London, the xij of October.
ANNO. 2569.

whom that a them indge

allth

Aut

Chil

the Arthur Golding Translated like:

vite ovids Metamorphotes into old

ighish Verte with for that age, is

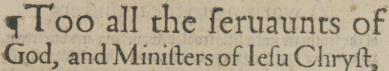
very commendable work and

executed. He likewite translate

essis commentaries 4to 1590. and

he excellent and pleasant work

if Julius Islands polyhistor 4to 1587.



his deere beloued brethren in Chryste, within the famous Realmes of Denmark and Norvey, Nicholas Heminge Pimilter of the Gospell in the unio

uersitue of H afme, wisheth grace, mercie and peace from God the Father, and from our Lorde Iesu Chryste.



T is very behoove-

ful (right dere beloved bees theen) to marke the contimuall consent of Cherics Catholike Churche, in the doctrine and true service of God: specially in this moste great varietie of opinions, which maketh many, (and those not of the world soet) to be troubled in they mindes, douting with what

փուփակակակական

company they may ioun themselves in selowship. How while some boast of one maister and some of another, glosying of his wisom and godlynesse, not without contempt of others, whom they outface with their losty lokes: it cometh to passe that according as they perceive any ma affectioned towards them to holde with them or ageing them, so they with blind indgement commend or discommende his doctrine and has ligion. Decrupping growe hartburnings, froward suspicions, hatred, fallings out, and desire of revenge: wherthrough all things are turned by sidedowne. And from hence (to passe over other things with silence) springeth a double pleasure. How both the chemics of the Cospell are boldned in they stubbornesse and bigodlinesse: and also the weaker and wis skilfuller sort, which early were more forward in impracing

A warning to the ministers of the truth, are not a litle trobled, wavering and uncertein, to whether part they were belt to topne themselves. Amog whom, not a few (as though nothing certein could be taught or determined of all the whole Religion) begin to dout, not thin only of althe partes of it, but also of all maner of Keligions. In this case it is our ductie (my dere brethren) to succor the when weake bothe with our Prayers and advertisements, that ranci they frumble not at this buge heape and dunghill of opinio inth ons, and fo fall headlong into certeine destruction. The best than remedie for this mischese, is to marke the continuals conaduul fent of the Catholine church, in Dodring and in the true ferand cr nice of God. For as there is but one God: so is there also but one everlatting, treofalt, and infallible truthe of God, one tauns true religion, one faith one rule wherby to live well, and tradit one Church of Charit, which only knoweth the true maner W how two serve God aright. Bethat is not a Citizen of this on hat Churche, is falue from grace and faluation, though he boatt both himselfe to have never to great maisters. Contrarywise he they o that in this Church worthspeth God in spirit and truths, is the heir of grace and faluation, though he had but a Cows tion of and fr herd to his maifter or teacher. For this matter hangeth not buon the worthinesse or unworthinesse of man, but uppor God: the mattership of Chaptes spirit, whose willis, that his pure of the j and bucogrupt word theald be sure rule of life & Caluation. lede. 1 In the which word and worthipping taught in the worde. then 1 there bath bin a most found and perfect consent of all the hos by Watriarkes before the flud and after the flud: of the 1020 Coot phets and Apost les: yea and of al gooly men. Whose bodrin (ayth sup manner of worthipping if wee holde aright, wee may nes a lawfully glozie in Chayle, that we are Citisens of the Churche of Jelu Chaylt, althoughe the whole world hated be, and abhorred is as Peretilies. I morne therefore (brethren) to fay somewhat concerning this contynuall acres ment, to the intent we may be affured in our selues, whis ther we be in that confent of the Catholike Church, or not. aaaad

of Gods worde.

beaggs of theye maysters (whom they call fathers) endeuer with swoed and fire tw stop the course of the doctrine of the Peophets apostles. In the handling of this matter, many things surely do meete, which all ame as it were at this one marke. For of necessitie it must come here in question, from whence true religion hathe his begynning, and what assurance is therof: how great both bin the consent of the church in the same doctrine through all ages: by subatisticists Sathan is want to assault the true religion: and finally what admissionesses the Godly ought to be against the treasons and crafts of Sathan: least (as our first parents vio) were suffer our schoes to be led with faire words, from the source fairs of salvation, to the Divels puddles, that is, to mens

traditions and wilworthippings.

in, ou th

not

ng.

the

that

June

best

cons

efer

o but

one

and

aner

fthis

boalt

vise he

uthe,

Com:

h not

ppora

pure

ition.

mide,

nc hos

10200

niribo

may

f the

ated

bach

aras

whi

noty

We thould not neede to thew from whence true religis on hath his beginning, but that the rage of men and fiends, bothe hath bin in olde time, and is at this day so greate, that they durst fet up newe religious, after the blynd imagination of their owne brayn, maynteyning them with fuszoo and fyze, and perfecuting that Keligion, whiche is onely of God: that they may fulfil the prophecie whiche was spokers of the servents seede that should byte the hele of the womas feede. But muche moze rightly than these, inoged that hear then man Socrates, who being demannded in Xenophon, which was the true religion: answered: It was that whiche God himselfe had appointed. Foz in as muche as the Lozd. fayth playnly by his Drophet, that he abhorreth the votrines and worthippings of men: Let vs be out of all voute, that the true and continuall abyding Religion, bath his best ginning from the enertalting God hunselfe. Apollo Pithius being asked of the Atheniens what religious they shoulds thefly folow, answered, those that their auncetoes had vied. When they objected ageyn, that the custome of their aunces tours had oftentimes bin chaunged : hee layor that the beilt a.b.

ւփւնւփւնւփւնւփւնւիւնւիւն։

A warning too the ministers wa was to be folowed. Hoz (as Hefiodus saveth) the auncient that cultome is ever belt: after the fame maner, our adverlaries toth in these dayes boalt of antiquitie, betterly suppressing the name of the author of true Religion, where as they oughte the fa rather to auniwere as socrates did, than as the wicked feend Chan vid. Hoz like as Sathan abused the authoritie of antiquitie, to th to fablish errors, so do thep. True it is in dede, of the auncis entell religion is belt: so as it have his beginning from God Ampl who is best, and not from the olde servent, who fro the first wave beginning brought into the worlde his Keligion, fighting sur fa full but against the religion of God. Wherefore there is a Carce distinction to be made betweene the two Antiquities. For nuch the one antiquitie is referred to God, and the other to Sas of Rich than. The first of these antiquities is the auncientest of all the fire antiquities, as which hath neither beginning, noz hall have ending. Dut of this most ancient antiquitie sprang the truth triarke of God, whereby is taught whiche is the true Religion, for maynt the confirmation whereof, God hath added wonderfull reboly ? cordes, which should bee as it were certerne everlasting mind and authorised seales of his heavenly truthe. The later ans the fon tiquitie is such a one as both had beginning and thall have but los ende, out of which issued all superstition, and vingodlynesse. the old Dither of these religions hath his furtherers, and as it were Enclo certeine Patriarks whome the men of late peres have tera ence to med fathers, of whome they glozie not a litle. The Papills G00,0 have alwayes in they, mouthe, the Fathers, the Fathers: byith And in all controverses concerning the bodrine and fers that it nice of DD, they flee to them as to they? last Ancho? formos holde. We also acknowledge the Fathers, howebeit talu farre after another manner than they do . For wa admittethole for Nathers, who having received they? Res ligionat Gods hande, have also delivered the same faythfully to posteritie, as are the Patriaks, holy Kings, 10202 phetes, Chapft hinselfe, and the Apostles. These onely do was reverence as fathers, and to vary from them in opinion and I wæ

of Gods worde.

ne

les

the

hte

eno itic,

may

God

first

otina

is a

f102

किन्द्र व

of all

haue

truth

m, for

ull res

alling

er ans

haue

neve.

were

ie tera

apills

hers:

d (era

10025

ebætt

4 ads

Hie

wth:

h go

HOLL

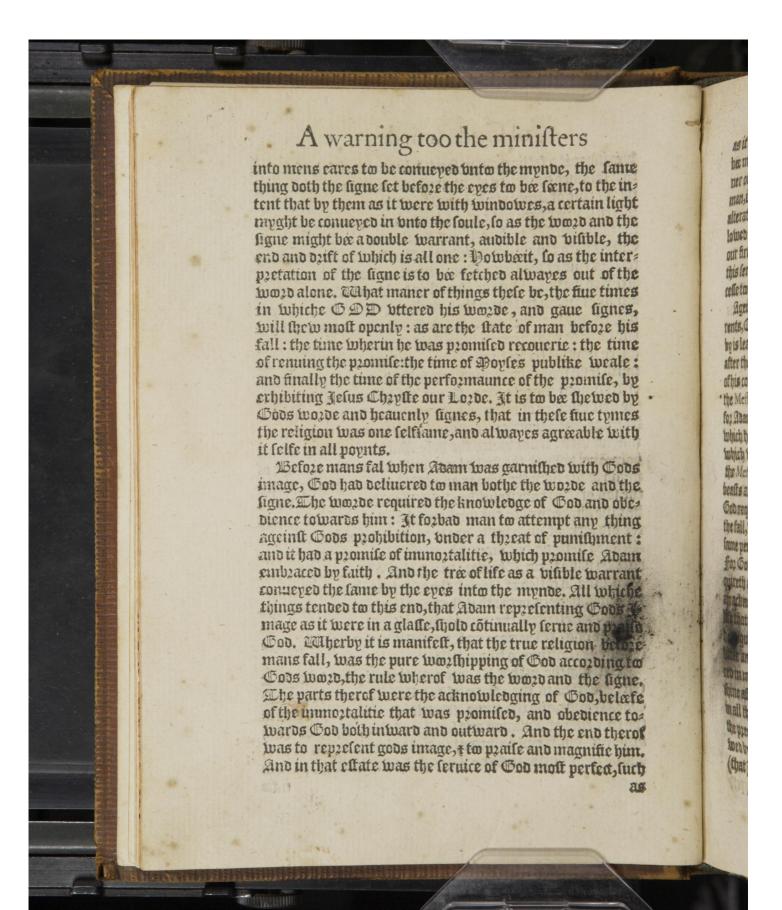
wa

we indge it a falling away from faluation. Of the fathers that folowed the times of the apostles, we denie according to the rule of Ambrose. The justly condemne at new things which Chayst hath not taught, bycause Chayst is the way to the faithfull. Therefore if we teache any other thing than Chapit hath taught, let be indge it detestable. And according to this rule of Paules: If any man teach any other gospel, accurred bee her. But the Papilles to bleare the eyes of the ampler fort, do tell them they must enquire of the auncient wayes, and that they must not passe the olde bounds whiche our fathers and anceters have Rablished: which thing if it be fcarce lawfull to do in the bouds and buttels of fields, howe much lesse that it be deemed tawful to be don in the bounds of Religion: Surely we passe not the boundes whiche God the first founder of religion hath pitched: which the holy Patriarkes and Apostles receiving by heavenly inspiration, magniteined: from which the holy Partyrs (among whom boly Abel holdeth the first place) with invincible courage of mynd draue back the Bores and Wolves: and finally which the son of Goo hath stablished with his owne precious blud: but we abyde within the constantly. As for & bounds which the old serpent with his bambe hath pitched, within which is enclosed nothing but mere danation, wee make no conscience to palle them. Therfore wee father & true religio opon. God, who is called of Daniell, the auncient of dayes. Wilher: by it wil appears, bothe that the same is the auncientest, and that it representeth the nature and disposition of the firste. founder of it. Wilherfoze as it is most treofast evermoze: fo it always continueth like it felfe.

But whiche is that Religion continually stedfaste in it felse? That is the effecte of it? Thicke are the partes? Gods worde, and the signe added to the worde appointeth the true rule of Religion and service of God, sor God hathalwayes bin wont to better his will tomen by his word, and by some outward signe. For loke what the word putteth.

into

փոնդոնդոնդոնդոնդոնդի



of Gods woorde.

as it that be after the refurrection, saving that as then it that become fuller, not in substance, but in vegrees. This manner of serving God in such soft as was enjoying to the first man, is required of be also after his fal. Petther is ther any alteration made in the maner of worthipping: but there so lowed an horrible mayine in all mankings after the fall of our first Parents, insomuche as no man is able to perform this service to the ful, no nor to begin it, unless be have ac-

celle to the tree of life, whiche is Jelus Chapit.

in the the

ter

fthe

mes

nes,

this

tune

tale:

e, by

ed by .

pines

with

Cods

id the

obca

thing

ient:

adam

læfe

eto

herof

hint, fuch

Ageine, after that mankinge was falne in our firthe Das rents, God eftione bttred his wil by word and figne: where by is learned with what feruice God would be worthipped after the fall. By the woode he rebuketh the transgression of his commaundement: by the worde her made promise of the Messias, who becomming man, should pay the raunsome for Adams giltinelle, and reltoze to man the image of Bod, which he had lost by sinning. And he added a sign to & wood which was as it were a certeine visible fermon concerning the Mellias. The figne was the killing and offering by of bealts and frutes of the earth. Werebpon it followeth, that God requireth the felfe same manner of worthinging after the fall, whiche was before the fall, although it have not the fame perfection, in his degrees, whiche it had befoze the fall. For God requireth here an acknowledging of him : he requireth an acknowledging of our owne finne: he requireth an acknowledging of Chapit, who is in fleade of the tree of that was in Paradife : he requireth favth in the Meffias : equireth obedience through faith, to the intent that by ittle and little Gods Image may becmoze and moze repays red in man by Thaylt, that is to say, that in the minde may thine affured knowledge of God: in the foule, holineffe: and in all the powers, obevience to be perfourmed according to the precisenesse of the worde. These things are breefly the wed by worde and signe in the beginning of Genesis. For (that I may vie Platoes words) the auncient fathers being

ւփւնւփւնւփւնւփւնւփւնւփւնւի

A warning to the Ministers

CCS.

and u

appe

with

teyne

the co

mento

service

ende, t

thu of

[mall

nico at

Candu

true C

and d

thense

had pu

riblect

agepni

religio

fromt

crifies

true }

of the

anoth

fayth

and

better than wee, and dwelling nerer unto ODD: wers better and moze substancially taught by shozte grounds and outwarde fignes, than we be taughte by long Sermons. For in olde tyme thys manner of teaching was common and familiar, as well buto Dinines as Philosophers, that what soener they havde bittered in thost groundes, the same thying they auduched with certeine outwarde signes. As some as man was falme, OD D bttered this grounde with his owne voyce. The womans feede thall breake the heade of the Berpent. The outwarde figne (whiche in a certeyns Image purported the same thing) was the offering of Sa cryfiles commaunded to the Fathers by &DD. There fore when Abell offered hys Sacryfiles, he hadde an eye als wayes to the firste grounde that had bin oftered, and in of fering, he thoughte of these things. Firste by beholding the deathe of the Sacrifile, hie was putte in mynde of the death whereinto all mankinde was falne throughe sinne: Whereby no doubte but his minde was moved to ryahte areat grafe. Ageine, by loking bypon the bloud of the Sa. cryfile, he was put in remembraunce of the promise concernong the Mellias, by whole merite and intercession be affured himselfe, that Gods weath was pacifyed according unto the promitte: whereby there arew bothe comforte in his harte and also Farth, by whiche her was accepted into Gods fauor through Jelus Chapfte. Being instiffed by this Farth onely, he minded true holinesse according to Gods word prayling and magnifying God for his ryghtuousnesse and mercy. And so Abell, having after a fort revayred Gods Image in himselfe, performed true service buto God: which feruice he afterwards confirmed with his death. For when his beether Cain being an Divocrite went about to with drawe him from acknowledging the promifed feed, and from the true feruice of DDD, he chose to die rather than to confent but his brothers wicked purpole giving vs to bnderstande by thys his stedfastnesse, that he onely work hippeth

of Gods woorde.

and

ms.

non

that

ame

Re

with

eade

tepns

fau

herea

peals

in of

oldina

of the

finne:

ryatite

he bas

Te conte

on her

o2ding

orte in

ed into

by this

GODS .

ulnelle

Gods

which

when

with

ans

than

usto

ppeth

thippeth God aright, which preferreth his obsdience towardes God and the profession of Chapste, before all thing ges in the worlde, yea and before lyfe it felfe, than whiche nothing is wonte to be derer buto man. By this worde and sions belivered to our first parents, after their fall, it appeareth, that the Religion after the fall, was all one with that whiche was before the fall. And although certerne outwarde circumstaunces were added in respecte of the corruption of Pature, and the promise of the repayres ment of it ageine: Det the substaunce or grounde of Gods feruice continued all one, and tended to the felfe same ende, thoughe muche more imperfeative. This pure wore thip of GDD enoured in the Churche (whiche was very small) untill the floud, that is to wit, a thousande fire hunnzed and fire and fiftie yeres. For Cains offpring buders Randing the promise after a flethly manner, perfecuted the true Church: vourped to themselves the title of the Church: and chaunged the true worthipping of DD D into Beathenith Dipocrifie and Superitition. Pozeouer, after God had punished this Dipocrific and superstition and other hoze rible crymes, with the floud, he delivered the true Religion ageyne by wood and outwarde signe but o poe; not a new religion, but even the very felfelame that he had appoynted from the beginning. Howebeit, when Japhet by Hypo. crific and Superstition, and Cayn by crueltie had put this true Religion to flyght: It remayned onely in the house of the Patriarke Sem. Fozhe understanding the promists and the figne thereof aright, worthipped ODD through farth, and obeyed him after the fame manner that Abell and Poe did. And although that Poe and Sem hilde still the same worde and outwarde signe that was delivered twour firste fathers: Pet notwithstanding, by reason of a neive occasion there was added another newe signe. Fox when God bestroyed the wicked world by the flud, for their guilled at a seatte for ferment's bran, "County felte found thing

. փ. ն. փ. ն. փ. ն. փ. ն. փ. ն. ի. ն. ի

A warning to the Ministers

falling from the true and pure worthipping of God: he promised Poe and his ofspring, that he would no more destroy the world by water: Unto this promise he added token namely the Raynbow, which was a certaine remembrance of the promise. Therfore God printed a marke of his word in the Raynbow whiche is wont to appear in the cloudes, to the intent he might (as it were with a seale) warrante that promise of his to be ratified: whereby he gave assurance not onely that he would be the God of Poe and his posteritie, who had put them sclues in his tuition, and service: but also that he would never destroy the world any more with water. Poe and Sem therefore beholding this signe, sid after the example of holy Abell, persourme true and spirituall service but Odd.

acct

we

me

fayti

color

SHO

byth

hæ w

file b

in his

than t

preta

bill

ושם ביו

thatt

vaire

fied t

of Or

hart

of G

fitly

ofin

neti

rem

fail

Row foloweth Abzahams age but the time of Porfes. in which age the same religion is betaken to the Watriarks. bothe by Bods owne boyce, and by a newe figne. Hoz in as muche as the wifedome that had bin in the forefathers was now becreafed : as there was neede of moze enident word: so was there need also of a moze apparant token. Therefore was this worde ottered onto Abraham: In thy feede thall all kinreds of the earth be bliffed. And the fign or token that was added, was the circumcilion of the member of generas tion in the male childe. Then like as by the wood he taught and required the true worthipping : so did he lykewise by the figne, whiche was the feale of the voctrine and religion. For when he fayth, shal bee bleffed in thy feede, he conneieth therein than things most enidently. Whereof the first is a reherfall of the accusation of all mankinde so, sinne, and falling away from GDD. Foz in that he promifeth billfing, he giveth to buderstand that all men sticke in curse. which curse soked into al mankinde with fin. The second is areherfal of the promis of the feed and of his benefits, which was spoken to Adam in this forme of words : the womans lieve that breake the ferpents head. Which felfe fame thing

of Gods woorde.

P205

atrep

oken

lance

word

oudes.

rrante

arance

ofteri

ce: but

te with

bio af

trituall

Hopses,

triarks,

or in as

ers was

word:

erefore

de shall

ten that

renera:

taught

gd slig

eligion,

meteth

first is

ne, and

b blica

urde,

and is

phich

mans

is exureffed here by a more pithic termie of bliffing. Hor by the terme of bliffing is ment Gods favour attonement, for givenelle of linnes, and rightuousnelle for Chaptes sake, according as Paule the interpreter of Poyles ervoundeth it. The third thing is a bewraving of our weaknesse, that we can not attayne bliffing by our owne power: but that we mult obterne it by farth in the promofed fede. Do this farth of his, Abzaham added obedience in his whole lyfe, accozding to the commaundement: Walke thou before me, and be perfect: which obedience the holy Patriarke thewed by the offering by of his owne sonne. For herby it appeareth howe muche he regarded his obedience towardes Goo, that bie moulde rather at Gods commaundement offer in facri-Ase his onely begotten sonne Isaac, whom he had begotten in his olde age, and to whom to royal promites were made: than to frey backe from his obedience towards God. Powe must the signe that is added to the word, borow his intervetation of the word. For the figne is nothing else but the visible word. This signe therfore setteth three things before our eves: Pamely that our flefuly birth is corrupted: agein that there is a feede promised, whereby nature shall be revaired : and also that by the circumcision of the field is signified the circumcifion of the part, whereby is cut of ignozance of God, the filthinesse of affections, and the stubbomesse of hart: that a man may be borne a newe, bearing the image of God in true holynesse and rightuousnesse. Beholde, howe fitly these things matche with the former things. The form of words is altered : but the miening abideth ftill. This varietie of the lumade and ligne, serueth mans weakness, and remedieth our ignozance: but it appoynteth not any newe fallion of feruing God as the fleshly feede of Abzaham hath furmifed. For like as Cains brode embrating hipocrifie, and rejecting the pure binder fanding of the word and figne, pero fecuted Abel a the folowers of his faith: So the Imaelites Ricking in the letter of the circumcision, and neglecting the b.f.

ւփոնականականականականի

A warning to the Ministers spirituall meening of it, persecuted the true thildzen of A braham: whereby it came to passe, that the true worships ping remayneth with very fewe. For whyle the Fathers for tourned in Egipte, onely the house of Joseph did after the acco death of the Patriark Jacob, holde Will the true Religion, fro whiche being after the veceale of Joseph, little better than 115 quite quenched, then was Moyles borne: In the fourth: mag fcoath were of whose age, being the three hundred and for bett tith yeare after the promise was made unto Abraham, God him renued ageque the worde of promise, adding therbuto mas my fignes: and to the intent the true Religion myghte bee preferued, he fet by a kingdom and a prefthod. And although mos he betwee the same word of the same sign to Dovses, which mp.3 be had betaken afore to the Patriarks: pet notwithstanding he addeth longer fermons & mo fignes besides, according as which the state of that age required. All which things did levell at one marke, and delivered but men one felfe fame maner of Cour spiritual worthipping God. For in the wildernesse to vasse the i ouer the burning buthe, and the pillers of fire & cloude) the nuffica Manna, the Rock, the brasen servent were set forth as sige mmi nes of facraments of & doctrin & wollhipping of God: which the gr thee things lignified Chevit & was promifed logago. For & andr Danna, according to vinterpretatio of Daul, fignified v fpie fies ! ritual fode wherby men being made new by Chapft are fed had in Chapits kingdom. The Rock betokened & spiritual daink ofth wher with the beleners ar refreshed. The servent being hans gure ged by, did fozelhadowe Chapite, that thould be hanged by mal opon the alter of the croffe for the finnes of the world: accord plai ding as Charlt himself interpreteth this ligne. The loking buon & brafen ferpent was a figure of faith, wherby me bes ina instiffed & quickned, do walk befoze God, and fæke after fes rightuousnesse. But after that the people was brought into the lande of promise, which was a figure of the heavenly dwelling place: there were yet mo fignes, as it were bis fible fermons delivered to them; of which A will touche a fewe.

of Gods woorde.

fewe, for my purposed bræsnesse wil not suster mæ for tw go through with them all. All their whole common weale betos bened the Churche: the Præsthwd & Princehod did sugare Chryst: who with his Præsthwd pacified his sathers wrath according to the firste promise, and with his soveraintie delessed the Deuilles kingdome, sinne and death: and with his Præsthwd and soveraintie two others, repayreth Gods de mage in man, according but which, man was created: that being so garnished agein with Gods Image, his might serve

him in true obedience, and fet forth his pravles.

05

ge

III,

lan

th;

foza

Bod

mas

bæ

ough

thich

ding

ig as

ner of

palle

e) the

s lige

ohich

For p

b spia

re fed

dink

hans

ed bp

100024

king

ébea

efter

1112

ieno

e bis

he a

we,

Dany ceremonies were added, of which the aboutly mear ning openeth the first promise, and setteth out the spirituals worthipping of God. Howbait foral muche as they be mas ny, I wil picke out a few of them (and those of the notablest) whiche I wil expounde in few wordes. The furniture of the Decite, the perely oblation of the hyghe Decit, the Arke of Covenant, the Waschall Lambe, the swinkling of the bloud, the walkings, and the dayly offerings, hadde a fingular fige nification of spiritual things, all whiche do sweetely put bs in minde of the conditions of our mediatour, and the duetic of the gooly. The highe Presite ware a place on his foreheade, and cleane garments. The plate of Golde betokened Chaps fes Coohead, and his cleane garmente betokened his mans hob, howbeit pure and cleane from all finne. The going in of the Walt once enery pure, into the holy place, was a fig aure of Charlt the high pacelt, who with one oblation thould make perfect all that were to be fandified. This is the wed plainly in the 38. of Cro. where the Lozd fayth, that the Lozd may be wel pleased with him. Ageine, the Dzeites rayment hetokeneth holinelle, wher with the Lozd wil have his Wzees Hes to be garnished, according as Daulo the interpreter of Morfes ervoundeth when he faveth: Let thy Deaftes be clothed with Rightuousnesse, and let thy spaintes leave for tore. The Arke of covenaunte betokeneth Gods people with whom the Lozd hathe made a covenannt by expresse words. b.u.

ւփւնւփւնւփւնւփւնւիւնւվոնո

A warning to the Ministers

atokt

where

Dead W

Hebru

fame p

forth

111g, 11

allinia

uers art reprefer

do wes o

promile

Cenoch.

fernice 1

flaunce

fame. 10

Ambet

bid ma

themol

the lette

remoni

molte

3 for th

anone

uncense

beth th

blies a

nmal

thath

Guito

CHUT

tacu

the

laps

STIG

In this Arke were the tables of the lawe, which were cone red in the Arke with plate of Bolde. Whereby was none of ther thing lignifyed, than is conterned in the first epomyle. The womans feede thall treade downe the Serpentes head, fauring that the outwarde figne expresses the thring more pleasauntly. For the Table of the ten commaundements is covered in the Ark with a plate of Golde, which is called the propiciatorie. That is to lave, Chapite, who is the propitias tion for our sinnes, both in his church hide the sinnes of men, ageinst the weath and hoerible judgement of BDD. I peap you what is this elfe, than that the womans feet thall treat downe the Serpentes head: Thus doth Waule the interpres ter of Moyles, erpound this figure in the third but the Ro. maynes: We are tultifyed freely by his grace throughe res demption that is in Chayle Jelu, whom God hath let forth to be a propitiation thorough Faith in his bloud. For as the high Peaste of the Hebrues was wont every yeare once to embzew the propiciatorie with bloud, when he entred into the holy of all holyes. So our high Dzeit Jelus Chapft offer red himselfe once up to his father for the sins of the world, and found everlatting redemption. The paschall Lambe had allo a fecrete meaning, wherein the first promise was peine ted oute as it were in lively coloures: The figure whereof. Paule openeth, when he fayeth: And Chapft was offred by oure Passeouer. And whereas this Lambe was taken out of the flocke, it fignified that Theple toke our fleshe bovon him and bare the infirmities of our fleth, and that he was temps ted as weare in all respects, sinne excepted, to the intent he might make be also bequenly that are earthly, and spirituall. which are carnall. And wheras it is sayd of the Lambe: And all the multitude of the Children of Afraell, Mall offer hour by: it is ment that Chapte dred not for one or two, but for the whole Churche, that is to laye, for the whole corporation on of those that are registred in the boke of life. The sprinke ling of the bloud hathe a manyfelt fignification. For it was atoken

of Gods woorde.

se.

ID,

310

sis

the

itiae

ten,

328p

read

10220

Has

e res

meth

sthe

ace to

dinto

offen

orlo,

e had

peins

reof,

עט ספ

ut of

bun

nt has

tuall

and

myn

foz

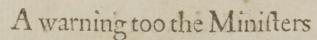
atte

DAS

en

a token of Chapites bloud thed bypon the alter of the Croffe, wher with our consciences being spzinkled, are clensed from bead works, according as the author of the Epille unto the Hebrues erpoundeth this figure after a godly maner. To the same purpose perteine their washings and dayly offerings. For thefe things in generall, did betoken as well that clens zing, wher with Chaplt walheth and purgeth be cleane from all iniquitie, as also the true holinesse, wherewith the belies uers are garnished: so as from henceforth they may begin to represente Gods Jinage to his glozic and praise. These spas dowes of the Lawe were couert interpretations of the firste promise: whiche who so vincerstoo with Adam, Abel, Seth, Enoch, Poe, Abzaham.sc. Those volved true and ghostely feruice butw BDD, not bulike (as in the respecte of the sub. traunce of the service) but altogither like and the very selfe. same. But what is done here ? Like as Caines bood under-Nove the promise carnally, and of the figue that was added, did make a feruice og worthipping by it felfe : Quen fo hære the motte part of the Jewes, leaving the spirite, gazed uppon the letter, and determined Gods feruice in these outward ces remonies without fayth: whiche errour the Lozd reproueth moste Charply in the Dophete, where he fayth: What passe I for the multitude of your Sacrifices (fayth the Lord?) And anone after : Difer me no moze Sacryfiles in bayne , your incente is abhomination buto me, And freight after, he adbeth the cause of this matter, when he sayeth: Pour affems blies are wicked, my foule hateth your newe Dones and for lemn feaths. By these words BDD both be to understand that he hath not so orderned Ceremonies, as though he required them as a ghostly worthip, but that the people spould enure themselves in them but a good ynesse, and frengthen their fauth by them, and kape themselves more and more in the pure worthipping of God. Howbeit, according to mans Inperditious nature, the molie parte are led away by bipos critic from the true ble of Ceremonies, and have grounded the b.iy.

ւփոնականականականականականակ



the whole weight of their faluation upon the observation of them. Those errour when the Prophets that were sent of reprove, they were drawen to punishement as blasphemous

Cha

and

it: S

ofthe

throu

chivil

tradut

true :

frand

that bl

and re

and C

of Go

and to

Stand,

the far

of Aba

ruhet

Bilods

more

her ha

Charl

Chr

mari

that a

thou

folke ageinst Goos lawe.

Whiche lyucd in Poyles common weale, agreed fully bothe in Doctrine and Relygion, with the holy Fathers before the flud and after the flud, but the calling of Poyles, and from Poyles even but Theyste. For what is required here but acknowledgement of sinne, beliefe in Cheyste, invocation, holineste, obedience, and other vertues, whiche are required as partes, to the reparation of Bods Image in vs. Pow remayneth the last age, wherein the eternall words according to the prophesies, toke upport him the womans siede, that is to say, mannes nature, that his might tread down the serpentes heade, that is to say (as John expoundeth it) that his

might bestrop the workes of the Deuill.

This Chapite being interpreter and fulfiller of Boyles & the Prophetes, did by worde and outward fignes raife by as geine the same service of @D D well neere falne to the ground : commaunding repentance and forgive welle of finnes to be preached: garniffing the that believe in him with his owne rightuousnesse: enduing them with his holy spirit: Mirring by in them nowe motions agreeable but the Laws and will of DD D: and to be thorte, repaying Bods 30 mage, according to whiche, the firste man was created, bide bing bs let our light thine so before men, that our father map be glozifped in Beauen. This felfe same seruice comendeth hæ to his Disciples, whiche they bothe taught by wozde and expressed in their life. Potivithstanding, to the intente the Churche might keepe this service continually, he delinered them his affured word, a put as it were two outward feales to the word, namely Baptim, and the Lordes Supper. The word interpreteth the first promise more clorly. The faceas ments are as it were certeine vinble fermons, which proffer

of Gods woorde.

ion of

nt did

mous

ionneg

pbothe

oac the

id from

eere but

cation.

equired

low res

coeding

de, that

the fer

that he

Poples &

se by as

to the

of line

m with

o (pirit:

elawe

Boos 30

ed, bide

er may

endeth

deand

tethe

nered

eales

The

acras

offer

the

the same thing to the senses, which the word teacheth But what is done in this case: Like as in close time Cains bewee. Chams brode, and the falle Mraclites corrupted the worde. and by their flethly folithness patched mens becames book it: So the hipocrites fleting from the word in this la Cage of the world, have defiled the feruice of BDD fo long toil through the outrage of heretikes and the treamine of Antichaple, the facramentes were partely distanced withmens traditions, and partly mangled, and the bodrine with the true Religion welnere agevne onerwhelmed. Potwithstanding, about a fortie pieres ago, God ravied by a prophet that blided Luther, who brought agein the auncient podrine and religion, which both our first fathers resevued of God. and Chapit delinered to his disciples. And that this fernice of God whiche our Church holdeth at this days, is the true and continual feruice of BDD, he wall most clerely buders stand, which trieth it by the rule of the Patriarks and of the Apostolike Church. But what hapneth onto bee Thereby the same that happed to our first fathers, to the folowers of Abzaham, and to the Apostolike Churche. For the dinelli rucheth in with all his force, to dectroy the Golvell, and to abolish the true service of ODD. And this doth he the more outragiously in these our daves, bycause he knows he hath but a small tyme to execute his crueltie agepuis Charites Churche. Dow what deinhtes, this adversary of Chaptes bleif to toppe out the fincere boarine and true worthipping of & D D: the matter it felfe at this daye o venly declareth. For firste he hath set up a kingdome, and that a right large one, namely of the Turks, which openly blasphemeth the name of Chapit. Ageine he hath planted as nother kingowne, whiche mencall the Popedonie: whiche though it professe notifielse ovenly to be against Chaple, both neverthelede with firmular wolvnesse and traft, step into Charles kingdommarring the doctrine, dealing the las crate 313(1)

փոնգականանանական

A warning to the Ministers

ny wi

istob

multe

backet

10 10 pt

selues

Let be

Let bs

bsnot

whyche

notone

in this

bauean

reward

be mai

Credfall

trefari

into to

to all.

of Ber

mann

peke:

craments: and finally overtheowing the true fervice of god. For the Pope having gotten the primacte onder colour of the ministerie, hath brought all kinde of superstition and Ivolatric into the worlde, so that since man was created, there was never yet a moze vyolent and intollerable tyranny herd of, neyther was there ever any kinde of Jools service, whereby was wrought more spytefull derogation to Gods maiestie, or wherewith Chrystian mennes myndes have bin more monttroutly bewitched. And now that Sathan percepueth his flerghtes to be founde out in this behalfe, he taketh no truce, but calles twgither the mapsters of mischefe, suche as are the Lybertines. Anas baptistes, Geruetians, Antynomians, and other: who with their foule snoutes endeuer to vierave accorne the purged dearine and Sacramentes. And when he fæs he can not by these his practices hinder the course of the Golvell and the pure worthipping of BDD, he goes to it as nother wave, dealving afunder by inwarde debates, and fetting fogither by the eares among themselves lyke e nomics, those whome he percepted to monde earnestly aboug others, the restozement of the Churche, and of true Religion: Terely least by toyning in endeuer and couns fell togither, they thoulde with one minde goe throughs with this fo ercellent a worke. Belides this, from tyme to fine he chafeth some out of Thankes campe, who become ming forfakers of their order, ow erceding great harme to the Churche: among whom there are that invent new dee unles whereby to bying the pure doctrine in hatred with the weake and buskilfull. For they gather togither the contrarpeties in the layings of those, whose travell GDD hath beed to the clenzing of his Churche in this laste olde ane of the worlde: when as not with standing, they are not able to theme any true contrarictie in no part of the found dation of the doctrine and worldipping of God, howfoever these

of Gods woorde.

god.

and

ated.

e tos

Joole

rogas

ennes

now

outin

er the

Anas

who

ne the

fees be

ne Gols

toitas

es, and

loke es

arneffly

of true

o count

haoughe

ome to

become

eme to

ew dea

b with

er the

3DD

eoloe

re not

found

ocuer these

these Protheuses transforme themselves into a thousands hapes. By these practices of Sathan wee seit brought to palle, that the wilful forte are made more fronte in their fuperstitio; and the weaker and busselier fort do for the most part give over, to the great greef of all the godly: and buleffe Chapit make balt of his coming, it is to be feared leaft mas ny wil bee waapped ageine in their foamer barkneffe. What is to be done in this case my beetheen I beseiche vou? THE muste beware of Sathans wyles: We muste have an eye backe to the examples of our aunceters, Abel, Abzaham, the Prophets, Chryst, and his Apostles. Let us accompany our felues with them in doarine, worthipping, and Invocation. Let us not be disqueted at the multitude of our enimies. Let be not be moued at the number of the runnagates. Let bs not be dismayed in harte at the persecution and miseries, whyche the godly are favne to suffer in this worlde. Let us not onely have an eye to the lowlynesse of the church, which in this world lyeth byon the ground despised: but also let vs baue an eye to Chaylt tryumphing, who wil in time to come reward those with the glozy of bliffed immortalitie, whome be maketh like but bym felfe in thys life, fo they continue Redfall to the ende. Let be beare in minde this most weight tie faving of Chapftes: Watche and pap, that ye enter not into temptation. That whiche I fay to you (fayth he) I fay to all. The world tempteth: the deshe proudeth: the armies of Beretikes trouble : the Aumblingblockes of Dearine and manners offence: the fonde quarellings of proude persones bere : ageinst all these things the surest remedie is to call uppon DD. Fozit is not for nought, that Salomon fage eth: The name of the Lozde is a mofte Grong Towge: the realtuous man chall de buto it, and bec faued. In oure cale ling uppon God, let be have an eye to the Popopheticall and Apoliolike churche, and let be arme our mindes ageinst the Tooll gabeings of Mahomer and the Papilles, and ageynte the wanglyngs of the Beretikes. Lette vs oftentunes bethinke

ւփոնականականականականականակ

A warning to the Ministers. thinke be, bypon how fure and bumouable foundations the Ter a continuall boaring of the Churche, and the Centaite religion chui of the Catholike Churche is grounded. Lette be bethurke vs rite of the heavenly Revelations, wherby ODD himselfe reveperne ted his will but men, when he frake to the holy Patriars quin kes and Prophets: whiche wil of his, he hath confirmed by trine, many wonderful miracles, bothe in the olde and new telfas andqu ment. Let us beholve the most elwest consent of Poyles, the the Ca Drophets, Chapit, and the Apostles in doctrine and religion. in (we Let us be firred by to the acknowledging of DDD, by the may th example of many Parties, who (with Abell the firste Par-Coos tir) confirmed the beauenly doctrine with their owne bloud. 1020,8 Let be absterne from fonde disputong, by whiche the bonde beeing of peace (whiche is charitie) is broken: and let bs rather ap peaceal plye oure felues to godly life, than to futtle and unprofita this rea ble disputations, by meanes of whiche, what enill hathe rys to grau fen in the Churche, it groweth me ryght fore at the harte to true oo thynke. Foz although in these realmes (DDD bathanked) by teac there bie a very great calme and a gooly agrament in alour that at t churches: pet not with franding godline ffe wold we thould be Lordin fory for the mileries of those, whiche at this day are afflicted through the unsesonable Arise of certein persons, wher with med int tte, by f h mindes of many princes & divers others are wouded. How 1200 beit fith we are not able to remedy these enils, let us flee to him, who alonly is able to do al things. Deay per therfore to mune of the whole church of Chryst, buto heternal Goothe father of erpolit our Lord Jelu Chapft, of he wil gather to hunfelf a church ir pares this world, that he wil in & same church mainteine & pure days (nelle of doarin, the true worthipping of him: lo as wer may 3 min warthip him aright, & for evermore magnific & praile him. think Way him to governe to his spirit our most make soverains Thef Lozd king frederike the ferod of h name, who as he bath fuc-Meate ceded his most holy father in & kingdom: fo also is he b very earns right beir of his fathers pertues: a is not only a prince of bear rest reth special love to instice & equitie; but also a finguler fauolos fort

of Gods woorde.

tions the religion

thinke vs

elferenes

Patriars

attemed by

new testas

Doyles, the

id religion.

DD, by the

arte War:

wine bloud.

be the bonde

os rather an

o buprofita

uillhathe rys

theharteto

bathanhed)

tent in al out

ve Chould bes

are afflicted

s. wher with

súded. How

let be flee to

e therfore w

the father of

fa church un

ine p pure

as war may

neaile hint,

fouerains

e hath lucs

hee b bery

nce is bear

uler fauos

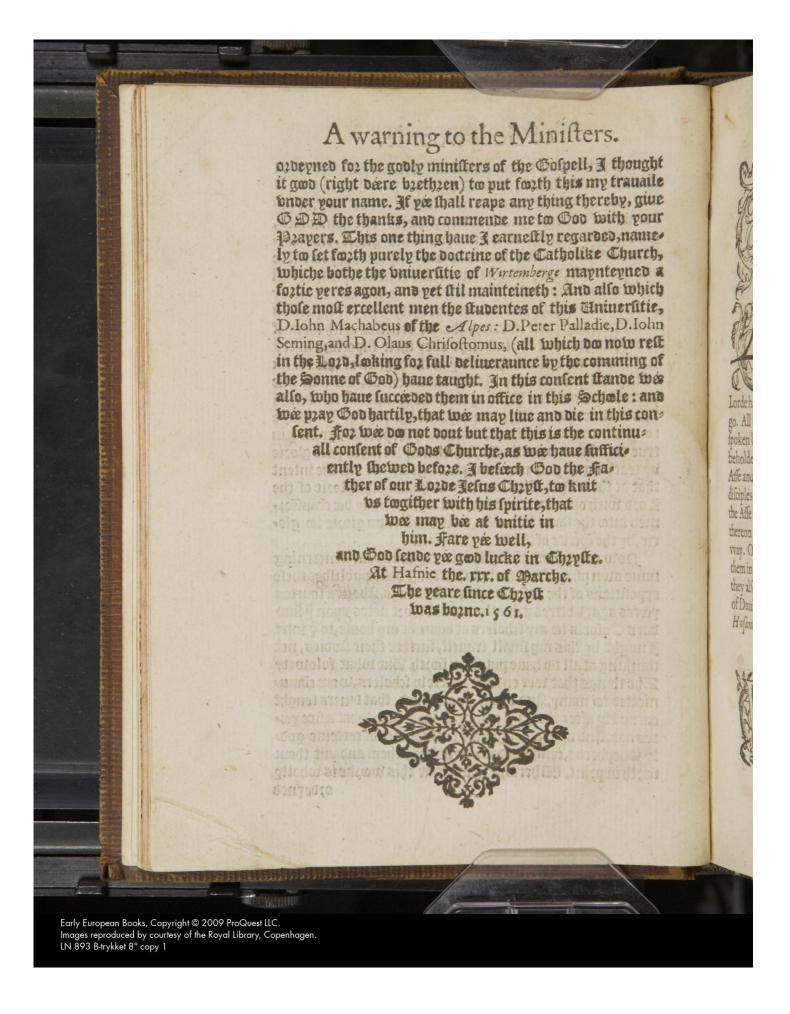
ref

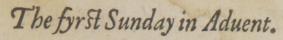
Ter and patrone, oz rather a most faithfull foster father of the churches & schooles. Deap to Thevit that he wil with his spis rite rule the counsellers and nobilitie of the realm, the ao. uerners of churches, civill offices, scholes, and housholdes, gluing them courage to maintenne Gods alogie, true poce trine, and honell discipline, so as wee may leade a peaceable and quiet lyfe, with all good presseand honestie. Pray for all the flates of this realm, & all may buit them selves togither in Iwate concord, to one relave an other, to as the superiors may think that their inferiors that be coheires with them of Goos kingdom : a the inferiors ober their Superiors in the Lozd, as Paul willeth them: lo bal the degrees of this realin being fetled in a moste sweete tunablenesse, wer may him peaceably & quietly. Paay ageinst the enimies of the king & this realme. Adap Chailt to revesse the rane of Sathan, & to graunt but his church teachers a theoherds aurwing in true vourine and godlinelle, which may let forth gods alorie by teaching aright, a by crample of gooly life: to the intent that at the tength all of vs fully beholding the glozie of the Lord with open face, as it were in a glade, may be transformed into the same likenesse, as it were from glozie to glos rie, by the spirite of the Lozd. So boit.

Pow remagneth that Jihoulo say somiwhat concerning mine own purpose, namely wherfore I have published these expositions of the gospels woon & Sundays. About a sourten years ago, I vitred privatly certain short notes woon & sundays Gospels to my scholers at home at my house, to & inter I might by this my small travell, further their studies, not thinking at all to have put them south. But what followed: The things that were noted to a sew scholers, were comunicated to many. And when I percequed, that divers sought carnelly after them: I enlarged them somiwhat a size yeares ago. And note at length the entreatance of certaine gode by Shepherds, compelled me to publish them and put them south in print. Therfore saing that this worke is wholly

panyabça

փուրուրականություն





TThe Gospell. Wath.rri.



I thought

ry travaile

reby, aine

with pour

eamen, bab?

at Church.

enterned a

also which

Aninerlitie.

adie, D. John

do now rest

comming of

nt Chande was

achole: and

e in this con

e continus

ne inflict

he fai

nut

WHEN drevve nigh vntoo Ierusalem, and vvere come vntoo Bethphage vntoo mount Oliuete, then sent IESVS tvvoo of his disciples, saying vntoo them: Go intoo the tovvne that lieth ouer againste you, and anon yee shall finde an Asse bound, and hir colte with hir, loofe them and bring them vntoo And if any man fave mee. avvght vntoo you, fay yee the

Lorde hath neede of them, and straight vvay hee vvill let them go. All this was doone, that it might bee fulfilled which was spoken by the Prophet, saying: Tell yee the daughter of Sion: beholde thy King commeth vntoo thee meeke, fitting vpon an Affe and a colte, the foale of an Affe vsed vntoo the yoke. The disciples event and did as Iesus commanded them, and brought the Asse and the colte, and put on their clothes, and sette him thereon. And many of the people spred their garments in the yvay. Other cut dovvne braunches from the trees, and stravved them in the vvay. Moreouer the people that went before, and they also that came after, cryed, saying: Hosanna too the sonne of Dauid: Bliffed is he that commeth in the name of the Lord: Hosanna in the highest.

The expolition of the Text.

ORASMUCH As this fealt (of Aduent 02) of the comming of our Lorde, is the first of all in order, which is folemnized in the church: It is necessarie that wee bee put in minde what things are to bee considered in every severall featt, least either with the wicked and Weather nithe,

A.j.

փուփականական

The fyrst Sunday in Aduent.

then is world we abuse them to the dishonor of God: or else folemmize them with lede denotion than it becommeth vs. not without the offence of many. In generall, there are thee things to be considered in every feath. The storie, which is the foundation of the feast: the benefite, whereof the frozic maketh mention: and the true and lawfull vie of the feaft. Fozas the storie instructeth the mind : So the benefite of God, (the remembrance wherof the Arorie Cabliffeth) doth nourith and Grengthen Faith. Dut of which faith issueth thankfulnelle, which praifeth God for the benefite received, with mind, with voyce, with confession and with behautoz: In which thankfulnesse the true vie of the Feast is tw bee fene. These thirds are to be applied unto all feates. Wherfore inalmuch as this fealt is instituted concerning the comming of our Lozd, the Aozie of his comming, which perteineth to the Conception, birth, vodrine, and dwings of Chailt, (which are the cheef Articles of our belef,) is to be lerned. The benefite of God, (which is to faue the lost thepe by the facrifife propiciatorie, is to be recorded in remems brance. With the first the mind is to be instructed, & with this latter, fauth is to be cherrified and frengthened: to thentent that theruppon may fyzing thankfulnelle of mind. wherby we both with mind, voice, confession and behauioz. let out the glozy of God who hath boutchlaned to give his some for bs. Pow to the entent this present feast may bes come the moze behomefull, bothe to the glozy of Bod, and to the instruction of our selves: I will entreat of their places in order, which are thefe.

1 Df the comming of the Lozd.

while confidence in cuery fenerally

(2 The description of Chaift our king, & of his kingdome.

113 Of the Citizens of this king, of their duetie, and in consciulion of the true vie, and healthful meditation of the Lozdes comming.

gof

which

whith

11

batel)

ther tr

his ma

of the b

accoadu

of the S

hod. W

to is al

unto bu

m 600

who is

bicause

be mah

2 1

he com

thurs,

birgins

Heis

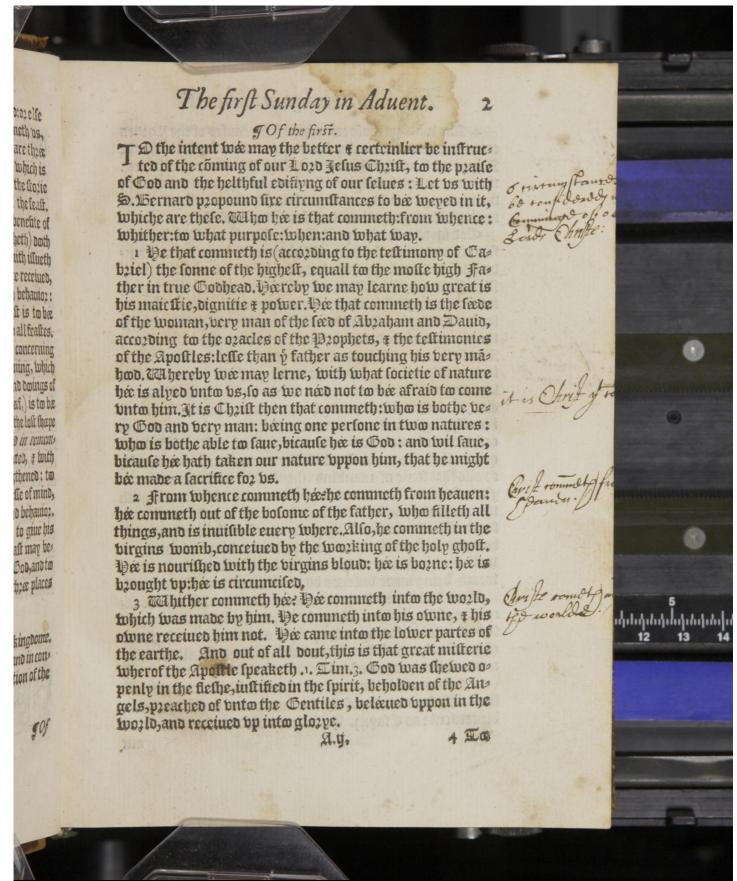
phonal

划山

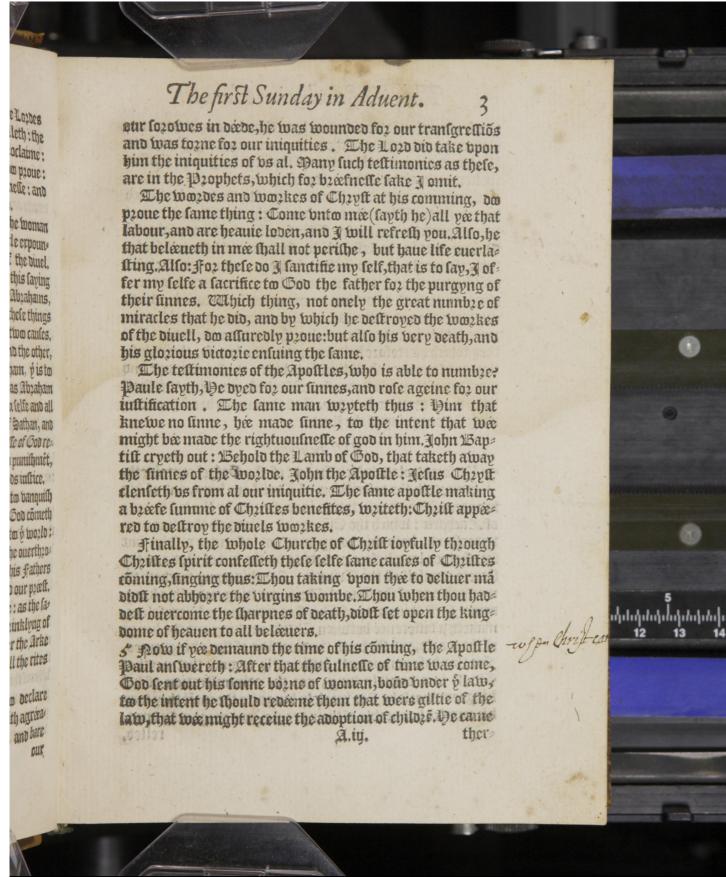
the ear

penl

gels



The first Sunday in Aduent. 4 To what purpose came hee? The causes of the Lozdes comming into the world, the vovce of God foretelleth: the Appes prefigurate: the favings of the Prophets proclaime: the wordes and workes of the Lord being come, do prove: the writings and Preachings of the Apollies witnesse: and the toyfull congregation of all Sainces confesseth. God sayd to the Serpent Ben.3. The sæde of the woman that Mall tread downe thy head. Which text the Apostle expouns Auna ding layth: Chailt appeared to deltroy & works of the divel. ferm The same god did oftetimes beat the meening of this saying their into the holy Fathers heades, and specially into Abzahams, faying: In thy feed that all natios be bliffed. By these things mira ofth then it is to be understad, that Christ came for two causes. The first is to destroy the works of the vinel: and the other, his al tw bzing the blistong boon the chilozen of Abzaham, his tw 1 fay, byon all that thall receive Chaitt by fayth, as Abzaham oid. For when Adam had by his fall yielded him felfe and all his offpring bondflaues bnder the Tirannie of Sathan, and kneu call them into deserved curse: the rightwousnesse of God res migh quired, that either wee thould fuffer due deserved punishmet, tiffen oz else that some of mankinde should satisfie Gods instice. the fir Pow foralmuch as no meane power was able to vanquill clenie the divell and pacific Gods weath: the some of God cometh abres forth of his fecret dwelling place : he cometh into & world !! red to he becomes man : he taketh our case byon him : he overthroweth the kingdome of the deuill, and pacifieth his fathers Chail weath being made buto bs both our facrifice and our preft. This felfe same thing do many types figurate: as the sa 加值 crifices of the Fathers, the pascall Lambe the sprinklying of delta the red cowes blod byon the people and mozeover the Arke of concenant, and all the Aaronical facrifice with all the rites and ceremonies thereof. Innumerable sayings of the Prophetes do declare these selfe same causes of the Lordes commyng with agricable confent : as Clay.53. He luffered our difeales, and bare Early European Books, Copyright © 2009 ProQuest LLC



The first Sunday in Aduent.

therfore neither later nor flowlyer than his ought to come. Concerning this time of the Lords comming, the Prophets lacob and Daniell spake before. Of which thing more shalks

oft

king

hai

bath

bleir

homi

15 mg

down

ion th

Cosp

anda

terne

mage

it layer descri

that b

tome

that

mon

pitte

fpoken in the day of the Lozdes birth.

Due thing more is yet behind:namely the way by which his commeth. This also is to be sought out viligently, that we may meethin rightly. Therfore like as to our saluation he came once in the slesh visible, so to save eche mans soule, wheresoever his word is thought voon, red, or preached, his commeth daily in spirit and invisible: year ather his is there alwayes present according to his promise: I will his with you unto the end of the world. And then againe shall his appeare visible to indge the quick the dead, to the intent that they which hiertofore held scorne to take him sor their philiptian and saugour, shall then siele him a most inst indge and punisher of their wickednesse. De which comming we shall here more the nert Sunday. And thus much brestly concerning the comming of the Lord.

J'Of the seconde.

-De second place which the text of the Gospel conteineth, importeth the description of Christ our king, and of his kingdom. Which description is confirmed by the tellimonie of Zacharie: which the Enangelist alledgeth that we may understand, how this pomp was not instituted rashly, but forethewed long before, according to the wil of God and the fecrete counsell of the Arinitie. For this pomp teacheth us many things, of the state of Chailt our king and of his kings dome. First this pomp of Chaptes riding into Dierusalem. maketh a difference between Thrift our king and the kings of the world, and the weth the divertitie of their kinadomes. For this base pompe both sufficiently argue, that neyther Theyst is a wooldly king, not the administration of his kingdom worldly. For worldly kings (to the inter they may be counted honogable of their people, are gorgeously appas relied.

The first Sunday in Aduent.

o come

cophets

Chalbee

in which

ntly, that

r saluatio

ans foule.

eached, hee

ice is there

I be with

hal he ap

intent that

their philip

It judge and

na wee thall

ety concer

conteineth

r, and of his

e testimonie

hat we may

rachly, but

Bod and the

teacheth bs

of his king

dierusalem,

o the kings

ingoontes, at neyther

ion of his

they may

nds abba

relled,

relled. In likewyle the administration of worldly kings domes require th gorgeousnesse, and sumptuous furniture. Secondly this storie teacheth y wnder this base pompe, lieth hid a certeine almightinesse godhead. For when hie sayeth, lose yie and bring unto mixtand againe, the Lord hath nix of them: and also, he shall by and by let them go: Christ our king giveth us to understand, that by his heavenly power hie is able to bring to passe what his listeth; yea and that hie hath the hartes and willes of men in his hand.

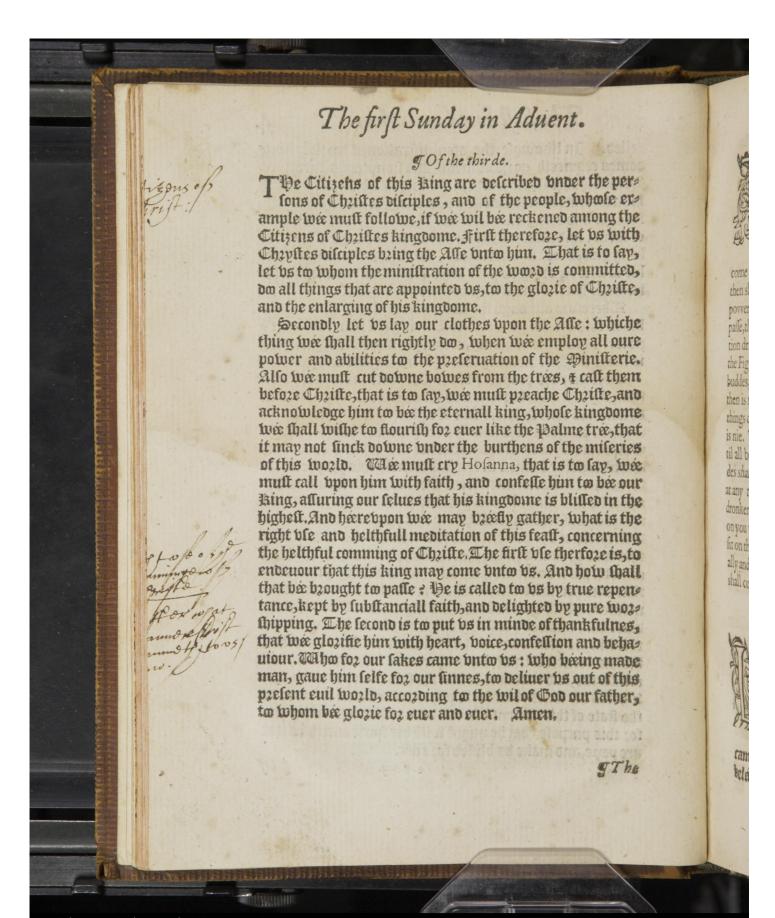
Therefore although the kingdome of Christ seem dispisable in this world; yet notwithstanding if a man look boon by power to divinitie of by king, nothing is more stately: nothing is more mightie: nothing finally is more glorious, than it.

Pozeouer the prophecy of the Prophete contenueth three things. First an exhortation to the churcherat that time cast bowne and otterly under fot. We glad (faith he) and leap for ion thou daughter of Sion. Viereby we are taught that the Bosvel vertexneth to them that are cast down & under fot, and altogither broken in spirit. Secondly this prophecie coterneth a comaundement from God, that wee thould do hos mage to this king, like as & second Plalme exhorteth wher it faveth kille the sonne. Thirdly this prophecy conteineth a description of the person of Thrist: namely that he is & king that was promised to the church. Beholde (faith it) thy king cometh. As if he thould have faid, her is at length that king that was promised therof whom are written so many tellimonies, which thall restore the kingdome of God, that the divel hath invaded & destroyed through sinne. De saieth, that this king is gentle & meek, to the intent we should not shum him as a cruell Tirant, but rather come but but with full confidence, and demaund of him the faluation promised. And wheras he letteth him forth pore, that is to be referred to the Cate of this present life. Whose will it was to be por for this purpose, that he might with his spirit enrich us that are poze, and make us bliffed for ever.

A.inj.

TOf

փոնդնականականի



The ij. Sunday in Aduent.

The Gospell. Luke.rrs.

the pero

pole era

nong the

bs with

isto fav.

mmitted,

Thruste,

e: whiche

on all oure

Inisterie.

cast them

heisterand

kingdome

ne tree, that

the mileries

s to lap, was

n to be our

liffed in the

what is the

concerning

erfoze is, to

how thall

rue repend

pure workness

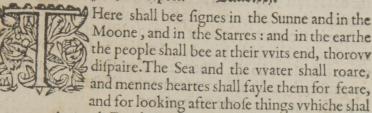
and behav

ing made

ut of this

ur father,

gThe



come on the earth, For the povvers of Heauen shal moue. And then shall they see the Sonne of man come in a Cloude, with povver and great glorie. VVhen these things begin to come to passe, then look vppe, and lift vp your heades, for your redemtion dravveth nie. And he shevved them a similitude: Beholde the Fig tree, and all other trees: when they shoot foorth their buddes, yee fee and knovve of your ovvne selues, that Sommer then is nigh at hand. So likevvise yee also (vvhen yee see these things come too passe) bee sure that the kingdome of GOD is nie. Verely I say vntoo you: this generation shall not passe, til all be fulfilled. Heauen and earth shall passe, but my vvoordes shall not passe. Take heed vntoo your selues therefore, least at any time youre hartes bee ouercome with furferting and dronkennesse, and cares of this lyfe, and that that day come on you vnvvares. For as a snare shall it come on all them that ht on the face of the vyhole earth. VVatche therefore continually and pray, that yee may obtaine grace too flee all this that shall come, and that yee may stand before the sonne of man.

The expolition of the text.

The as the last Sunday the church celebrated the remembrance of Christs comming in the sleshes this lesson of the Gospell entreateth of his second coming, and belongeth to that Article of our faith, wherin we confesse with hart and mouth, that the same Lorde whiche

փոնփականանի

came heretwfoze tw be a mediatoz and Sauioz of them that beleue in him, Hall come hereafter tw indge the quick and A.b. the

The .ij . Sunday in Aduent.

the dead: that they which in this life have received Thrifte, and acknowledged him to be their favior, should be rayled ageine in their bodies, to rewarded with everlasting life: and that those whiche have despited him, in following their owne affections to the dishonor of God, should be punished everlastingly with deserved torments. Of this Evangelical lesson, let there be made three places.

1 Df Christes comming to iudgement.

2. The vie & frute of the forewarning of & same comming 3 Christes exhortation twhis Disciples, that they should

wit.

alrei

ucrh

tie of

gauif

thall |

the w

Th

arre, of

accust

lene t

tich, th

and car

earth

can

mon

be ready without let.

g Of the first.

Occasion of this sermon concerning Christes comming, arose vpon the talke betweene Christe and his disciples in the Temple of Jerusalem. For when the disciples wondown at the sumptuousnesse of the Temple: the Lorde him selfe answered, that the time would come, it should be so wasted one day, that one stone should not be left upon another. His disciples hearing this, demanded him of the time. To whom he answering, declared the tokens that should go before the destruction of Pierusalem, strengthning them leaste they shoulde be discouraged in their mindes, for the euils that were at hand. Decrevyon taking occasion, he passes on two the universal and last indgement, and reckeneth up the signes that shall goe before it.

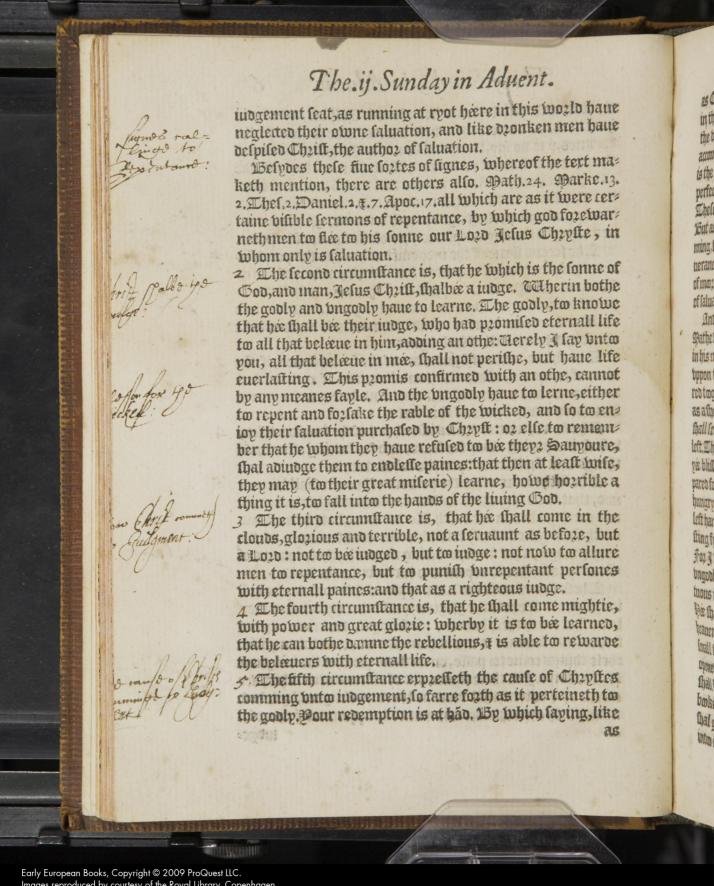
Howbeit, to the intent al things may become the clerer but ws, first we will examine fine circumstaunces whiche the text comprehendeth. And afterward we wil describe the

judgement it felfe according to the Scriptures.

The first of the circumstances therfoze, is concerning the time. For he sheweth the time by signes, a consimilar by comparison. And there are many kindes of signes whiche go before the comming of the Lord buto indgement.

The first signe is seene in the Sunne and the Pouc, and the

The.ij. Sunday in Aduent. Christe delapt and the Carres: which what maner of one it Hall bee, Warke in his.rig.chapter oftereth in these words. The Sunne shalbe ting life: darkned, y is to fay, there that be many Ecliples of & funne. ving their And & mone that not yold forth hir light, namely while the e punished also suffreth eclipse. And & starres that fal fro heaven, & is to uangelical wit, that feeme to fal. That many of this kinde of fignes are alredy past, our present age beareth witnesse. For there neuer hapned so many eclipses, either of the sun of of Done. te commina The fecond signe of the indgemet at hand, is the perplerithey (bould tie of people through despaire: the meening whereof is (as Mathew and Marke interprete it:) that nation thall rife as gainst nation, and kingdom against kingdom, and no place thall be free from warres. And both not these dayes testifie es communa, the world to be full of such signes? this disciples The thirde kinde of figues, are of the fea, of flouds, of the 3 aire, of tempells, of horrible tumultes, and of certaine bus sciples won accustomed and behement windes. And hathe not our age he Locde him t shoulde be so fæne bery many fignes of this foat? The fourth kind of lignes illueth out of the second & third, 4 left byon anos which is a pining away for feare, and for loking after those n of the tune, things that thall come byon the whole world. is that Mould The fifth fort is: that the powers of heaven thall be mo rthning them ued, that is to fap, there halbe bulwonted lights in heave, nocs, for the and earthquakes in the earth. To be Most, both heaven and ation, he pal earth thall (after a fost) refemble the countenaunce of the mo reckeneth angry indge, that sinners being moved by these tokens of Gods weath, should repent and turne but othe Loed. ne the clierer These signes both the Lozd apply in this wife to the last nces whiche ւփոնականականականակու indgement. Behold the Figtree, all other trees: when they describe the have that faith their buddes, vie fæing it, do know of your selves, that sommer is noe at hand. So like wife when ver see cerning the these things come to paste, understand per that the kingdom neth & fame of god is nye. For these signes out of all creatures which are nes whiche carried by & downe, that bee as it were medlengers, by whose ent. mouth such men that be summoned to appeare at y decastul Doug and tudage the



The.ij.Sunday in Aduent.

orlo haus

men baue

e tert ma

Barke.12.

it were cer:

od foreinar

Chapite, in

the forme of

therin bothe

ly, to knowe

eternall life

y I fay but o

out have life other cannot

m lerne-either

and io to en

le to rement

2 Sauroure,

at least wife,

ne horrible a

come in the

s before, but

to w to allure

ant persones

me mightie,

bee learned,

to rewarde

of Chaptes

rteinethto

laging, like

loge.

God.

as Christ theweth that his Churche Hall not be wel at ease in this world (for before that day, it can not be delivered fro the banitie of the world) so he dweth two understand, that the accomplishment of Chrystes benefits towards his Churche, is the ful deliverance from all earls: wher with is idyned the perfect fruition of the eternall God, with everlasting idy. These things therfore perfeine to the comfort of the godly. But as touching the buggodly, this day of the Lordes comming, shall be a day of wrathe and sorrowe and not of delighterance: a day of mist and darknesse and not of light: a day of morning, and not of mirth: a day of destruction, and not of salvation.

And the maner of the indement is described in the. 27. of a 90, Dathew by these words. When the sonne of man that come in his maiellie and all the Angels with him: then thall he fit bypon the throne of maiestie, and all nations thalbee gather red twaither before him, and he that seperate them a funder, as ashepehero putteth his theepe a fide from the Gotes, and thall let the thepe on his right hand, and the Gotes on his left. Then that the king fay to them on his right hand: come væ bliffed of my father, and possesse you the kingdome prepared for you from the beginning of the world. For I was hungry and vie gaue mie to eate. Ac. And but othem on his left hand he that fay: Away from mee yee curfed into enerta-Sting free which is prepared for the Divell and his Angels. For I was hungry and per gaue mee no meat, ac, And so the bugodly thall go into everlatting punishment, but the rightuous into everlatting life. And in the Apocalipse. 20, chapt. De Chall lit uppon a great white theone, at whose loke the heaven and earth Wal flee away, and the dead both great and small thall trand in the sight of his theone: and then thalbee opened the boke of life and the bokes of consciences, & they shall be inoged by those things that are written in those bokes, according to their works. They that have don god, that go into everlatting life: and they that have done evill, into everlatting fire. Pow

Joseph Rudimen

day of Audan

Almos.

փոնգոնգոնգոնգոնգո

The .ij . Sunday in Aduent.

Pow in the sentence of indgement, two things are to be considered. On Gods behalfe, blisting: on mennes behalfe, god works. When he sayth, come you blissed of my Father, he moneth that they are fixly sauce through Jesus Chryst, whom they have received by Faith. For in Chryst only are men blissed, received into Gods sauce, t froly instified. But when he calleth forth two god works, the Lord both it, not so that they are causes of saluation, but sor other respectes. Pamely, sor that they are witnesses of true sayth the seare of God: and moreover, that by setting before them a recompence of the miseries which they abide in this life, how may the more stirre them by two godly and holy conversation.

ma

bard

the

then

on t

sence

barts

dron are th

fettin

bingol

Chail

of the

mud

out li

trades

hourt

areto

CHILLY !

thefet

tus, h

let bs

angf

great (

fu

TOf the seconde.

When the declareth, when he layth: VVhen these things begin too come too patte, looke vp and lift vppe your heads. &c. All these things wil put us in minde of a certaine continuall repentaunce in this life. But what do wee? wee see the last day redy to light in our necks, and yet neverther lesse wee delay to repent, and feede our owne fansies. What do noble men? What do princes? what do learned men? what do bearned men? what do townes men? what do countrey folke? and to be short, what do (in maner) at men? What is he that carnessly myndeth this forewarning of Christes? When of the kyngdome of DDD. Pea rather who is he that preferreth not the commodities of this life (be they never so sleener) before the health of his soulc?

TOf the thirde.

Bacause Chayst foresaw with what eails the world should ourselve about the time of his comming, he framed an erhortation, partly to the intent they shuld eschue the things which at that time should exclude the greatest part of the world

The.ij. Sunday in Aduent.

are to be

behalfe,

Father.

s Chapff.

t only are

tifed. But

with it not

respectes.

the feare

m a recome

ie, hee may

coming to

When thefe

lift uppe your

e of a certaine

ow wee! was

nfies. What

arned men?

n ! what do

ner)al mon?

warning of

in the count

r who is hee

bee they ner

arlo Mould

framed an

the things

part of the

world

reation.

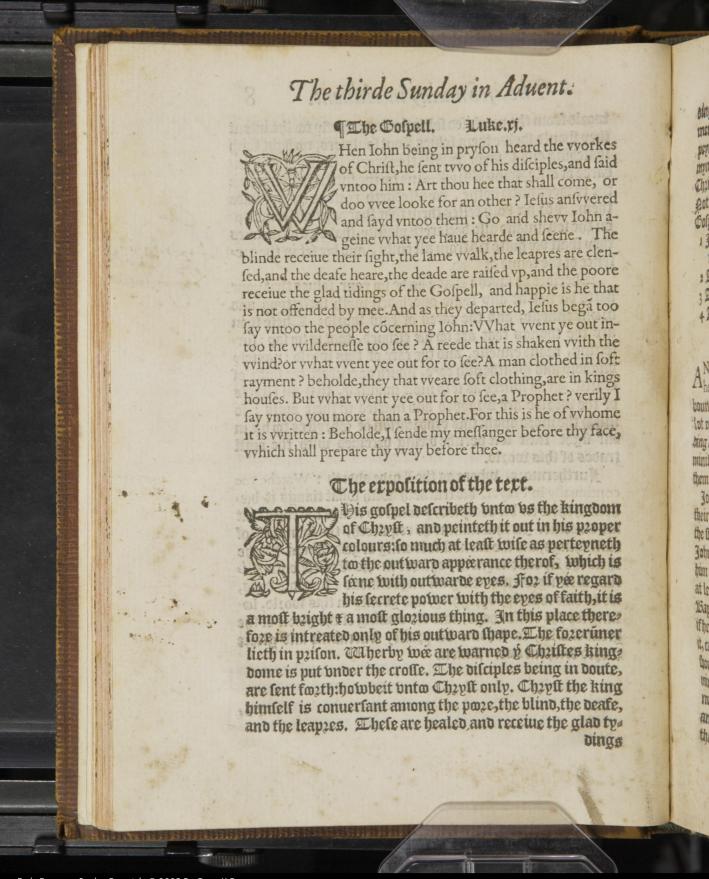
world from the promised salvation: and chiefly to the intent they should shewe them selves stout souldiers, to sight with watching and Prayer against this world, under the standards of only Jesus Chryst. And to the intent they may be the readyer unto bothe, ha alledgeth reasons to persuade them. For his both telles them that that day shall come up on the sodain: and also declaresh plainly, that by this meanes they shall be quite rid from all evils, and be set in the presence of the sonne of God.

Therfoze he fayth: Take hiede to your selves that your harts be not at any tyme overloden with surfetting and disconkennesse, and the cares of this worlde. These then are the things that are to be eschued, that is to say: surfetting, dronkennesse, and the care of this world: namely buggodly and Peathenish care, which quencheth the faith of Christ. In as much as it is most manifest, that all estates of the worlde are wrapped and snarled in these enils: so much the more ought this exportation of Christes to be in our sight, least we perishe being deceived with the enill trades of this world.

Furthermoze, where as the Lozde addeth: Watche yee continually in Prayer, his teacheth with what things it bies hourth those to bis occupied, it couet to escape the earlie that are to come. In that summe he requireth, the shunning of earlies things, and the earnest following of god things. Bothe these the Apostle towneth togither in his Epistle unto Ties, writing: Kenduncing all bugodlinesse a worldly lusts, let us live sobrely, byrightly, and godlily in this world, looking for the blissed hope, and the coming of the glorie of the great GDD, to whome be praise, sourcaintie and glorie world without end. Amen.

dome is put under the erolle. The vilciples deing in donie are fent forthibotodecaunt Chark only. Thank the ling skiphelf is convertant among the pape the blims, the deale, and the lengtes. There are healed and receive the plan treutures of Andamin

ւփոնականականականական



15. The iij. Sunday in Aduent. diras of faluation, which things the mighty, noble and wife he vyorkes men of the world despite. In fewe words, as this Golvel les, and faid pernteth out the Kingdome of Charle: so it confirmeth the mynistery of John, & by assured arguments proueth, that Il come, or Chaile is the true Mellias, that was promised to the fathers. us answered Rotwithstanding, for more plentiful doarines lake, let this nevy Iohn a-Dosvell be distributed into foure parts which are these. icene. The 1 As thewed bothethe lot and office of the ministers of pres are clenthe worde. and the poore 2 The question of John. pie is he that 2 The aunswere of Chapit. lelus bega too 4 The commendation and viaile of John. ent ye out inaken with the TOf the first. clothed in foft Nd vvhe Iohn being in prison, heard the vvorks of Christ, ng are in kings Ahe sent tovoo of his Disciples vntoo him. John being cophet? verily I bound in grues, teacheth by his owne crample what is the is he of whome Lot of the ministers of the wood. And the same John by senbefore thy face, ding his disciples buto Chapit, the weth the true dutie of the ministers of the worde. I will therfore speake of either of them in order, and first of their state in this lyfe. John erhozteth men to repentance, and findeth fault with their wickednette. And what happens to him for it that doth s the kingdom the Mozie tell Wath. 14. foz there it is the wed, that by cause t in his proper John reproceed Perode, and told him it was not lawfull for as pertegneth him to have his brothers wife, he was cast in prison, and erof, which is at lengthe lost his heave. This rewards received the holy 2 if pee regard Baptist at the bigodly tyzantes hande. For as a Surgion s of faith, it is if he touch the wound of a mad man, and go about to cure procentility by by by by s place there it, can loke for mone other thyng, but that the mad man he foreriner thould fall boon him, and render euil for god: even fo if the heites king minister of Gods worde reprove the sinne of any bugodly ing in doute, man (& especially of any tyzat) to the intent he mould repit epft the king and be heled of the wound of fin: let him toke for none other no, the deafe, than threats, reuilyngs, and death. How true thysis, not the glad ty 23.1. dungs

The.iij. Sunday in Aduent. only Johns example techeth, but also the storie of the whole Churche, and the storie bothe of the olde and newe Testas ment. For this have so many been famous through martyre dom: For this have so many Prophets been put to death: for this were the apolities perfecuted: for this was Paul mur, thered, Deter crucified, & diners others dineraly toenrented: which things do put us in mynd of the lot of the fainces in this life. But happy is y Crosse which Chayst auoucheth to be noble. Bliffed is that Croffe, whiche is the waye to true and enertalting victorie by Chapft Jesus. trus And therfore the mynillers of the Gospell must not be ples flack in their outig bycause of persecution: but being stirs 1100 red by by the example of John, they must doe they duetie fore manfully, which consisteth cheetly in these poynts : First, let that them preache Chryst, and shewe the Lambe that taketh as Dele way the sinnes of the world. Then let them rebuke sinner Foz they are the instrumets of the holy Gost, who by them. lend reproperty the world of sinne, as weeke in John. Thirdly let them beautific their mynisterie by their holy and gooly life. Fourthly let them despile the threatnings of the world as John did, putting them felues in a redynesse to suffer as my toamets rather that o feeme tlack in their office. Fifthly, if it happen them to be cast into prison, and to be put to tosture for performing their dutie accordingly, what shall they then doe Shall they denie Chapfte in no wyfe. But Lion they shall sende they? Disciples but Thayst: not fearing them that can do no moze but kil the body: but him rather, who as his can destroy bothe body and soule, so also can his faue them bothe, Thus much is spoken bræfly concerning that the first place. TOf the second. Rt thou hee that shall come, or doo vvee looke for an o-A ther? The errour of Johns disciples concerning & Mesfias, gave occation of this message and demaunde. How they bæina

The iij. Sunday in Aduent. 10 the whole ve Tellas being partly offended at the outward appearance of Thepft th marty 29 (as it appereth by the Lozds answer) and partly being bedeath:for giled through affection to they mailler, mylloke John to Daul mnr have been the Mellias. John to the intent to rio his oisciples ountented! of this errrour, sendeth them to Thank, to enquire of hym lainace in whether he were the very Messias, or whether some of uouchethtm ther were Hyll to be loked for that by this meanes they lave to true might bothe by words and dades of Christe himselfe, bee moze fully instructed concerning Chapite, that he was the must not be true Meilias and not John. John then sendeth not his disciborna fir ples to Thank for that he himselfe douted of Thank; but to procure the faluation of his douting disciples. Let be there: thene duetie fore learne of John, to have a lowly opinion of our selves, its:first, let that we take not any thing oppon vs arrogantly. And let hat taketh a vs learne of his disciples, to performe obedience to our surebuke finne. veriours: and specially to them that by worde and lyfe do who by them send us the right way to Chaust. ohn. Thirdly oly and gooly TOf the third. of the world But what aunivereth Chayst: Go and beare John voord vohat ye heare and see. The blinde see, the lame vvalke, the e to fuffer as ice. fifthly, Lepres are clented, the deafe heare, the dead rife ageyne, the to be put to poore receive the glad tydings of the Gospell, and blissed is o, what chall he that is not offended at mee. wole. But This answer conteineth foure things : signes vindoutedly not fearing thewing the true Mellias: the image of the Churche in thys him rather, life: to whome the Gospell perteyneth: and an admonition hrift is to his 12 13 1 also can her that no man should be offended at the outwarde appearance concerning of Chaple and his Church. The profe that Jesus hunselse is the very Messias is this. Whosveuer by his owne power, giveth sight to the blinde: to the criples, ablenesse to go byzight: to the lepzes, helth: ie for an oto the deafe, hearing: to the dead, lyfe: and preacheth the ning & Melglad tydings of the gospel to the poze, (that is to say) to the For they consciences that are broken and sorowful with the fæling of being 15.U.

The .iij . Sunday in Aduent . tinue:) Die out of all doubte is the true Messias. Foz Clap. prophelieth of the Melfias in these: De weake hearted be of god comfact, feare not: Behold your God chall being a 170 discharge of vengeance. God himself shall come, and saue vs: way Wherby that we know hunt the Prophet answereth: Then a 10 thall the eyes of the blinde becopened: and the eares of the deafe shall heare: and the lame shall leape as a hart: and the Long twings of many shalbe losened. And the same prophet sayth: pell The spirit of p Loed is spon me, bicause he hath annointed righ me to preach glad tidings to the pare, that I should remedie for t them that are broken in heart, and preach libertie to prifos ners, and let them out that are thut vp. In as much then as ane rec fee nie (according to the forefarings of the Prophets) to perfourme these things by mine owne power: why do ye bnbi not acknowledge mee to be the Messias? And so Chailt by this demonstration prougth himselfe to be the true Messias, and teacheth that it is his office to, give aide to the miserable and afflided. Furthermoze, & image of the church & kingdom of Christ nett is facte hard to be despited before the world. The hearers of Christ, are, the pore, the lick, and the despited in the light of not the world: but these both Christ preach & way of saluation. thou and healeth their diseases. And like as he did then heale the Ded vileales of the body: even so at this day healeth he the costi ences of finners wouded with fing bringeth frittual alad nelle to their hartes: whiche thing they fiele in very diede reli which in true innocation do heare the voice of the Golvel. bro Where he layeth that the poze receive the glad todings wit of the Bolvell, he theweth to whom the Bolvel belongeth: namely to the poze, that is to fay, to the broken in hart for the filthpresse of their sinnes. Whereupon it is sayd in the vialme. A facrifice to god is a troubled spirite: a contrite and humbled hart, D God, Malt thou not despite. And an of ther Walme: Whiche healeth them that be of a broken harte. And Claye the. 57. OD D dwelleth with the bea-Early European Books, Copyright © 2009 ProQuest LLC

The.iij.Sunday in Advent.

For Clap

learted bee

all bring a

nd faue bs:

creth:Then

eares of the

part: and the

uphet layth:

) annointed

uld remedie

tie to prife

much then as

drophets to

why do vie

Chaill by this

Mellias, and

the milerable

dom of Christ

he hearers of

n the light of

of faluation,

ien heale the

h he the colci

iritual glad

n bery deede

he Gospel.

lao tydings

d belongeth:

in hart for large in the

: a contrite

and an o

f a broken the bros

HOU

ken and lowly spirite, tw quicken the spirite of the lowly, and tw quicken the heart of the broken. The Bospell then perteineth only tw such as sæling their owne sinnes, are sorie for them, and are asrayde of Gods sudgement, and cast as way purpose of sinning any more. The Bospell therfore is a ioyfull tydings of the forgivenesse of sinnes, and a comfort in the heart through the word and the holy ghost, which belongeth but them only that repent and believe the Gospell, receive remission of theyr sinnes, are endued with the right now seems, they appears as ryghtnous in the sight of God) are endued with the holy Ghost, and being now made a new creature in Chryst, beginne two dey Chryst through Faith, and endeuer daily tw abounde in all knowledge and buderstanding. Philip.s.

The Lozos admonithment, Bliffed is hee that is not offended at mee, giueth an inchling here, first that Johns Disci? ples were offended at the person of Theift: secondly it wars neth all men in generall, not to be offended at the outward apperance of Chapites kingdome: so as they should eyther not receive the Gospell at all, or else having received it, should reject it: after which fort many are in all times offended, Cicero in his time was so offended at the bondage of Bods people, that he would not receive the Dodrine of the Churche. Query citie (fayth hie to Lelius) hath his peculiar religion, and wee have ours. Though Pierusalem were in prosperitie, and that the Jewes were in quietnesse; yet not withstanding should we for the glory of our Empyre, the maiestie of our name, and the traditions and customes of our auncetoes, holde scoone of the superstitions of their religion : and now much moze, bicause that nation hath shewed what and wil it beareth to our empire, by warres, and how dere it is to the Gods immortall, in that it is subdued and let out to ferme. ac.

These foure things do the Papistes also boast of at this Bit. Day.

փոնդոնդոնդոնդոնի

The iiij. Sunday in Aduent.

bay, Glozie, maiestie of name, traditions of elders, & Lozdship. But Theist in this place biddeth be take hide, that wie suffer not our selves to be deceived with such ghosts: but rather that we should in one our selves with the little and despised flock, which hearest the voice of the shepherd Cheist. Hoz it is more wisedom to enter into the Arke with poe and a seive other, and to bie saved from the daunger of the sloud, than with the greatest and most slouishing part of the world to perish. It is better to reinice with Lazarus full of biles in Abrahams bosonic, than with the riche glutton to bie punished with the torments of hell.

- TOf the fourth.

A Sthey departed, Iesus began too speake to the people concerning John. VVhat event yee out intoo the evildernesse too see? &c. This commendation of John serveth to this end, if the people should highly esteeme the ministery of John televie his voice, as that which was heavenly. And Thrist in this comendation, so yneth together all the things that become a right Apostle, and he praiseth him so source vertues; first so constancie, so he compareth him to an immourable rock, which is not shaken of the windes as a rede. VVent ye out too see a reede shaken with the evind? as if he shold have sayo, John is no such maibut rather like a firm rocke, which yes out to no tempestes nor waves. The true preacher of the Gospell thersore must neither sor seare of men, nor sor saucur, swarue from the truthe: Which thing (alas sor sow) to many do now adayes.

Secondly, he commendeth John for his kinde of life, that is to wit, for that he lived not a nice life, as the flattering courtiers: nor fought estimation, as they that hunt for the favor of men: but led a life meete for his office and calling, such as neither hindred the service of God, nor made him flouthful in executing his ductie. This generally perteineth also to all the ministers of Gods worde: Pamely that they

Moulo

of 9

ple

ner i

theu

bet

The third Sunday in Aduent.

Chould live in suche wise, as neither nicenesse may be seene in their behaviour, not they them selves be by other vaine

things hindsed to do their dutie.

男,我们的

is that line

its:but ra

and delvis

Christ. For

1 Poe and a

t the flour.

the world

l of biles in

to be puni-

people convvildernesse

ructh to this aftern of John

ly. And Chaile hings that become bertues:

immoucable

de. VVent ye

ne Chold have

rocke, which

preacher of

en, noz foz

alas for los

of life, that

eflattering

unt for the

to calling,

made hun

erteineth

that they

Moulo

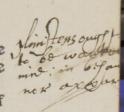
Thirdly his commendeth John for the excellent nesse of his Prophecie, for his preferreth him before all other Prophets. Fourthly his commendeth him for the message that his commeth of. For this is his of whom it is said: Beholde I sende my messenger before thy face, whiche shall prepare thy way bissore this. Therfore is John the ambassador of Destias, the foregivent that maketh way for the king coming after, by preaching of repentance. This mans example must the ministers of the Gospell (after a certaine manner of theirs) followe. They must prepare the way whom Christe: they must bring men whom Christe. They must show the only way who saluation, Christ Jesus: To whom we honour and glorie for ever. So wit.

Thefourth Sunday in Aduent.

The Gospell. John, j.

His is the recorde of Iohn: vyhen the levves fent Preestes and Leuites from Ierusalem, too aske him: vyhat art thou? And he confessed and denied not, & sayde plainly: I am not Christe. And they asked him: vyhat then, arte thou Helias? and he saythe: I am not art thou the Pro-

phet? and he answered, no. Then sayd they vntoo him: VVhat art thou that vvee may give an answere vntoo them that sente vs? vvhat sayest thou of thy self? he said: I am the voice of a cryer in the vvildernesse: make streight the vvaye of the Lorde, as sayde the Prophet Esay. And they vvhiche vvere sent, vvere of the Phariseys: and they asked him, and sayd vntoo him: vvhy baptisest thou then, if thou bee not Christe, nor Helias, neyther that Prophete? John aunswered them, saying: I doo Baptises.



փուփեփեկան



The iiij. Sunday in Aduent.

knowe not, he it is, vwhiche though he came after me, vvas before mee, vvhoose shoo latchet I am not vvorthy too vnloose. These things vvere doone at Bethabara, beyond I ordan vvhere Iohn did baptise.

The expolition of the text.

He occasion of this Gospell was this: The Pharileys had heard how that John set uppe a new manner of doctrine, and broughte in new ceremonies: and that without authoristic from the Bishops: As how he bad men

prepare the way of the Lorde: how he receysued all Jewrie unto baptilme: how he cryed y the promised king and Pellias was at hand. The Phariseis being moved at the reporte of these things, sent messengers to him into the wildernesse to demaunde of him by what authoritie his did those things. This they did, not for that they were desirous to give eare to his doctrine: but rather that they might destroye bothe Christe and him: that they might kiepe styll their owne gainful ceremonies: and that (without any regarde had to the westare of the people committed to their charge) they might mainteine their owne authoritie. The example of whom our Papills do lay before them selves & folow it stoutly inough.

The fumme therof is this: that they enquire of John whether he bee Chaiffe: and that John (as a true feruaunt of Chailt) beareth record but Chailt, and biddeth them make Areight the way of the Load: covertly confirming his own bocation to be heavenly. For instruction sake let this Bos.

pel be devided into the places.

1 Johns recorde concerning Christe.

The description of John: and in him of all godly ministers of Gods wood.

3 TAhat it is to prepare the way of the Lord.

509

In Indian

are

men

alone

to ba

कि कि

not to

mara

of thei

they fa

haue d

85 010

25

reth

beare

Chair

lyma

the p

to,pi

The iiij. Sunday in Aduent.

TOf the first.

IP the record of John, six things are to be considered. First who are sent, and why they are sent. Those that are sent, are Pharisies, and they are sent from Pharisies: most e holy men (to outward appearance) from most e holy men: whiche seemed to them selves the pillers of Gods church which had prerogative of succession: whiche chalenged to them selves alone the title of the churche. But beholde, they that seemed to be the heads of the church, are enemies of Thrist. There by we may terne, that credit is to be given neither to titles nor to successions, but only but Gods word. Also we may mark the craft of Sathan, which these Pharises had terned of their master Sathan. For they enquire here, not bicause they savoured either Christ or John (as they would seem to have done): but to the intent to have destroyed them both, as did the Servent in Paradice.

2 To whome is recorde borner but Thrifte. Tho bear reth record. John. By this, lerne two things. First, that the ministerie of the worde must shote at the marke, that is, to beare recorde but Christ. Secondly, that it is the arte of a Thristian, to stay him self upo the pure confession of Christ,

accinft the crafts of Sathan.

vhom you e, vvas be-

o vnloose.

dan vyhere

sthis: The

ohn let bype

broughtein

jout authorio

hee bad men

ow he receps

the promiled

beingmoued

is to him into

it authoritie her

they were deli-

nat they might

the keepe Avll

thout any rea

itted to their

oritie. The

them felues \$

of John wher

e feruaunt of

h them make

ing his own

let this Gol

all goolg

Thefore whom is recorde borner. Before the world and Christes enemies. Thereby it is to be lernedithat the god-ly ma must confesse Christ before all the whole world, with the perill of his estimation, his godes, and his life, whereuns to, partly the promise, and partly the threatning will provide us. The promise is this: whosoever shall confesse med before men, him also will I confesse before my heavenly father. The threatning is this: whosoever shall be ashamed of med before men, of him also will I be ashamed before my heavenly father.

4 The summe of Johns record cocerning Christ, is this. That Christe is very man, very God, the true Pellias, and 13.6. the

for favour be for platite: Thim tens me wrong onto y

փուփեփեկան

13

The iiij. Sunday in Aduent. the forginer of sinnes. For when he saveth, he it is that was oft too come after mee he she with his true manhod; and wher he addeth, and yet was before me, he confesseth his godhead. oft What wheras he fareth, and hee standeth among you, vyhome that you knowe not, he answereth to their question, & pronouns h150 ceth Tesus to be the Dellias. The laver of baptism both of but pely declare, bit is thoffice of the Destias to forgue sinnes. to fla The vie and frute of this recorde is, that were ought to believe the witnesse of John, and embrace Christe the true forgiver of finnes, who bath washed vs from all our sinnes with his owne blod: whereof he hath delivered but obs an effectuall signe, namely Baytisme, of whiche we wil intreat dicat else where. perte 6 The Pharifeis are an Image of disquised Christians, kings (that is to far hipocrites) which cannot away with the docs geini trine of true godlinesse: but feine them selves godly in outand ft ward behavior, and pretend to be most holy, whereas they uerp beare another persone inwardlye: and thereupon it is, that pa m fuch are called hypocrites. For like as they are hypocrites in and fl Enterludes, which in apparel and outward gesture represet to ba persons absent: Even so the Pharities set forth as it were bothe but onely a visor of godlinesse which is farre from them, for Chaif men to loke bpon: where bpon they are called Dypocrites, thekr as who (althoughe in very dede they be ungodly in their Such la hearts: vet) do sæme outwardly moste holy. which tranu TOf the seconde. mard I Am the voice of a cryer in the defert. First John defineth all Prophets, Apostles, and ministers of Gods word that p wo valle they are a voice. Secondly that they are not a vain voice, but raised b voice of a cryer, that is to say of a preacher. Thirdly, in the a lens desert, that is to say in the whole world. Fourthly the hear buth rers are don to biderstand of the worthinesse of the voice, wo for it is not the voice of man, but of God, that cryeth. ac. firi Fiftly, that John alleogeth the testimonie of Clay. For the who godly Early European Books, Copyright © 2009 ProQuest LLC Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

The.iiij.Sunday in Aduent.

is that vvas

and wher

is godhean

ou, vyhome

a pronounc

thim doth or

equie finnes.

wee ought to wife the true

all our finnes

d buto be an

ie wil intreat

d Christians.

with the doc

s godly in out

whereas they

cupon it is, that

re hypocrites in

esture represent

outh as it were

from them, for

ed Hypocrites,

rapply in their

John defineth

ods word that

pain boice, but

Thirdly, in the

thly the head

of the botte,

lay. For the

geoly

veth.Ec.

godly preacher must anouch nothing without the testimonie of the holy scriptures. This present testimonie is taken out of the.40. Chapter. Sixthly, the preachers also are warned, that they father not another mannes voyce oppon God, than his owne. For such as do so, are not the ministers of God, but the bellowes of the Deuil, which kind of men we ought to she no lesse than wolves.

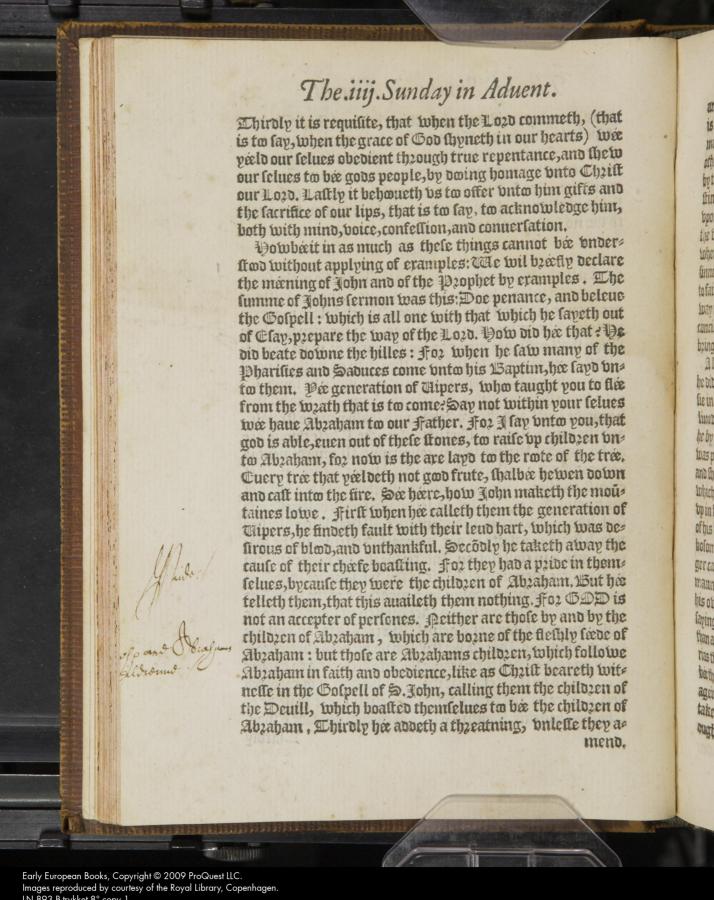
TOf the third.

Do make way to the lood, is (by the witnesse of the same John Baptist,) to worke repentance. And not without great cause did John vie this figure of spech, which properly perteineth butw worldly kingdomes. For the wayes where kings hall palle, are wont to be prepared or made level as geinst their coming, to the intet they may go without peril and flumbling. This doth Clay expound, when he layth. C: very vally thall be raised, and every mountaine and hil thal be made level, and the croked wayes thalbe made threight, and the rough places halber made fmothe. These things are to be understode spiritually, concerning all impedimentes bothe inward & outward, which may hinder the comming of Chaiff our king buto bs. Inward impediments are lacke of the knowledge of God, lustes, leudnesse, folish bolonesse and fuch like. Dutward impediments are, all fumbling blockes which Sathan calleth in our waves, in doctrine, in the Sacraments, in coversation. And (to speake the matter in few words, the mountains (that is to fav, whatfocuer is high in b world) are to be call down by b preaching of the law. The vallies, (that is to fap, fuch as are broken in spirit) are to be raised up by preching of & gospel. Breers (& is to say, cuil life & leud affections, are to bee Aubbed by by new obedience, & with an earnest desire to frame the life according to goodes word. And to thentent that that may be don, it is required first, of there be criers in o desert. Secondly there is neede of wholsom boarine, which is & lape of them & prepare & way. Thirdly

and not without the hold of the wayes where or made level a go without peril

փոնդնականականու

IA



The.iiij. Sunday in Aduent.

neth, (that

earts) we

e, and them

onto Chaift

un gifts and

wledge him

it bee onders

extly declare

unples. The

ce, and beleue

he faveth out

o he that ! He

n many of the

m.hee land bn

maht you to fle

thin your felues

v bute vou that

bo children but

ote of the tree,

e hewen down

aketh the mou

e generation of

which was de

aketh away the

a price in them

Laham, But his

for GOD is

e by and by the

defuly fiede of

which followe

t beareth with

he children of

he chilozen of

nleffether as

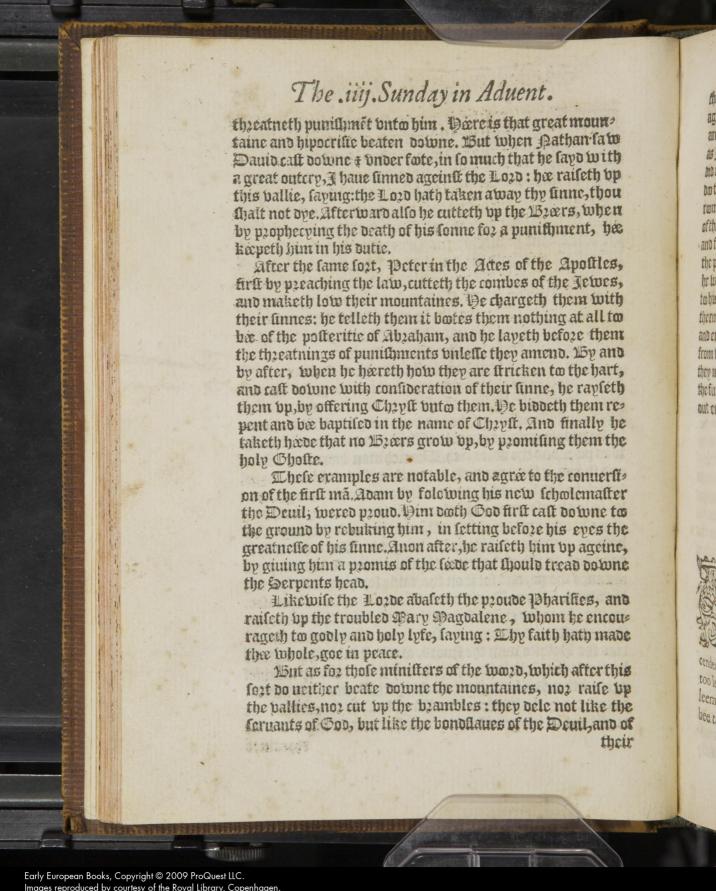
mend,

ton.

amend, The ar (fayth he) is layo to the rote of the tree. That is to fay, Gods bengeance is not farre of, that every emil tree may be cut downe, and cast into the fire. In like wife must other ministers of Gods word dig downe the mountaines, by telling men their faultes, by taking away the cause of boar thing, and by laying before them the punithmets, which rest upon all them that amond not. Then that they also raise up the vallies: and how: Quen as John did in the wing Chapte, when he sayo: behold the Lamb of god that taketh away the finnes of the world. When he fayth, behold, he allureth them to faith. When he addeth, the Lamb of God which taketh as way the sinnes of the woold, he expressed the ground of reconciliation. Thirdly he cutteth by the beers, whe he layth: being perforth fruts worthy of repentance.

A like erample haue wer in the Prophet Pathan. First he did cast downe the mountaine, that is to say, the hipocris se in Dauid: who having committed advoutry and murder, lived carelesse as though he had done very well. And this did he by propounding a parable of two men, of whome the one was poze and the other rich. The rich man had many Dren and theepe, & the your man had nothing but only one thepe, which he had bought and nourished, and which had growen up in his house among his owne chilozen, eating with hyur of his bread, and drinking of his cuppe, and fleping in his bosome, and was to him as his daughter. But when a fira: ger came to the rich mans, the riche man twhe this poze mannes thepe, and let it on the table for his gueff, sparing his owne. When David heard this, he was fore displeased, faying: he is the child of death that hath done this dede. Pa than aunswered, thou art the same man. Thou half slaine Us rias the Dethite with the Iwozd, and half taken his wife to be thy wife. Behold (fayth the Lozd) I wil raife by mischief ageinst the. Sie how Pathan chargeth Dauio with his sin, taketh away the matter of boatting, leaft he thoulo think he ought not to be punished bycause he was a king : and he threatned

փոնգոնգոնգոնգոնի



Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

The .iiij .Sunday in Aduent.

eatmount

eathan law

le land with

e raileth bn

p finne, thou

lærs, when

thment, he

he Apostles,

of the Jewes,

th them with

thing at all to

h before them

nend. 15v and

en to the hart,

nne, he ravieth bloocth them re

And finally he uling them the

o the converti scholemaster

cast downe to e his eves the

nim by ageing,

o tread downe

aharifies, and

hom he encou uth hath made

hich after this

noz raise by

e not like the Deuiland of theil

16

their owne bellye. Pany make outcries in generall tennes. ageinst whozdome, incest, blurie, and other vices: but there are few that wil charoge a man with his faults to his face, as John did Herod, the Pharifies and hypocrites: as Charff did to his herers: as Ambrose did to Theodosius. And why do they not for Partly bicause they wey not earnestly whose rome they supply: and partly bycause they scare hazarde of their life and godes. But let them ageinst this blindueste and fearfulnesse, set the commaundement of their calling, & the promis whereby Chrysk hath assured his servaunts that he wil be present with them, and that he imputeth done but twhimselse whatsoever is done onto his ministers. Furthermoze they mult conrme themselves by the stedfalinesse and example of John & of other holy ministers, & they must from tyme to time pray onto god, to give them corage, that they may be volve to do those things which may make to the furtherance of his glozie, to whom bechonoz world with

The feast of Christes birth.

Amen

The Gospell. Luke.tj.

Here went out a commanndement from Augustus the Emperour that all the vvorlde should be taxed. And this first taxing vvas made, vvhen Cyrenius vvas liuetenauut in Syria. And euery man vvent vntoo his ovvne

Citie too bee taxed. And Ioseph also ascended from Galylie, out of a Citie called Nazareth intoo Ievvrye vntoo the Citie of Dauid vvhich is called Bethleem, by cause he was of the house and linage of Dauid, too bee taxed with Mary his spouled wife, which was with child.

փոնգոնդոնդոնդոնդ

On Christmas day.

And it fortuned vvhyle they were there, hir tyme was come that she should bee delivered, and shee brought foorth hir first begotten sonne, and vvrapped him in svvadling clothes and layd him in a maunger, bycause there was no roome for them within the Inne . And there were in the same region shepherds abyding in the feeld, and vvatching their flocke by night. And loe, the Angel of the Lorde stoode hard by them, and the brightnesse of the Lord shone round about them, & they were fore afrayd. But the Angel fayd vntoo them, Bee not afrayd. For behold I bring you tydings of great ioy, that shall come too all people. For vintoo you is borne this day in the Citie of Dauid a fauior, vviciris Chryst the Lorde. And take this for a figne: ye shall find the child syvadled and layd in a maunger. And streight way there was with the Angel a multitude of heauenly souldiers lauding God and saying. Glorie too God on high, and peace on the earth, and vntoo men good vvil.

The expolition of the text.

men

thie

The

f102

outfo

thele

pents

Clar

Load

ast

andy

bay

to

wh

HYS Storie is a confirmation of the Article of oure belæfe, Whiche was borne of the Airgin Marie. Thich Article letteth forth but ws hys news byth, whichefanctifieth the olde, Adamith and corrupte byoth, in all them that take holde bypon this THRIST C by Fayth: And albeit that this Article of Chapftes birth oughte to be throughly knowne, even bus to the children of the Chrystians: pet notwithstandyng, the Church for great causes hath appointed a certeine Feath thereuntw: verely that the Storie thereof, with his circums flaunces, may be fet forth and learned : not onely that wie might be delighted with the declaration of this most goodie forie: but rather much more that the vie and profite of this most high Article, may be fen in strengthening and raising by of mens confeiences. For the holy stories are not to be red as the frozies of men, but to the intent we should continually

On Christmas day.

mually thinke oppon them, and exercise our selves in them, for our teaching, instruction, and comfort, and to the intent that by reading the scriptures, we may have hope. Hereof wee wil make but two places, wherin lie his many other as thall appeare: and thefe they bee.

The Morie of Christes birth with his circumstances and members.

2 The vie and practife of this Rosie.

YYas come

foorth hie

ing clothes

o roome for

lame region

eir Hocke by

ard by them.

out them. & oo them, Bee

great loy, that me this day in

Lorde, And

adled and layd

ith the Angela

od and faying.

arth, and vntoo

of the Article of

e of the Wirgin th buto us has

e olde, Adamich

lde bypon this

this Article of

une even bu

withstanding certeine feat

ich his circum onely that wa

is most goodle profite of this

ng and railing

are not to ba e Hould conti

Hally

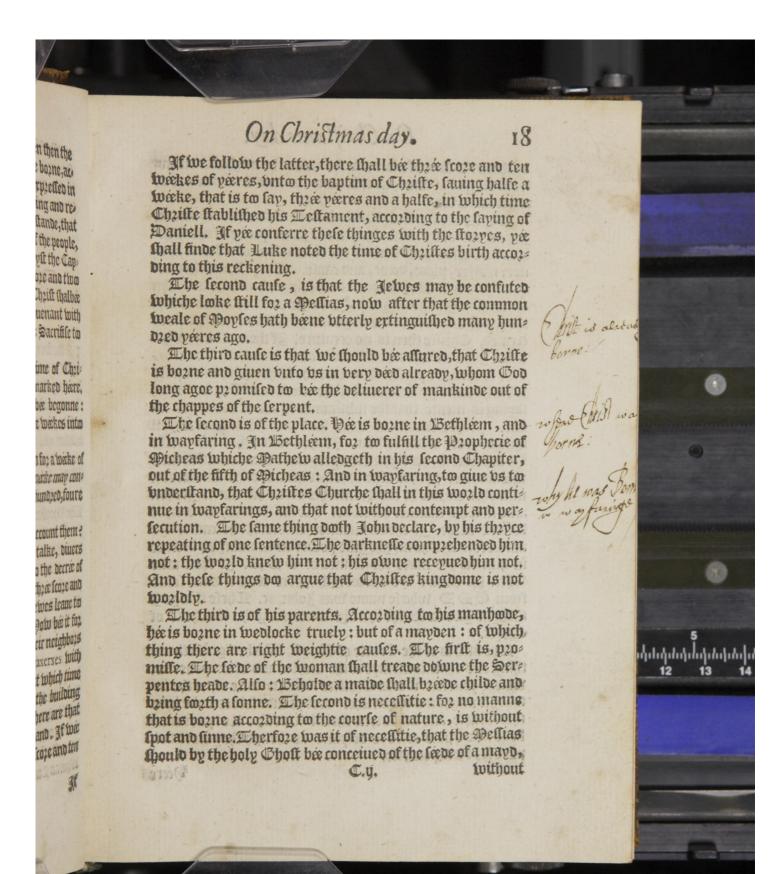
TOf the first.

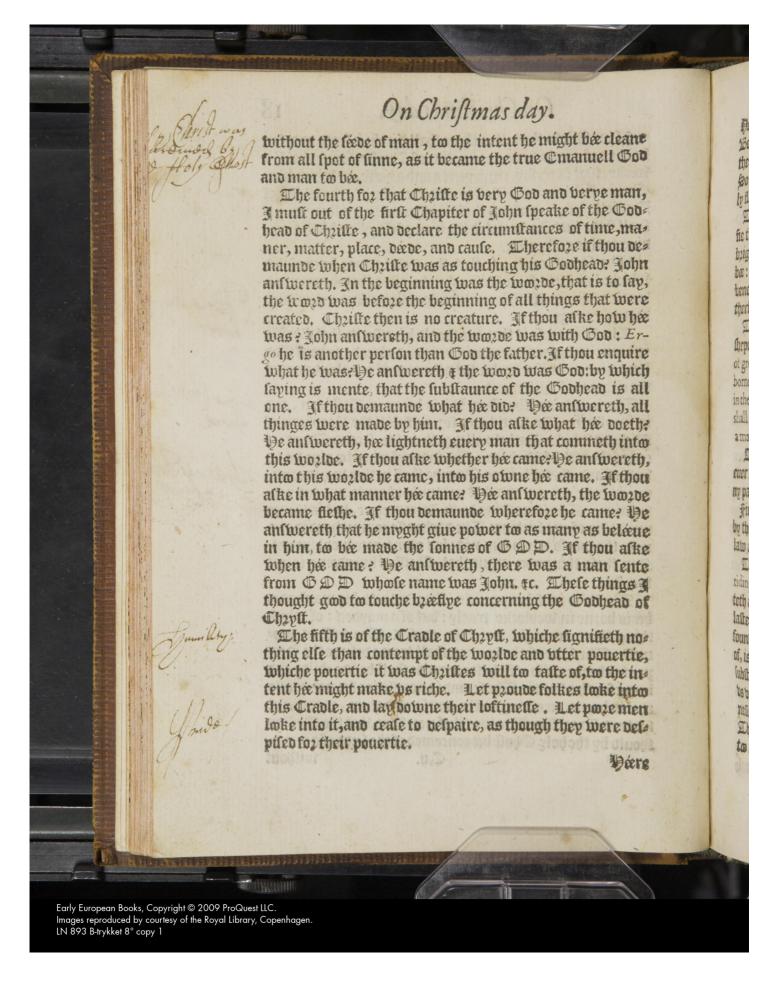
A the Storie let vs consider nine members : whereof the first is concerning the time. Chaiste was borne after the building of Rome, the 751. piere: after the creation of \$ world the.3963. pere. the 42. pere of the reigne of the Emperoz Aus gustus. From the birth of Chaiste unto this present day, are fulfilled. 1560, yeares. But why doth the Euangelist make mention so evidently of the time, of the Emperoures commaundement, and of the lœuetenant Tyzenius? There are theix causes. The first is, the foresayings of the Prophets. The Prophecies of Christes comming, are of two fortes. For some dw simply declare that Destias should come, with out foreappointing any certeine time: Df which forte are thefe: The fiede of the woman thall treade downe the Serpents head. Also, in thy seede thall all nations be blisted. And Elap. 7. Behold a mapo Mall conceine. cc. Also David: The Lozd fayd butw my Lozd tc. And Balaam, there thall rufe a Starre out of Jacob. Dther Paophecies fozetell the time and pere of Chailtes pallion, and of his reigne. Jacob: The Scepter thall not bee taken from Juda, untill Zilo come, that is to fap, hir sonne, namely the sonne of the woman. As if he had favoe, the fiede of the woman that is promifed, to destroye the workes of the Deuill, shall then come. when the Scepter Mall be taken from Juda, Therefore when as Luke maketh mention of Augustus, of the tribute,

TJ.

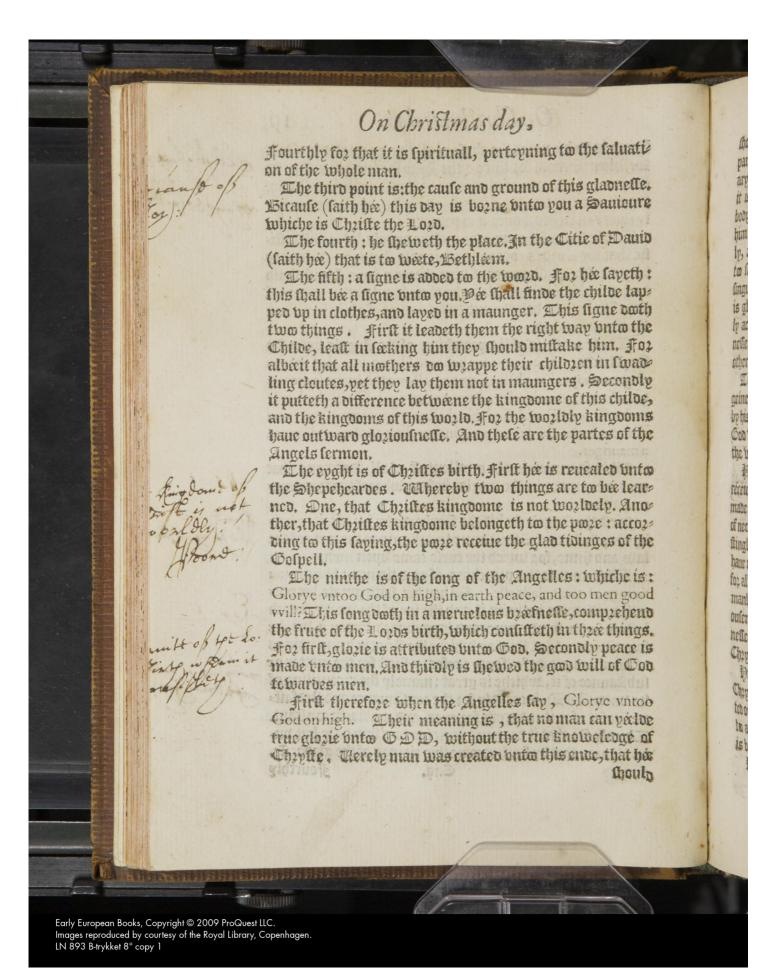
փոնդոնդոնդոնդոնդի

On Christmas day. and of the foreine governour, he meaneth that even then the time was come, wherein it behoued Chapft to be boane, according to the Prophecie of Jacob. Danyell alfoerpreffed in his ninthe Chapter the yeare of Chailles crucifying and re-Da furrection, in this wyle. Know thou and understande, that ha from the end of this talke of the leading backe of the people, dun and building ageine of Hierusalem, butw Chapt the Capteine, there thall be feuen weekes, and thee score and two wekes. And after the froze and two wekes Chaift thalbee flaine. And in one weeke thall he trablith his covenant with many, and in halfe a weeke thall he make the Sacrifife to dred reale. Here both Daniell foretell plainely the time of Chris is bo stes beathe. But the thinges are to be marked here. What a weeke is: when the account is to bee begonne: thect I and why he disposeth the three score and tenne weekes into inw thee fortes. A weeke in this place is not to be taken for a weeke of Bid dayes, but of years, as in Leuit.25. so that a wake may cons oute teine seuen peres, and seuentie weeks, soure hundred, foure binder score and ten yeares. nueu But from what tyme mult we begin to account them? **lecut** from the end of the talke. This end of the talke, divers repea men understand diversly. Some referre it to the decree of not: Cyzus, who after the accomplishment of the their scoze and And ten pares of the Captivitie, graunted the Jewes leane to returne and build the temple of Huerusalem. How be it for as much as the building of it was letted by their neighbors the space of fortie and two peres, untill Artaxerxes with the long hands, graunted new licence ageine, at which time Paggeus and Zacharias also prophecied of the building of the Temple, that it thould goe foreward: there are that beain to recken from the fecond yeere of Longhand. If wee folow the first reckening, there hall be the score and ten wakes of pares but the birth of Chailt.





On Christmas day. bæ cleane Here is to be noted the abuse of all things created by God. muell God Bethlæm serueth for lucre & the June for guelts : & Christe the King and Lozde of all things is thrust out into a stable. verve man. So also at this day, the Church is despited, while the bigodof the Gode ly flowe in riches, honor and power. of time ma The lirth is of the appearing of the angels, who first testie if thou nea fie that the Lozd is come: and feconoly thewe by their very ohead: John brightnesse, what maner of king the new born Christ shuld bæ: and thirdly they beclare by their himne, what maner of hat is to lav. benefits he thall beltow, and what maner of glozy is vælded gs that were aske how her therby but Bod. The seventh is of the preaching of the Angels but othe th God: Er-Arpeheros. Feare not: for beholde I bring you glad tidings thou enquire of greate joye that shalbee among all people, bycause there is Bod: by which borne vntoo you this day a Saujour (vvhich is Christ the Lord) odhead is all in the Citie of Dauid. And this shalbee a figne vntoo you: you answereth, all shall finde the childe vyrapped in fyvadling clothes, and layd in hat hee doethe a maunger. t commett into This Sermon is the excellentest of all Sermons that De aniwereth, ever were made in the worlde before, wherof there are macame. If thou ny partes. th, the worde First the Angels forbid the shepherds to be afraid: where he came: He by they thew that Chailt came to take away the curse of the my as believe law and finne, for which the curse came boon men. If thou aske The second is the preaching of glad tidings: I bring you a man sente tidings of great gladnesse. Then he saith greate, he put hele things 3 teth a difference between it, and the joy of the world, which Godhead of lasteth but a shorte time, and is grounded bypon a weake foundation. But this toy whiche the Angels bring tidings <u>փոնգներներն</u> fignifieth nos of, is called areate for foure causes. First for the matter or er pouertie, substaunce of it, whiche is great: namely the reconciling of of to the in vs buto ODD. Secondly for the continuance and fedfalts s loke into nelle of it, for it endureth for ever, and it abideth constant. t pozemen Thirdly for that it doth not perteine to a few only, but one p were del to all men that by faith receive this tidings of the gladnette, Fourthly C.iu. HATE



s gladnede, a Sauicure

the faluation

tic of David

t his layeth:
he childe laye
he light wath
way but othe
the him. For
over in livate

rs. Secondly of this childe, div kingdoms he partes of the

is revealed but on a reto be leartoolbely. And the pole: accorto tidinges of the

lles: whiche is:
ad too men good
the, comprehend
in the se things,
condly peace is
ad will of Cod

Glorye vintoo an can yeclde olucledge of ands, that his

Moulo

thould glorifie his creator. But through the fall of our first parentes it came to passe, that neyther he knew D D aryght, nor glorified him aright. If thou demand what it is to give glorie but Dod ? to give glorie but any bodye: is nothing else but to attribute true vertue but him. As when some king dealeth instly, wisely, valiantly, and mercifully, his subjectes yielde him glorie: that is to say, his subjectes like well of his doings, and with singular god will do blaze them abrode. And in like wise is glorie given but Dod, when his vertues are rightly acknowledged and felt, as his wisdome, his rightwould nesse, his puissance, his mercifulnesse, his truth, and suche others.

The wildome of God is siene in this, that he repaireth as geine man whom he had created to his glozy: so as he might by his some bozne of a virgin, recover against he Amage of God which he had lost through sinne, and so give glozie to the wisdome of God.

Dis rightuousenesse is seene by this, that he would not receive into favour man that had sinned, without amendes made for the wrong that he had done. For whereas it was of necessitie, that exther man muste have perished everlatingly for his sinne, or esset hat some one of mankynd must have made satisfaction unto God, by abyding punishment for all mankind, God gave his owne sonne, who taking manhod uppon him, hath in the same satisfied the rightuousenesse of God; and therefore is the praise of rightuousenesse worthis to be attributed to God, for the birthe of Chrystour Lord.

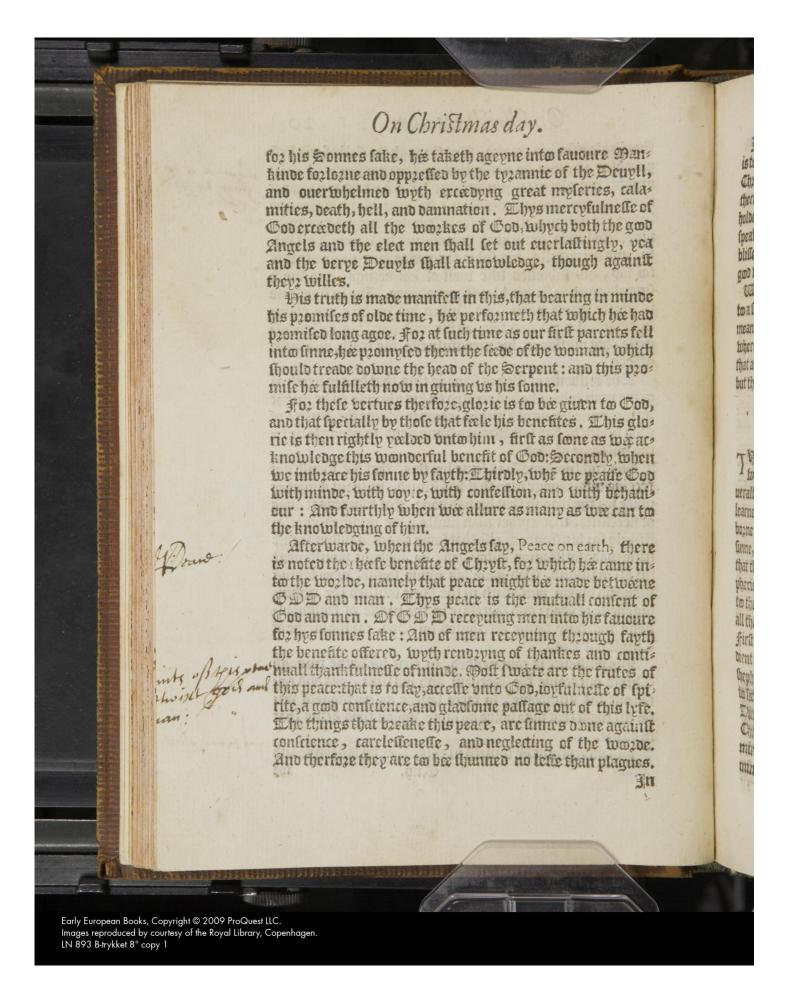
His puissance is commended, in that he hathe through Chryst overcome the Serpent and his sede, yea and rosted out his kingdome, so farre forthe as pertayneth was to all them that take holde by fayth uppon thus Jesus that is borne.

His mercyfulnesse chineth in this, that by his some and C.iiy, for

when is to god

menitolito

<u>փմական փանական վարական</u>



On Christmas day.

ure Han

le Deuvil.

ries, calas

ofulnesse of

oth the god

inight, vea

igh against

ng in minde

phich he had

parents fell

oman, which

and this pro:

inen to God,

es. This gloione as we ac

Decorate when

we peade God

with behavio

as low can to

n earth, there

ch bás came in

tade betweene

all confent of

m his faucure

houarb fayth

and confi

the frutes of

ineste of spt

of this lyfe.

one agains

the worde.

an plagues.

30

In the last place they adde: And too men good will That is to weet: As some as God is reconciled unto men through Christ, he favoreth and embraceth them with a true and far therly affection, as most ederely beloved children, whom he holdeth right dere, as adopted in Christe. Df this god will speaketh David also in his fifth Psalme. Bicause thou shalt blisse the righteous, D Lorde, thou defended him with thy god wil as with a shelde.

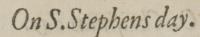
Then as Dauld in this place compareth Gods god will to a thield, he theweth the true vie and frute thereof. For his meaneth, that Gods favoure is to vs in thede of a buckler, wherewith wie are defended against the weapons of them that assault vs. The deuil brandisheth his stery dartes at vs. but this sheeld keepth vs safe. And so of all others.

TOf the seconde.

The vie of it is double. Generall, which is derined of the whole hiltorie: and Speciall, which is veriued of the fee uerall parts. The generall ble therefore, is that we food o learne to receive and embrace our true Sautour God a man borne of the virgin, by felting him against all our miseries, finne, death, curse, Gods weath, and hell:affuring our selves that this some of God and Wary (is according unto the prophecie of Clay) borne to us, and given to us: yea and that, to the intent he Coulde be righteounelle and faluation to all that believe in him. The speciall vse of it is manifolde: First that wee should learne of Chailes parents, to be obedient to magifrates. Secondly, that we should lerne of the thepherds, to give credite to b tellimonies cocerning Chailt: to feek Theilt: and to return to the works of our vocation. Thirdly that we thould learn of the Angels, first to preache Chaile to them that are unknowen: whereby all the goody ministers of Gods word may comforte them selves in their ministerie, for that they teache the same thing that was de-T.b.

Gadwid:

<u>փմական գտեսի հանական</u>ի



tinered bisfoze by so princely spirites. Poreoner, wie may tearn of the Angels and thepheros togither, to confesse this Christ. Finally wie may learne to glorific God, and to sing with the angels, Glory be to God on high, to whom his posmour and praise world without end. Amen.

The second holyday in Christmas

cot

caul

I

rulet

于02

mw

much

SPAN

min

TEO,

cally

was I

all co

photo

the fa

from

peeld

ucrun

15 101

wh

called S. Stephens day.

The Gospell. Math. rriis.

Eholde, I sende vntoo you Prophets and vvise men and Scribes, and some of them yee shal kil and crucifie: and some of them shal ye scourge in your Synagoges, and persecute them from o citie too citie: that vpon you may come all the rightuous blood which hath been shed vppon the earth, from the blood of righteous Abell, vntoo the blood of Zacharias, the sonne of Barachias, whome yee slevy betweene the Temple and the aultare. Verely I say vntoo you: all these things shall come vppon this generation. O Ierusalem, Ierusalem, thou that killest the prophets, and stonest them which are sent vntoo thee, hovve often vvoulde I haue gathered thy children toogither, euen as the henne gathereth hir chickens vnder hir vvings, and ye vvould not? Behold, your house is left vnto you desolate. For I say vntoo you: Yee shall not see mee hencefoorth, til that yee say: Blissed is hee that commeth in the name of the Lord.

The expolition of the Text.



EFORE wie goe in hande with the Exposition of the Text, bicause this day is dedicated to Saint Steven. I will declare why the featles of saints are wont to bie halowed in the church of God; and what wie ought to marke in the example

example of Saint Stephen.

, we may

onfelle this

and to ling

nom backor

mas

nets and wife

m yee shal kil

hal ye scourge

te them from

come all the

he earth, from

d of Zacharias,

veene the Tem-

Il these things

m, Ierusalem,

which are fent

d thy children

cens vnder hir

left vnto you

e mee hence-

h in the name

the Expoli

is dedicated

o the feastes

n the church

tarke in the

Dayes are kept holy in the Churche of DD, not after the maner of the heathen, as is wont to be among the Pappills, that we should cal upon the saints as patrons a intercess; which thing cannot be don wout horrible sacriledge a cotempt of fron of god: but there are many right weighty causes why it is prostable that the feasts of certaine saints, should be reteyned in our Churches, a they be chestly size.

The first cause is, y the continual historic of his church may be alwayes before our eyes, which must be but o be both a rule to live by, a mean to put us in mind of gods providece for if it be a pleasure to reade the histories of heathe men, in who apered a visor of some vertue: undoutedly it wil be much more pleasure to read histories of those in who show bright hively images of true vertues, as in Paule, Preter, Pary, Stephen, Dagdalen, the these, and many others.

The fecond is, that the testimonics of the vocatine, of the ministeric of teaching, and of the Church, might be considered. For there were miracles done, there were wonderfull callings to the ministeric of the Churche, and the doctrine was set open throughe the whole Churche. In these testimonies it is a most beautiful sight, to behold the continual consent of the true Churche, in the writings of the Prophets and Apolites, and in the groundes or chefe articles of the faith, and to discerne the true doctrine of the Churche from the corruptions, lies, and deceits of all ages.

The third is, that DDD thould be glozified, and thanks yelded but him, for opening him felfe but os, for dely nering be his doctrine, for the wing his presence in the churche, for making be free Denizens of that company, whiche is witnessed to be his true Thurche, and true worthippers of him.

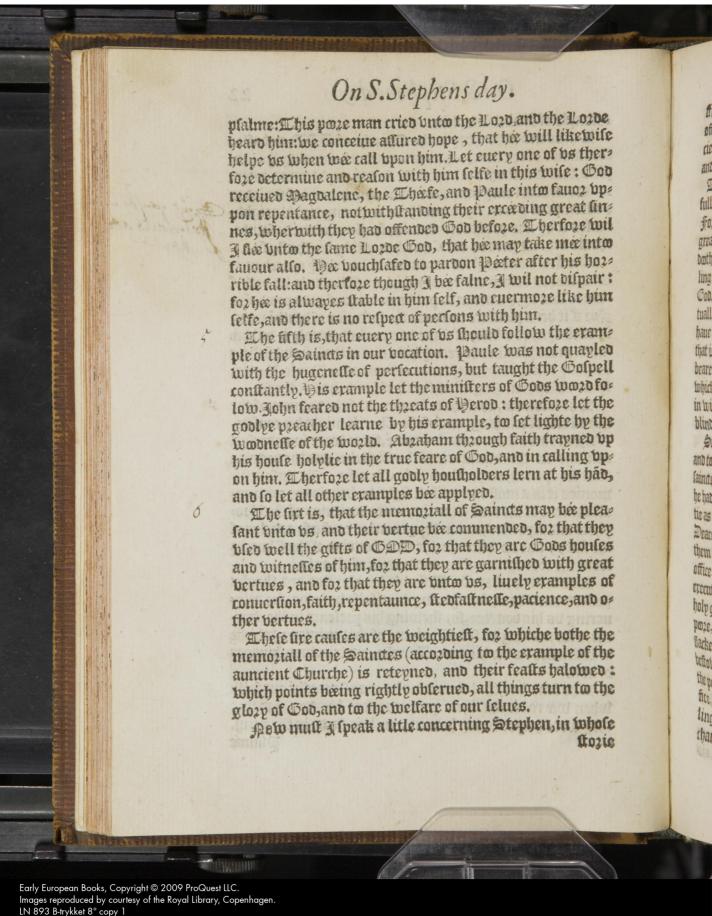
The fourth is, that the examples may strengthe our faith 4 when we reade that their prayers were hearde, and that they were helped from bequen, as it is sayde in the errif.

Dialine

Holdies st

փվեփան փլեւկան հայենվա

22



the Loide

ill like wife

of by there

wife: Ond

to fauoz bus

ing great fin

berfore mil

ake moeinto

fter his hore

not dupair:

noze like hun

ow the erame

s not quarled

t the Gospell

bods word for

perefore let the

let lichte by the

nith trapned by

in calling bp

m at his had,

man bee pleas

1. for that they

Gods houses

ed with great

veramples of

icience, and o

iche bothe the

ample of the is halowed:

sturn to the

en, in whole

Coris

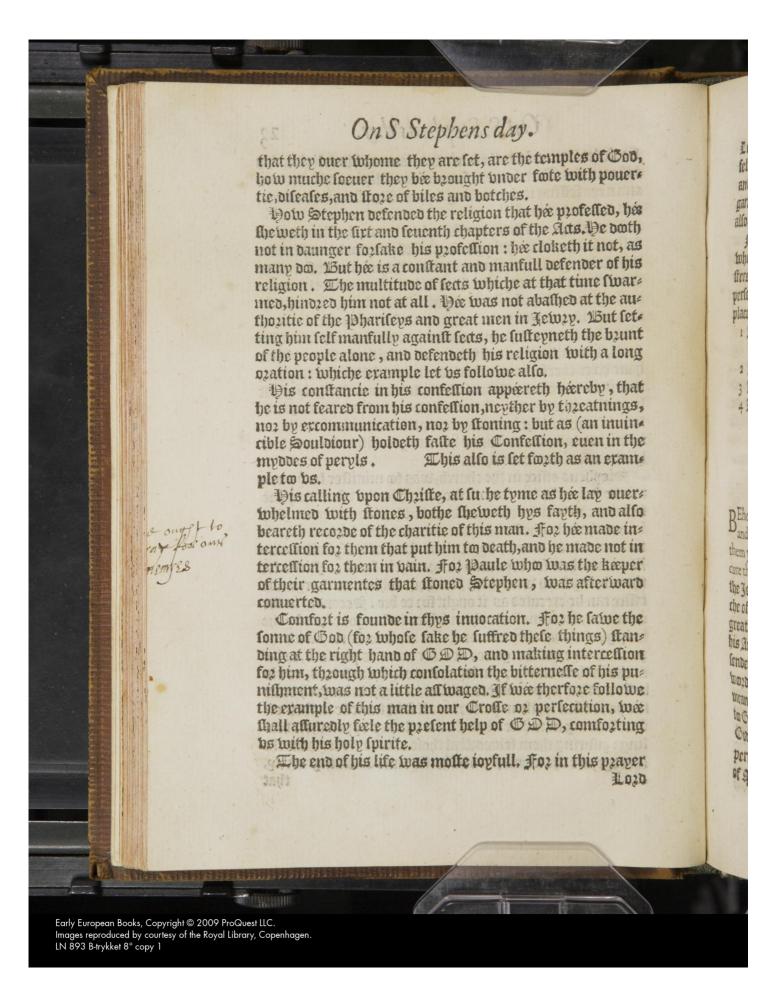
22

փլեւփլեւփլեւփլեւփլելի

ffozie let vs consider these circumstances: his religion, his office in the Church, the defence of his religion, his constancie in confessing it, his calling oppon Chryste, his comforte, and the ende of his life.

The religion of Stephen. Stephen was a christian, a man full of faith and the holy ghoste, full of grace and mantinesse. For where as is true faithe, there is the holye Ghosse. The greater encreasment that faith taketh so muche the more both the holy Ghosse witnesse him self to be present, kindling motions in mens heartes agreable with the lawe of God. Contrarywise, where the holy Ghosse is not selt effectuall, there also it is manifest that true faith is away. We have here therfore that which we may followe in Stephen, that is to weete, an effectuall faith, whereinto the holy ghost beareth witnesse. These men followe not Stephens faith, which have it in their mouth, and yet therewithall wallowe in wicked lustes, and runne headlong whither soever their blinde affections leade them.

Stephens office in the church, was to minister to h poze and to keepe the treasure of the church to the vie of the poze sainces: in whiche office no dout but hee was diligent. Hoz he had the holy ghoste his governer, and true faith and charitie as a rule to worke by. Let maisters of Pospitalles, and Deacons then fet thys man befoze their faces. Firste let them being faith with them, without whiche no charge noz office can be executed as it ought for to be. Secondly in the execution, let them them them felues to be governed by the holy gholte, that they do not either deale to hardly with the poze, oz lave out the godes at other mennes pleasure, oz bee flacke in their dutie, or purloyne it away them felues, or els bestowe that bypon others whiche of right belongeth but o the poze: but let them performe all faithfulnelle in their of fice, bearing in minde, that God is a loker uppon their deas ling: affuring them selves, that those of whom they have the chardge, are the membres of Thrifte : and believing verily, that



24

<u>փոնական գունական գուծակա</u>

Lozde Jesu recepue my soule, he yelded by his ghoste, and fell a steepe in the Lozde. And so her bothe finished his race, let a sull on and kept his faith, and also (as a stout conqueroz) obtained a at a time of garland with glozy. Let us therfoze at the time of our death with also, set him foz an example befoze our eyes.

Pow let vs loke upon the text of the Golpel, the summe wherof is this: Christ foretelleth the damagers of the ministers of Gods word, and threatneth punishment to their persecuters. We for instruction sake, will entreat of source places which are these.

1 The foretelling of the perfecutions of the ministers of Gods word.

2 The aggrauating of the sinne of the persecuters.

3 The threatning of punishment.

sof God,

outh powers

ofessed, his

ts.De doth

th it not, as

ender of his

time (war

d at the auc

ev. But sete

th the bount

with a long

pereby, that

greatnings,

as an invine

n, even in the

th as an exame

he lay ouets

pth, and also he made in

e made not in

as the keeper

as afterward

the fame the

bings stans

intercession

Te of his pu

fore followe

cution, we

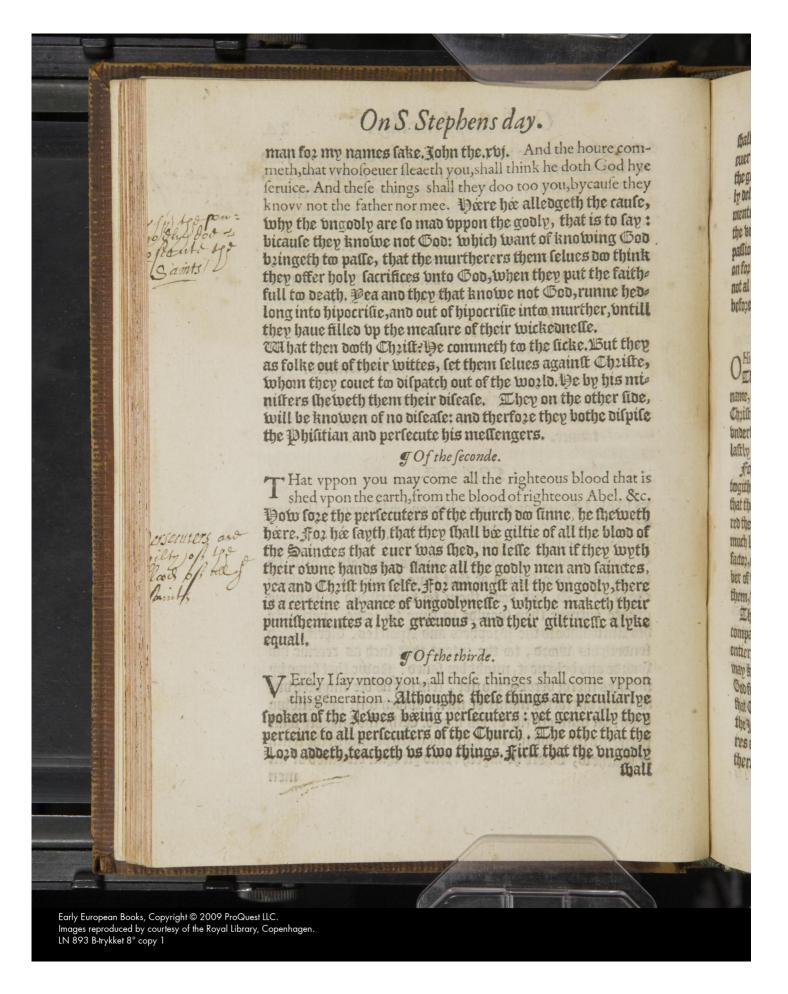
comforting

this prayer

4 The ophraicing of the onthankfulnesse of them that refuse Christ, when he allureth them to repentaunce.

TOf the first.

Behold I send vntoo you prophets and vvise men, and seribes, and of them some yee shall kill and crucisie, and some of them you shall vvhip in your synagoges, and yee shall persecute them from Citie too Citie. Thys speaketh Christ to the Jewes, who seemed at that time to be the very churche of GD, and doth them to understand with howe greate outrage they shoulde in time to come, persecute his Amballadors she Prophets and Apostles. Herily God sendeth his word, to the intent that such as receive his worde and believe it, might be saued. Powe that some by meanes therof become worser, it is not to be imputed unto God, but to she malice of men, which will not followe God that draweth the by his word. They the ungody shall persecute the apostles, the Lord sheweth plainly in the tenth of Pathew, where he sayeth: And ye shall be hated of all



oure com-

th God hye

ycause they

th the cause.

at is to lav:

owing God

ies do think

ut the faith

hrunne hed

arther, butill

ke. But they inst Christe,

de by his mi

he other lide,

o bothe dispile

is blood that is

ous Abel. &c.

e he sheweth

ill the blood of

if they with

and faintes,

maodly, there

maketh their

fineffe alphe

come vppon

peculiarlye

nerally they

the that the

the bugodly

telle.

shall one day in dede be caried to punishment, how long so ever he feeme to delay their indgement. And feconoly, that the gooly which fuffer perfecution, that one day bee glozious ly delivered, and their ennimies be put to everlating to2 ments. Wherebythe godly may learne, not tw grudge at the bugodly perfecuters, but rather to be moved with compallion for their allured damnation, and to make intercellion for them, that the Lord will turne them, that they bee not al dammed according as Stephan did as we have heard before.

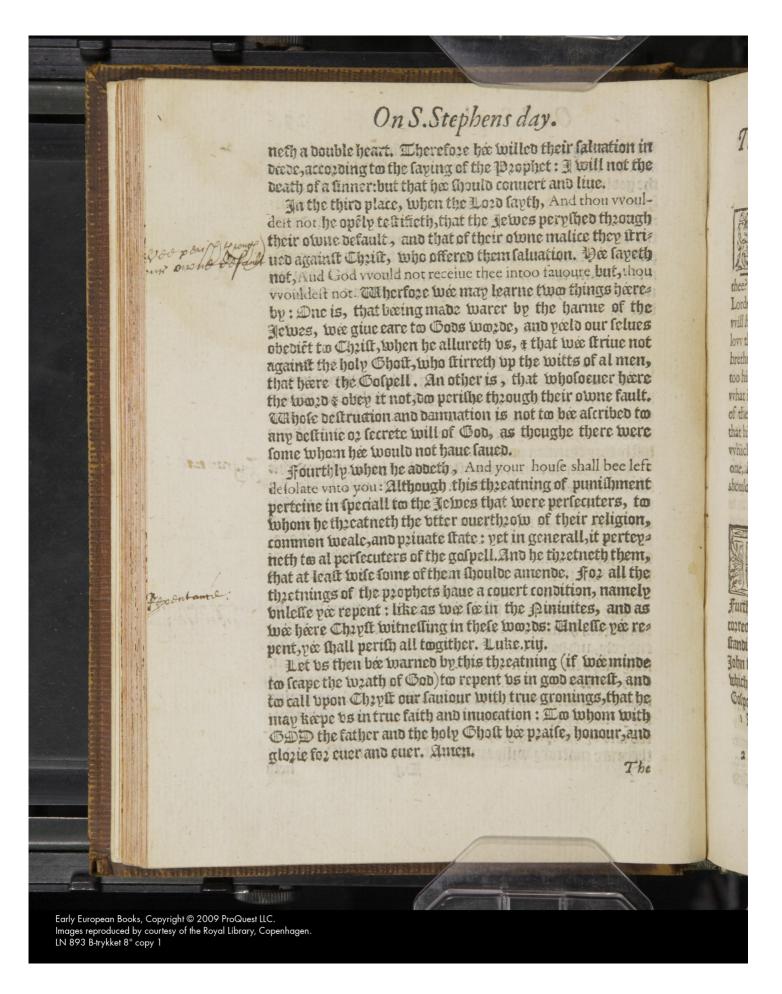
TOf the fourth.

Hierusalem, Hierusalem, vvhich sleaest the Prophets.&c. These wordes of Christ calling bypon Dierusalem by name, conteine first an vobraiding. Secondly, they declare Chailtes affection towardes them. Thirdly, they do be to understand, that they perish through their owne default: and lastly they threaten punishment.

For when he fayth, how often wold I have gathered the Ingrantale: togither: hee opbraideth them with onthankfulnette, for that they would neither receive the benefite that was offer red them, not had any regarde of their owne welfare, and much leffe would acknowledge the liberalitie of their venes factor, or be thankful to him for it. Mould God that a num ber of them that he are the Gospellat this day were not like them, which thing verily they thew by their frutes.

The Lord declareth his affection towards them, when he compareth himself to a hen, which loueth hir chickens most entierly, and both al that the is able to do, to the intent the may keepe them from the foules that are ennunies to them. Goo fozbio that it thould enter into any godly hart, to think that Chailt determined otherwise with him felf concerning the Jewes by some secrete wil, than he pectended by his teas res and by his speech. Foz it is a hourible thing to think, that there are contrary willes in Chaple, who himselfe condens neth D.i.

<u>փուփոնգոնգոն</u>գոնգոնվո





The third holiday in Christmas, common-

ly called S. John the Euangelists day.

faluation in

will not the line.

d thou vvoul-

theo through

lice they itriz

1. Hee faveth

things here

garme of the

eld our selves

wee Arme not

tts of al men.

nolocuer here

ir owne fault.

becascribed to

the there were

we shall bee left

of punifyment

recuters, to

heir religion,

rall, it perteps

zetneth them,

e, for all the

ition, namely

inites, and as

inlesse years

if weminde

earnest, and

imas, that he

whom with

honour, and

The

The Gospell. John.rrj.

Esus sayd vntoo Peter: Folovv thou mee. Peter turned about, and favy the Disciple vyhom lesus loued following (vyhiche also leaned on his brest at Supper) and fayd, Lorde, vehiche is hee that betrayeth thee? VVhen Peter therefore favy him, hee fayde vntoo Iefus: Lorde, vvhat shall hee heere doo? Iesus sayde vntoo him: If I will have him too tarrie till I come, what is that too thee? Follove thou mee. Then event this faying abroade among the brethren, that that Disciple should not die. Yet Iesus sayed not too him, hee shall not die: but if I will that he tary til I come, what is that too thee? The same Disciple is he which testifieth of these things: and vvrote of these things: and vvee knowe that his testimonie is true. There are also many other things whiche lesus did, the whiche if they should bee written euery one, I suppose the worlde could nor conteine the bookes that should bee vyritten.

The expolition of the text.

De summe of the Gospell. After that Christe had asked Peter thrice, whether his loued him, his commaunded him to followe him: meaning thereby, that he should glorifie him by his death.

Furtherm oze, by correcting Peters errour, the Cuangelist correcteth the opinion of the other disciples: who misunders standing the Lordes wordes, were in a wrong opinion, that John thould not die. Last of al he anoucheth, that the Gospel whiche John wrate concerning Christe is true. And of this Bospel let be make four places: whiche are these.

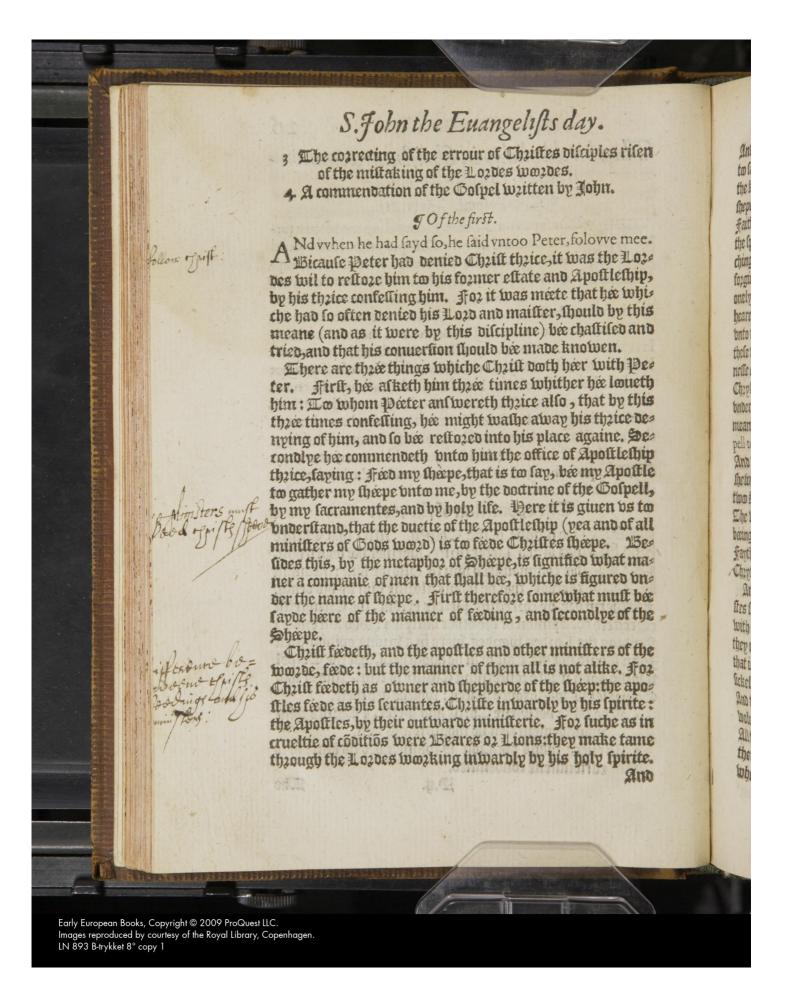
The talke betweene Chaiff and Peter, & Chaiffs commaundement that he thould folow him.

2 As every mans vocation is commended to him: so is curioushesse condemned.

D.tj.

The

փոնգնելներներներների



S. Iohn the Euangelists day.

ciples rifen

folovve mee.

was the Lore Apostleship.

that he who

hould by this

chastised and

her with De

her hee loueth

, that by this

phis theice de

ce againe. De

e of Avoltleship

be my Apostle

of the Gospell,

s quen vs to

pea and of all

Theepe. 13es

fied what mas

is figured bno

what must be

ronolpe of the

initters of the ot alike, for

heep: the apos

p his spirite:

12 fuche as in

make tame

haly spirite.

anowen.

John.

And so they bring them into the thepfolde of Thrist, that is to fap, Christes kingdome: and this they do by putting to the keps of Chaiftes churche, ainen them of Chapat the true thepeheard. Pothing else are these keys than the word and Faith. The minister applyeth the words outwardely, and the spirite of Chapste inwardly towneth fayth to the pacas ching. For the preaching of Gods worde concerning the forgivenesse of sinnes to be obterned through Christ, is the onely key to open the kingdome of heaven. Pow, if he that heareth, joyneth also therbuto true faith, and do verily agree buto the Gospell: then commethalso the other key. Whith thefe two keis is the kingdom of heuen opened, and forgines nelle of linnes obteined. That is to lay, the Amballage of Chapft theweth, wherein that which is spoken figuratively bnder the name of keyes, is expected in cliere and plaine meaning wordes. Withen hie faith: Go and preach the golpell too all creatures: Behold, here have you the first key. And when he adoeth, hee that beleeueth, shall bee faued. Die theweth the other kep. The word and fauth therfore are the two keys wherewith the kingdome of heaven is opened. The worde is applyed outwardly by the WiniGer, which being recepted by the vertue of the spirite, engenozeth Farthe, wherethrough men enter into the theepefolde of Thepst.

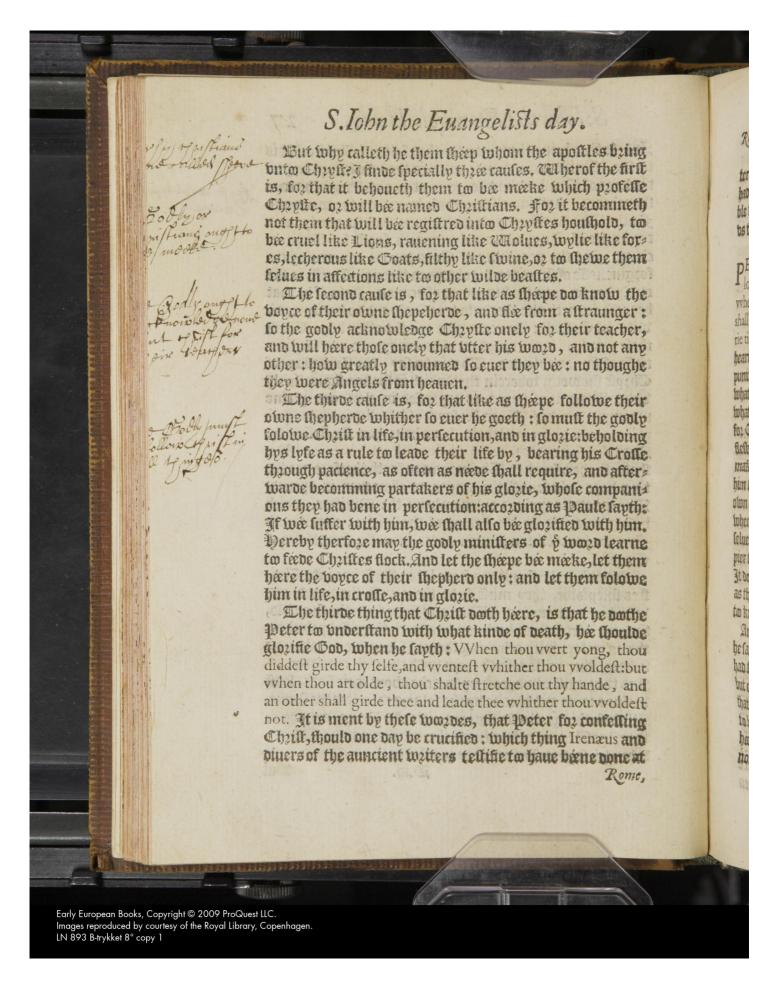
And when the thepheros have let in the thepe into Chair ftes theopfolde, they must fiede them with the wood, and with his Sacraments. When any thray from the thepfold, they mult fetch them backe agains with they? heepehokes: that is to fay, with rebuking them. If any bee weake and fickely, they must refresh them with charfull comforte. And they must alwayes keep watche about their flock, least wolves come and breake by the folde, and fratter the thope. All these things the Lorde committed to Peter, and the of ther Apostles, or rather to all the ministers of the Gospell.

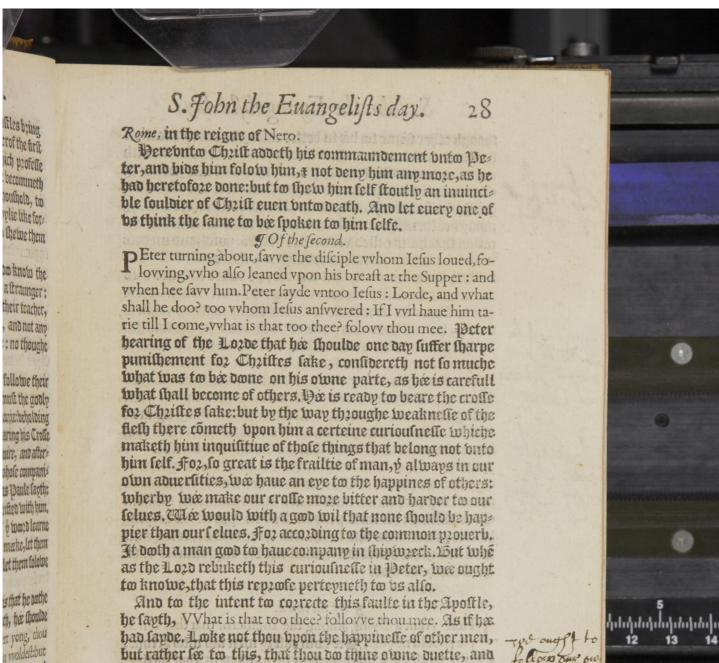
when bee favo to Weter: fiede my thepe.

D.iy.

Wout

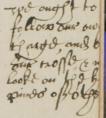
<u>փոնդներն գոհանն</u>





And to the intent to correct this faulte in the Apostle, he sayth, VVhat is that too thee? followe thou mee. As if he had sayde. Loke not thou byon the happiness of other men, but rather see to this, that thou on thine owne duetie, and that thou beare what so ever the Lorde shall say uppon the to heare. So is it the Lordes will that we should take hede to our owne vocation, in the feare of DDD. De will not that we should thinke oure selves the more unhappies.

D.iig. though



whande, and

thouvvoldest

12 confessing

Irenæus and

ette done at

Romet,

S. Iohn the Euangelists day. though other sæme to be in better case. For every vocation cuto hall his croffe annexed thervntw, whiche is to be born with a quiet minder All (fayeth Daule) that will live goolily in togi Chaiff, fhall fuffer perfecution. Po man therefore (fo hee bee gooly) halbe erempted from the Crosse. Wherefore calling on.3 away heathenishe curiositie, let enery man abide in the bos cation that he is called butw. Let him be quiet, and meddle this with his owne matters, according to Paules counsell. He that a willeth us to be quiet, that we be not buffed in other mes matters as wicked men bee : and as many bee now a dayes. De wil have be to meddle with our owne matters, that is to fay, he wil have every one of us to loke to the thinges that pertaine to his owne calling. And to the intent that may be done, there are five things to be regarded in ever ry bocation. First the calling or bocation muste be lawful. This Secondly faith and charitie mult bethe rulers to direct our Whie coinas by in our vocation. Thirdly, if any thing chaunce certer amille in our bocation, a man must comforte him felf in that nesse his conscience affureth him that his vocation is lawful. Tol Fourthly, a man must employ his vocation to the glozic of in the God and the profite of Christes churche. Lattly foralmuche are vvr as nothing bath luckie successe in a mans vocation, without of Go Gods bliffing: hie must pray to God to put to his helping name. hande. If a man do this in the true feare of God, verelye he the kn Chall finde, that his vocation Chall not be unprofitable unto in him the Churche of God. TOf the third. Here went a faying among the brethern, that that Disciple should not die. Se how easely men sip into errour, Chaifte fayth, if I wil have him tary, what is that to thee? and his disciples toke it as thoughe he sayde, I will that his hall tarie and not vie til I come. Dere therfoze we are admonished to take goodied in the reading of holy scripture, that we builde not therebypon any other things than are spoken

S. Iohn the Euangelists day.

bocation

hid neod

goolilyin

e (Sohe bee

operacting

e in the box

and meddle

unsett. Hin

n other mea

ow a dayes, ters, that is

the thinges

e intent that

arded in euch

e bee lawful.

s to direct our

thing chaunce

him felf in that

o the glozie of

o forasmuche

ion, without

n his helping

o berelye ha

fitable buto

at that Disci-

into errour,

that to thee:

vill that has

we are at

g (cripture) as than are

(क्राम्हर्म

s lawful.

29

փուփոնդոնդոնդոնդի

spoken. Then let be embrace those things that are clear and evident: Such things as are spoken with condition or dark-ly, let be conser with playner places: tet be call upon God to give be the key of true knoweledge, that we may understand without error, such things as perteine to our saluation. From unprofitable questions, (such as make nothing to edification,) let be absteine: knowing that God liketh well this simplicitie, according to this saying: Seek not sor things that are about thy reache.

TOf the fourth.

The Euangelist him selse closeth vp his Gospel, saying: This is the same disciple vehich beareth evitnesse of these things and everate them. And ever knowe that his evitnesse is true.

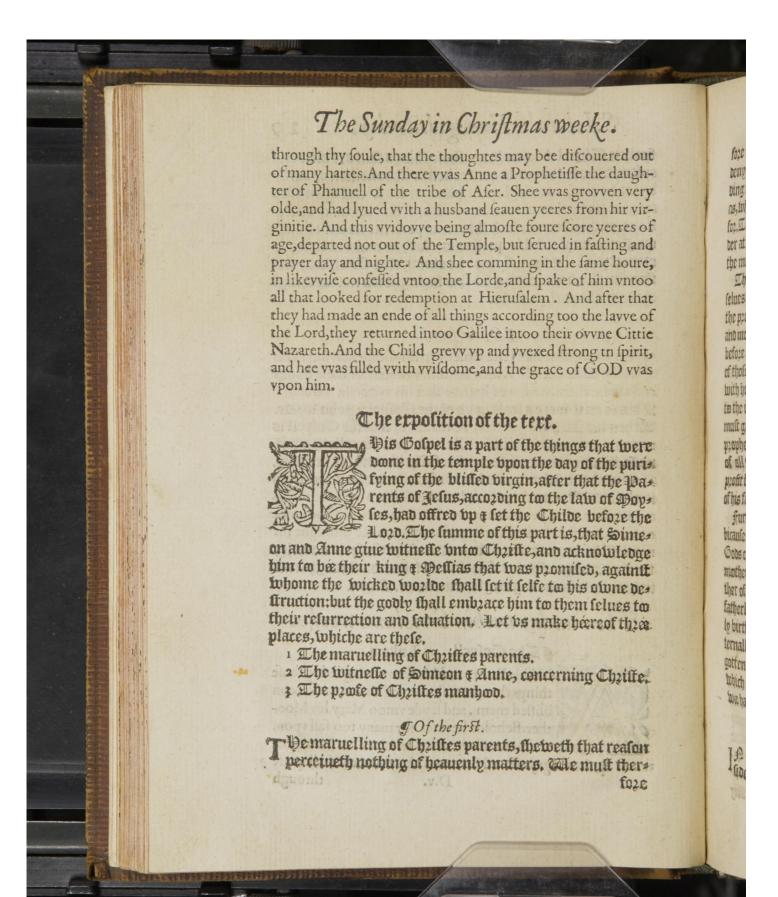
This is as it were a sealing up of the Gospel of John weate. When he saith ever knowe, he meaneth that the Gospell is certaine, true, and infallible. This Gospell he calleth a with nesse, bicause it beareth witnesse of Chaiste and his benefits. To what end John weate his Gospel, he him sels declareth in the end of the exchapter, where he saith: And these things are evritten, that yee may believe that Iesus is Christ the sonne of God, and that by believing yee may have life through his name. There are thersoze two ends of the Gospel: namely, the knowledge of Jesus Chaist: and salvation through trust in him, to whom he glozy so evermoze. Amen.

The Sunday within Crristmas weeke.

The Gospell. Luke.tj.

Nd his Father and Mother marueyled at those things that vvere spoken of him. And Simeon blissed them, and sayde vntoo Mary his Moother. Beholde he is set for many too fall vpon, and too raise vp many in Israell, & for a signe

and too raise vp many in Israell, & for a signe that is spoken agaynst. Moreouer the strong shall passe through



The Sunday in Christmas weeke. 30

fore believe the voice of God, and maruell at it rather than deny it, or renounce it. They wonder that God (now according to his eternall and secret purpose,) hath sent the Mellias, whom so many Prophets, Patriarkes and kings toked for They wonder at the testimonic of the angel. They wonder at old Simeons saying, whereby they are also construct

the moze substancially in the fayth.

scouered out

le the daugh-

grovven very

s from hir vir-

core yeeres of

in falting and

he fame houre.

e of him vntoo

And after that

too the lavve of

eir ovvne Cittie

strong to spirit,

e of GOD yvas

things that were

ne day of the pure

fter that the Wax

the law of Mont

tilde before the

tis that Sime

acknowledge

miled, against

m his owne de

them felues to

he heereof this

ming Christe.

h that reason

le must there

fore

This wonderment is a certein holy bethinking of thems selves, wherethrough they reverently consider and embrace the prophecie of the holy Ghost, whereby they profite more and more in the knowledge of Chryst. This also is to be set before our eyes for an example. For we will by and by shake of those things that reason comprehedeth not. But we must with holy wonderment embrace the heavenly Dracles: and to the intent our Faythe may take new encreasement, we must gather togisher all the helpes that may be out of the prophecies, out of miracles, out of examples, and finally out of all things, to our greater admiration. For he is like to profit best in Chrystes schoole, which with the encreasement of his faith, wondereth daily more and more.

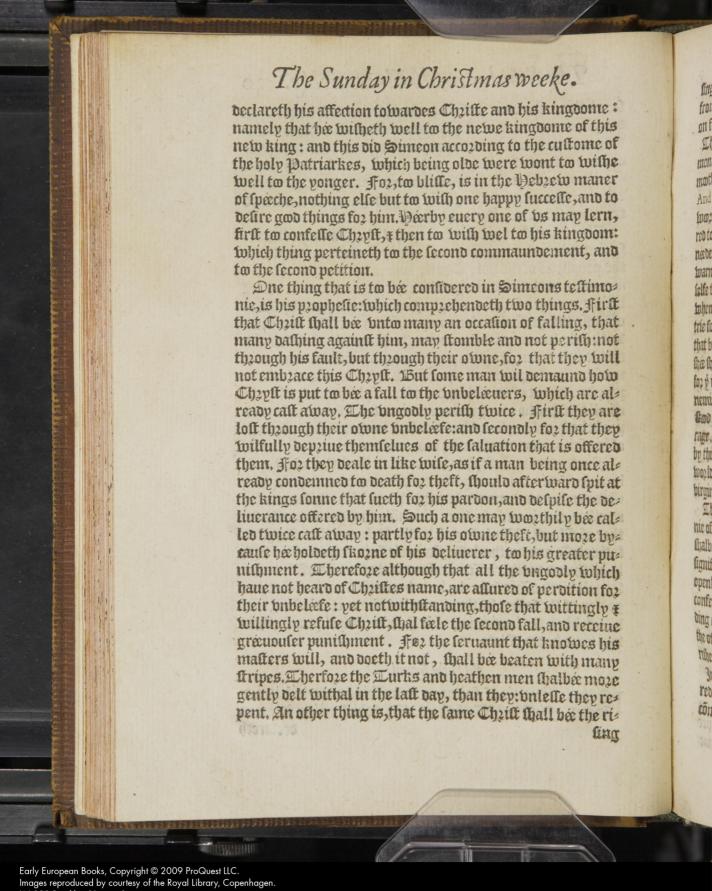
Furthermoze, Joseph is here called the father of Chryst, bicause Parie was maryed but him, and bicause Joseph by Bods commaundement, had the charge of the childe and his mother, and bicause he was commoly thought to be the farther of Chryst. Paule sayeth to the Pedrues that Chryst is fatherless and motherlesse. Fatherlesse in respect of his stelly birth; and motherlesse in respect of that wonderfull and externall birth of his, whereby he is bornethe some of God, begotten of the father without mother from everlasting: Of which birth the beginning of S. Johns Gospel preacheth, as

փվական գտնական գանական վա

wee have heard of late.

g Of the second.

Ip the tellimonie of Simeon fourethings are two bis convidences. First he blisseth them. By which doing Simeon declareth



The Sunday in Christmas weeke. 3

fing ageine of many in Afrael: that is to fay, their deliverace from finne, their rewards of righteousnesse, their resurrection from death, and their heritage of all good things.

kingdome:

donne of this

ecultomeof

ont to wishe

brew maner

uccelle, and to

vs may lern.

his kinadom:

ndement, and

nconstellino

10 things. First

of falling, that

not perify:not

that they will

demaund how

s, which are al

e. First they are

oly for that they

r that is offered

being once al

fterward (pitat

desvise the de

methily bee cal

fi. but more by

his greater publich

of pervition for

nat wittingly

all, and receive at knowes his

en with many

chalbee mose

rleas they res

gall betheris

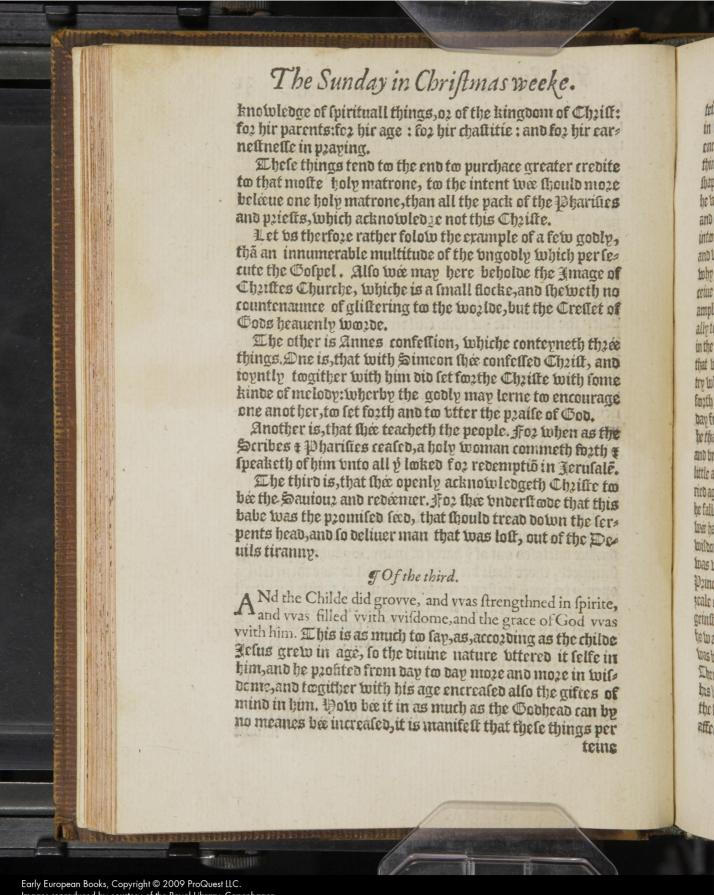
The third thing that is to be considered in Simeons tellimonie, is the turning of his talke but the birgin Chailfes mother, to who he prophecieth croffe a perfecution, faying: And through thy foule shall the fovoord passe. Although their words pertaine properly to Warp: yet they are to be referred to the whole churche, wherof Pary bare a figure. Pary needed this admonishment in two respects. First that being warned by this Deacle of the holy aholf, the chould fettle hir felfe to beare the forowfull adventures that were to come, when the thould lie hir fone enil entreated of his owne coutrie folk, at the length hanged byon the croffe. And fecooly that being so fensed against the assaults that were to come, the thould neverthelette reionce through affured confidence, for y in the end hir sonne thould become conqueror of his es nemies. Therfore being stablished with this confidence, the God by his croffe, loking for his triumphe with a front coup rage. Also these words perteine to the whole Thurche. For by this Wzophecie is thewed, that the churche it felfe in this world walke under the crosse, whiche after the example of & virgin, must raise by it selfe with hope of the glozy to come.

The fourth thing that is to be considered in this testimonic of Simeons, is that Simeon sayeth that the thoughtes shall be disclosed out of harts of many. By which speche he signifieth, there shall be many that shall shewe them selves openly to be Christes enemies, and many againe that shall confesse Christe, yea and that even with otter perill and shedding of their bloud. The one scrueth to comforte us against the offence or stumbling block of the crosse, the other to now rishe our trust or faith.

In the testimonie of Anne, two things are to be considered. First the description of the persone of Anne, whome he comendeth so the spirite of Prophecie, that is to say, for hir

knowe

փմական գահայան գահական վա



The Sunday in Christmas weeke.

m of Chaiff: d for hir care

eater credite Chould moze

the Paharities

ia few godly,

which perfes

the Image of

nd the weth no

t the Creffet of

interneth thie

ed Chailt, and

rufte with some

ne to encourage

for when as the

ommeth forth #

win Jerusale.

reth Christe to

frode that this

down the fers

out of the De

hned in spirite,

ce of God was

g as the childe

red it selfe in

moze in will

the affres of

phead can by

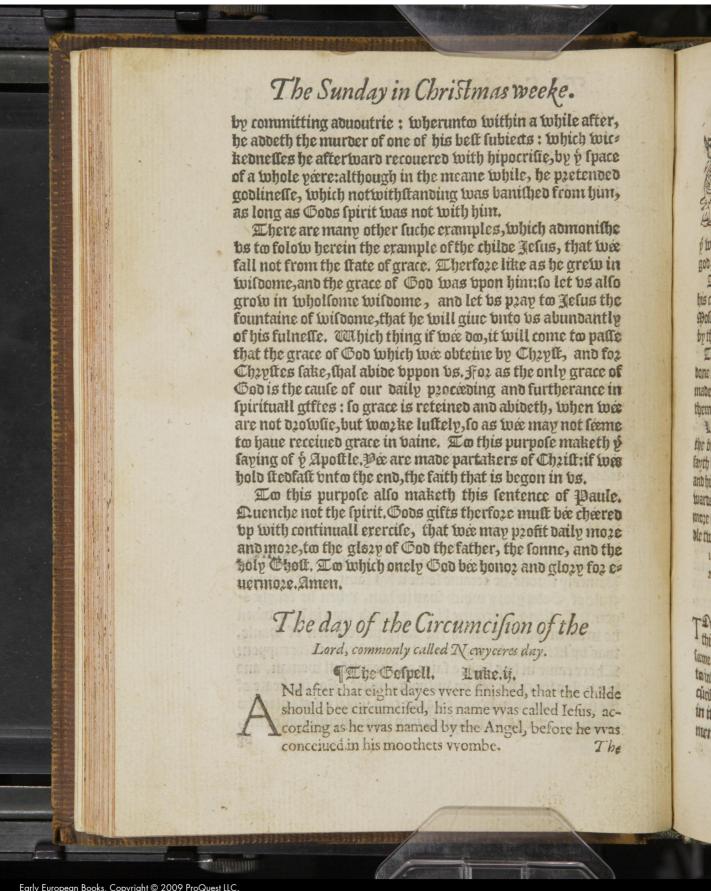
se things per tems

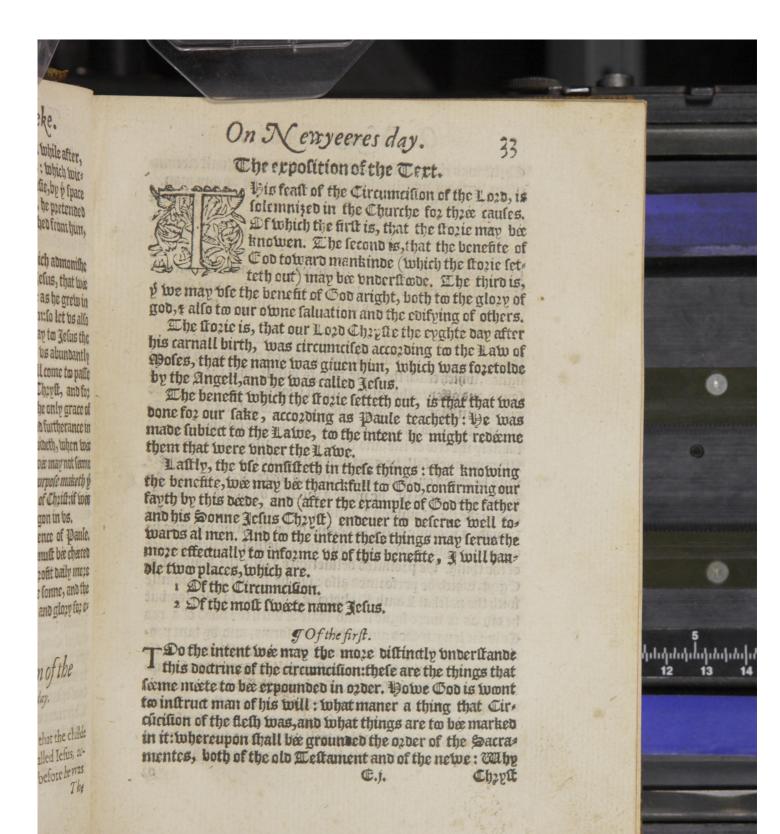
calle of God.

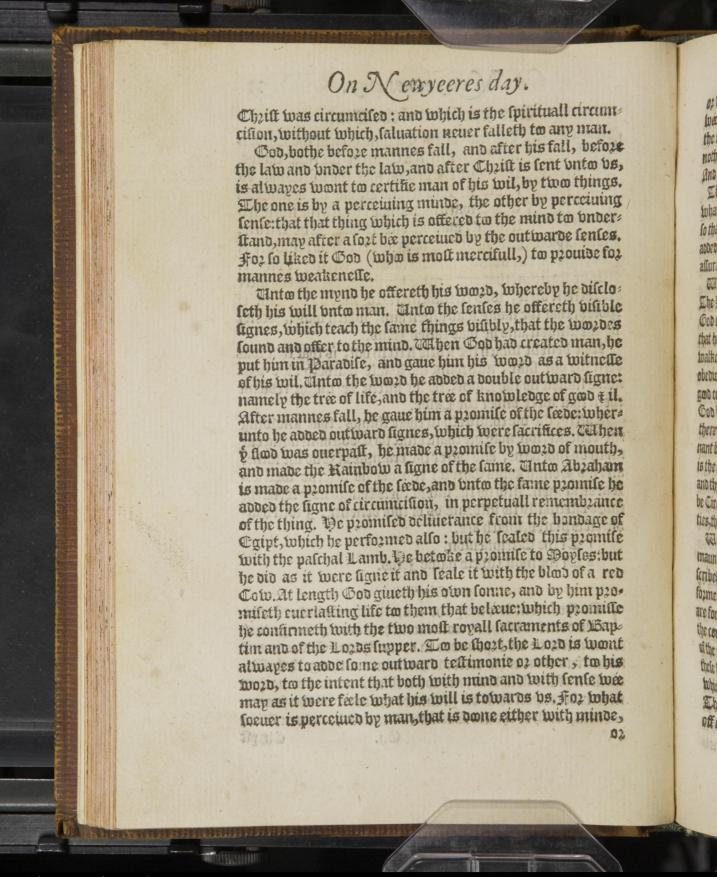
le.

teine to his manhode. For as he grew by by little and little in his body: fo (in respect of his soule,) the giftes of the mind encreased daily more and more. Peither is this a fraunge thing in Charft, who for our fakes toke uppon him the thape of a feruant, wherein he was also abased. For like as he was abased for our sake: so also grew he ageine by little and little, untill that by his refurredion he entered agains into his glozye. Peither was this done without a lesson and warning but w bs. Hoz wee are taught that the cause why he arew, was for that we should out of his fulnesse receine grace for grace. We also are admonished by the erample of the sonne of God, to endeuer our selves continue ally to encrease, that wee may baily more and more abound in the true knowledge of God, and all understanding: and that we should with an upzight inogement and affection, try what things are godly, holy, and honest, and daily bring forth the true fruites of faith: and that in such wife that the day folowing may furmount the day that went before. For he that goeth not Will forward in the knowledge of B D, and understanding of godlinesse: goeth backeward. Hoz by little and little, fayth is quenched in him, and Chaylt is bus ried ageine in his heart, whereby it commeth to valle, that he falleth againe into sinne against his conscience. Dereof wee have example in David. Hoz he had profited in Choffly wisdome, aboue at the men of his time, and the grace of God was whim. But what came to palle ? By litting fill in his Deincely theone, he became somewhat faint. That glowing scale of Gods glozy which was in him, when he fought as aginst Golias & overcame him, & which was in him when howas in perill through the vaily perfecution of Saule, was by little and little alayed. And what enfued theruppon? There came in hys fight a faire and beautifull woman, and his luftes were firred by without any let. For the heate of the spirit was then become farke colo. Wil gineth place to affection: and by & by he falleth into finne ageinst conscience,

<u>փուփոնդոնդոնդոնդոն</u>







On New yeeres day.

call circum

any man.

fall, before

mt unto be

two things.

nd beaccarning

ind to binder

varde senses.

to provide for

reby he disclo

offereth buible

at the wordes

reated man be

as a witnesse

outward figner edge of good & il.

f the leader where

irrifices. Cathen

omed of mouth,

Into Abraham

rme promise he

L remembrance

the bandage of

o this promile

to Borles:but

e blod of a red

to by hint pro-

hich promise

nents of Bap

Lozo is wont

other, to his

ith sense wa

05, 3f 02 what

with minoe,

34

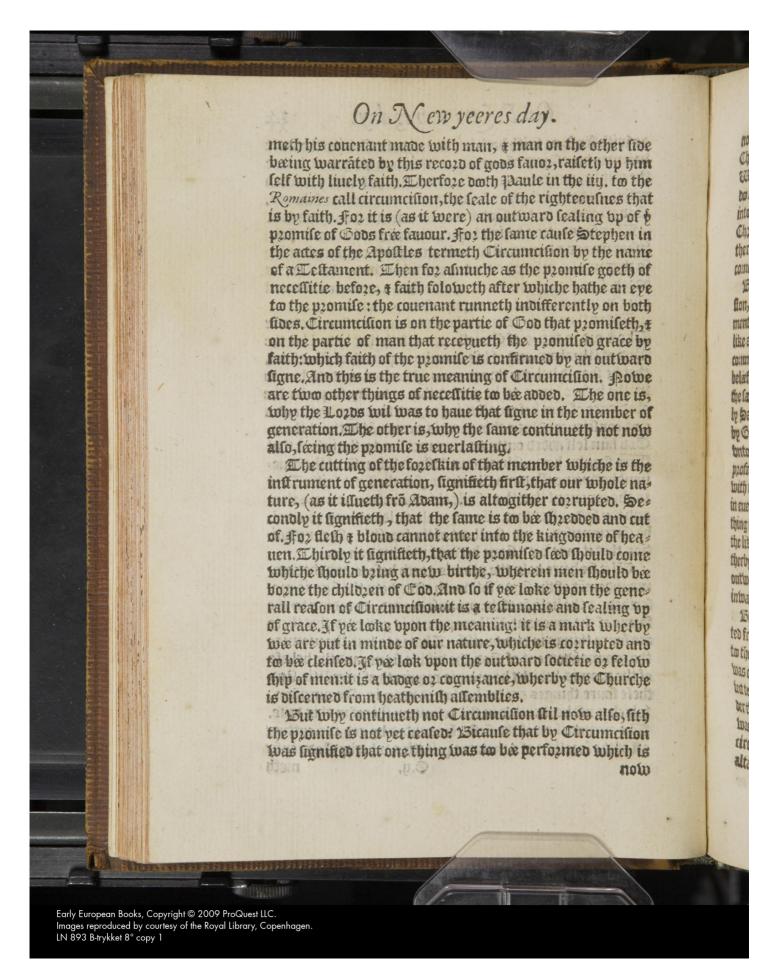
իսալագահումանում և գ

or with sense, or with both togither. Pow God (to the intet we may be assured of our saluatio) setteth his word before the minde, and an outward signe before the sense, & leaueth nothing vndom which he thinketh may turn to our saluatio. And after this sort is God wont to instruct man of his wil.

This foundation being layor, it is easie to be understoo what maner a signe that carnall and visible circumcision is: so that we set before us the worde where unto this signe is added. For the signe is nothing else than a certain effectuall assurance and lawful sealing up of the promise.

The Lord in the 19.01 Genetis promifeth that he wil be the God of Abraham, and of his ledethe requireth of Abraham, that he should believe this promis. He commainded him to walke before him, to be perfect that is to say, to prefer the obedience of him before all thinges, and to keepe sayth and a god conscience. Unto this promis a commat between them, God him self added outward circumction, to the intent that there should be in Abrahams suche, a witnesse of the conemant between God and Abraham. For the Lord sath: This is the comenant that thou shalt observe between me a the, and thy sede after the. Overy male childe among you shalt be Circumcised, a year shall cut of the societies of your primistics, that it may be a signe between me and you to

The se here how the promis goeth before, and the contemaindemet of the signe foloweth after how the sign is prescribed, a the belase of the promise eraced, according to the some of the commant. Thereuppon it is gathered, that there are some things in circumcisio. That is to wit, the promis, the commandement of God, the visible signe, and the belase of the promis, which the promis requireth of necessitie. And these source thinges are to be loked unto in Circumcision, which must be included in the definition thereof in this wise. The circumcision of the self communicated by god, is a cutting off of the sozeshin of a mannes prinities, where God consirumeth.



On Newe yeeres day.

now performed, namely the feede of the woman, which is Christ our Lorde borne of the most pure blod of the virgin. Therfore albeit that the thing it felse which was promised do continue : pet Circuncifion the figue therof is chaunged into Baptin: that like as Circumcision was a figure of Chaift to come: so Baptim is a witnesse that he is come. De therefoze that will ftill be circumcifed, loketh for Thereft to

come, and believeth not that he is come alread.

ne other lide ileth by him

be ity, to the

tecuines that

taling by of b

le Stephen in

n by the name

unife goeth of

e hathe an eve

rently on both

at promileth t

miled grace by

by an outinam

nction. Love

d. The oncis.

the member of

anueth not not

er whiche is the

four whole na-

corrupted, Ses

reedded and cut

nadome of hear

ned thould come

men thould be

boon the gene

and lealing by

mark wherby

corrupted and

cictie or felow

o the Churche

tow also, fith

Circumcilion

ned which is

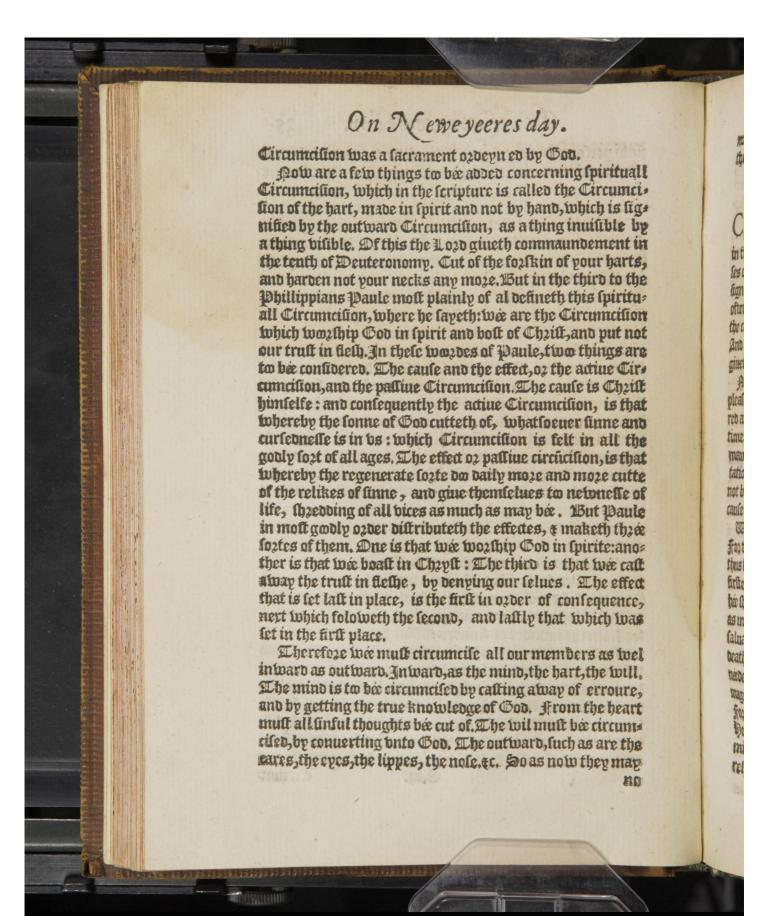
now

By these things which I have nowe spoken of Circumcis fion, it is easie to indae what is the meening of the Sacramentes, as well of the newe Teltament as of the olde. Hoz like as in Circucifion there meete foure things, viz promis, commaundement of the liane, the vie of the liane, and the belæfe of the promis: So in the mæning of every facramet. the fame things must of necessitie meete: namely that a good ly Sacrament be a visible signe commaunded and ordained by God: wherey like as God beareth records of his promis buto men: so man accepting the signe, both on the other side profess his faith towardes DDD, and confirmeth the same with the vie of the figne and by thinking upon it. How be it in every figne, the fingular likelinesse of the fignes buto the thing fignified by them, is to be confidered. For example: the likelinesse of water in Baptim but the thing signifyed therby, is this. Like as water washeth a ma outwardly fro outward filth: so the blod of Chailt washeth our consciences inwardly fro deadly works. And so of all other sacraments.

But who was Chapite circumcifed, fæing he is erempe ted from the number of finners? This doth Paule expound to the Galathians, when he farth: when the fulneffe of time was come, God fent his fonne borne of a woman made fub? ied to the Lawe, that he might redeme those that were but der the Lawe. Wherefore as he was borne for bs, so also was he circumcifed for vs. Deither was it his wil to abolify circumcifion, before he had made his perfect facrifice bpo the altare of the Crosse: by which boing, he bare witnesse that

Circum C.iu.

<u>Լուսանական անանական</u>



On Newe yeeres day.

no more vielde obedience unto corrupted nature, but ober the spirit of regeneration.

TOf the second.

ng spirituals

de Circumcia which is liga

simulable by

undement in

of your harts.

ge third to the

h this fairne

Circumcifion

it, and put not

was things are

the actine Cire

ause is Chaif

action, is that

ever finne and

s felt in all the

unicition, is that

and more cutte

to netonelle of

e. But Paule

* maketh thee

in Coirite: and

is that we call

1es. The effect

of consequence,

hat which was

embers as wel

hart the will,

ap of erroure,

rom the heart

a becarcum

ch as are the

in they may

Children were wont to have their names given them in their Tircumcision, as they have them now given them in their baptism. Then to the entent they might be witnesses of their circumcision, and now to the intent they may be signes of the baptism bestowed upon them. And therfore as often as we hear our selves named, we must call to minde the covenant that we have made with God in our baptism. And so after the maner of other children, Christs name was given him in his baptism, and he was called Jesus.

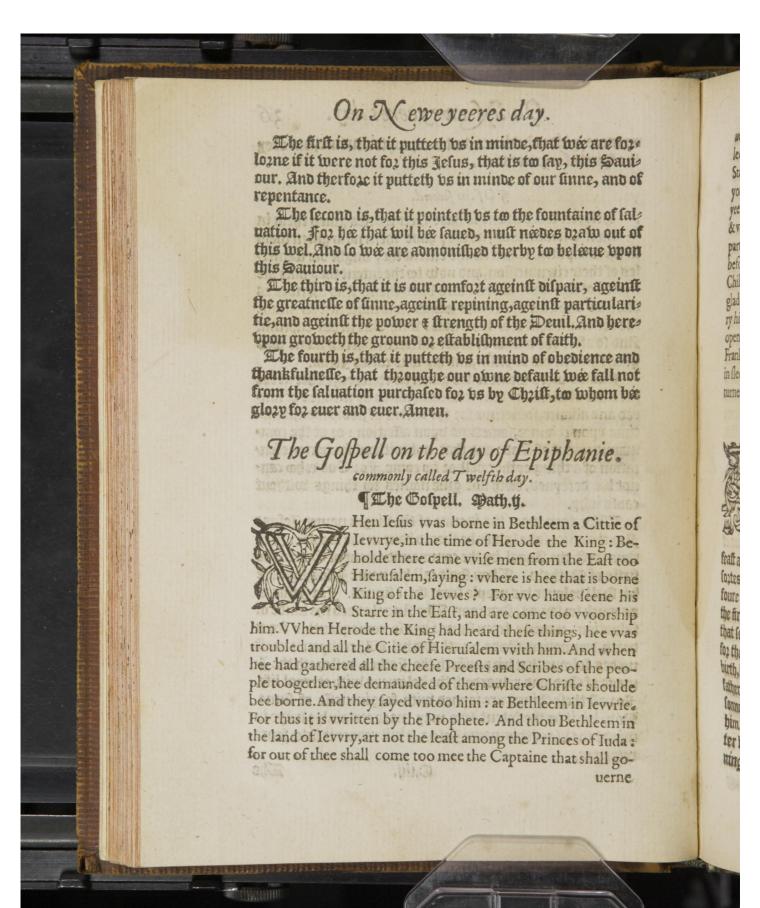
Pames were wont to be given to children, either at the pleasure of men: and that was sometimes by meanes of kindered and aliance, sometime for the vertue of noble men, sometime vpon chaunce, sometime vpon affection: or at the commaundement of God: and that not without some representation of a thing eyther past or to come. For God who cannot be deceyved, doth not give names to things without cause why.

Tally then was the Sonne of the virgin named Jelus? For the office take which he thould have in the worlde. For thus tayth the Angel by the commaundement of God in the firste of Pathew. Thou shalt call his name Jesus, bycause his shall delyver his people from their sinnes. For Jesus is as much two say, as, Saviour. The Angel added the kinde of salvation, namely from sinne: and so consequently from beath, damnation, Gods wrath and hel. Where byon it must nedes followe that his pacifieth the Father, restoreth the Image of God, and rewardeth the believers with eternal life. For all these things are idyned with sozquenesse of sinne. You be it to the intent wie may more certainly kiepe in minde the vie of this name Jesus, I wil reduce it into source respectes.

C.iiy.

The

իւնգնելու _Գահայտելու



On Twelfth day.

wer are fore

, this Sauja

unne, and of

ntaine of fal

s draw out of

belæne boon

pair, ageinff

of particulari

cuil. And here

obedience and

It we fall not

to whom be

piphanie.

eem a Cittie of

the King: Be-

om the East roo

hee that is borne

have feene his

e 100 yvoorship

hinos, hee vvas

m. And when

es of the peo-

rifte shoulde

min levvrie.

Bethleemin

ices of Inda:

hat shall go-

uerne

faith.

uerne my people Israel. Then Herod (vvhen he had privily called the vvise men) enquired of them diligently vvhat time the Starre appeared: & he bad them go to Bethleem, and sayd: Go your vvay thither, & search diligently for the child. And vvhen yee haue found him, bring me vvoord ageyn, that I may come & vvorship him also. VVhe they had heard the King, they departed: and loe, the Starre vvhiche they savv in the East, vvent before them til it came and stoode oner the place vvherein the Childe vvas. VVhen they savv the Starre, they vvere exceeding glad, and vvent intoo the house, & sound the Childe vvith Marry his moother, and fel dovvne flat, and vvoorshipped him, and opened their treasures, and offered vntoo him giftes: Golde Frankincense, and Mirre. And after they vvere vvarned of God in sleep (that they should not go ageyn too Herode) they returned intoo their ovvne countrie another vvay.

The expolition of the text.

His feast is called in the Churche, the Epic phanic of the Lozde, that is to saye, the appearing of the Lozde. For after that the feastes of the comming and birth of the Lozde were celebrated by the Churche, it samed and but the the holy Fathers, to put to this

<u>կսեւփսեւփսեւփսեւփսեւվ</u>ա

feast also, that they might instruct the Churche of the sundry sortes of the Lords appearing in the sleshe. And they alledge foure reasons why they call this feast Epiphanie. Whereof the first is, that as this day Christ appeared to the wise men that sought him by the leading of a Starre. The seconde is, for that as beyon this day nine and twentic yeares after his birth, his glorie appeared in Baptisme by the witnesse of the sather speaking fro heaven in this wise: This is my beloued some: and by the visible appearing of the holy Choste vpon him. The thirde is, for that the same day twelve moneth after his baptisme, his glorie appeared at the mariage, by turning water into wine. The fourth is, for that in the crist.

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

On Twelfth day.

giere of his age, his glozie appiered ageyne in fieding fine thousande men with seven loves of bread. All these appear rings make to this end, both to proue Christ to be the true Desias and sauioz of them that believe in him, to stablish affured faith in vs, that we should certainly assure oure selues to obtaine faluation through him. And thus muche cons cerning the cause of the feast. Pow let vs go in hande with the Gospel it selfe, whiche contenneth the Storie of the firste kinde of Chailtes appearings: namely howe her appeared to the wife men, that is to fap, to the Weathen, to the intente we may know that Thritte with his benefits belongeth als so to the Deathen. The summe of the exposition of this Gol. pell, is that the wife men came to Vierusalem to sæke the new borne king: and that when they found him not there, they kept on their way, folowing the guidance of the Starre which went before them, til they came in Bethleem, where they finding the Childe, honozed him, and offered him aifts. After the doing whereof, at the warning of God they reture ned into their cuntrie by another way. In this Dospell we wil intreat of two places: whiche are.

the the fias

that

mo

tem

of co

her

QUS B

hall

manc

加制

bozn

mf

tonn

and

men

him

tan

The frozie with his circumstances and lessons whiche

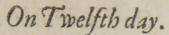
are many.

2 The vie of the Rozie, and the spiritual lignification of the wife mens offerings.

g Of the first.

Many are the circumstances of this preset story of which enery one conteyneth peculiar doctrines and instructions. Then Christe was borne in Bethleem in the time of Perode, the wise men came from the Caste to worship the new borne king. Ver come three things to be weved. The time, the state of the wise men, and the ende for which they came.

The time is expected, when it is layde, in the time of Perode. For the Scepter had cealed from Juda, (and according



oping to the Propheties) Chryste was to be borne. Thys conferring of the propheties concerning the birth of Chryste and the tyme wherein he was borne, as it confuteth the Jewes which loke for him till to come: so it confirmeth the Faythe of the gooly, that they may assure them selves, that this same whome the wise men seeke, is the verie Messias. The second is, the state of the wise men, that they were not of the Jewes, but of the Gentiles. Thereby we learne that this new king borne in Bethleem, perfeineth also to the Gentiles, who by the example of the wise men, are any

monished to sæke and to worthip Chayst.

fixing fine these appix

w be the true

of to stablish

fure oure felo

is muche con-

in hande with

le of the firste

ee appeared to

to the intente

belongeth als

on of this Gal

m to lette the

hum not there.

e of the Starre

ethleem where

ffered him gifts,

f God then return

this Golpell wa

leffons whiche

Confication of

fore of which

and infirmati

in the time of worthin the

mered. The

whiche they

the time of

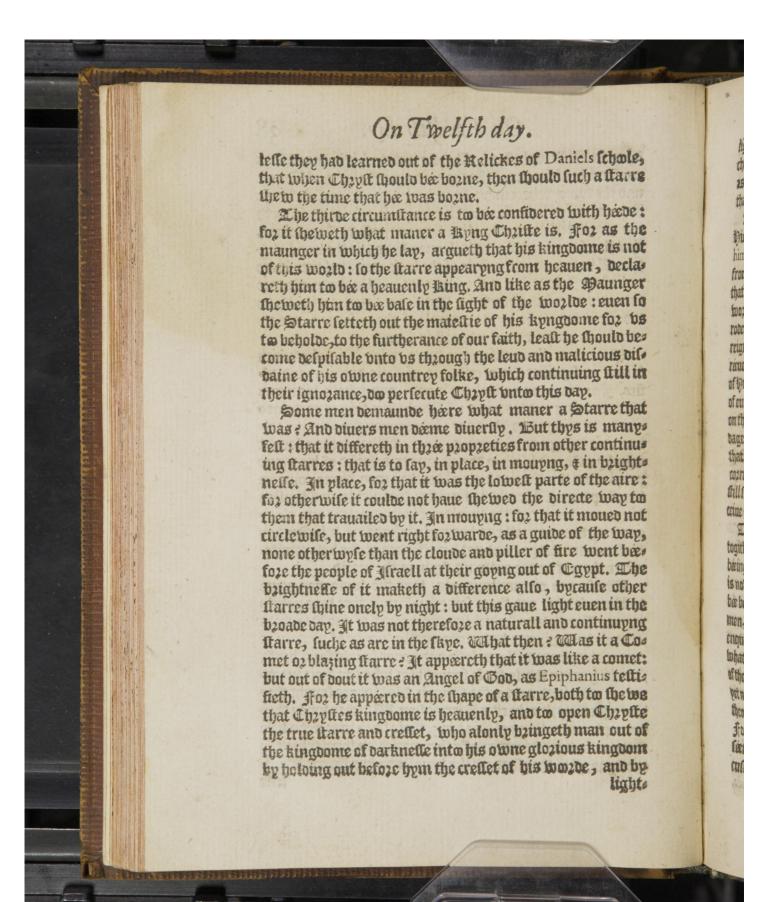
, (and acous

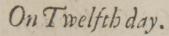
Pozeouer, these wise men were called Magi: by which terme is signified the excellencie of their dignitie and of sice. For Magus is an Pedrue word, and taketh his name of considering and teaching: Thich two things perteined thirdly to kings and Priestes: whereupon the Persians called their kyngs and Priestes, Magi. That are we taught hiereby: Thryst lyeth in the maunger despised of his owne people: and the Pagies being Peathen men borne, come to worthip him. Thereby is signified, that although Chrystes kingdome be not of the world: yet is it a mightie and glorious kingdome, or rather a heavenly kingdome, which many shall acknowledge, and not be offended at the base counternance thereof to the outward shely in the world.

The second circumstaunce is, that the wyse men come to Hierusalem, and there sæke soz Chayst that was newly bozne. The Jewes which had the bokes of the Paophets in their handes, and but whome the worde of God was committed, stode still carelesse and never sought for Chayst. And in § mean while, those sought him who (by their indgement) perteined not to the Church. But where sought they him? In the princely citie Vierusalem. Whither when they came & heard nothing of this king, their saith was not a little shaken: but yet neverthelesse they raysed by them schoes by the signe. For they sayd: We have some hys starre, Dout

<u>կսնական գտնական գտնական</u>

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1





niels schoole,

uch affaire

with hade:

For as the

goome is not

auen, beclas

he Pauncer

olde : even fo

goome for be

the Chould be

malicious mil

tinuing fill in

a Starre that

thos is many

m other continus

ong, a in bright

arte of the aire:

directe way to

at it moued not

ne of the way,

fire went bee

f Cappt. The

bucause other

ight even in the

and continuyno

Masita Co

as like a comet:

piphanius tettis

both to the we

open Chapte

th man out of

ous kingdom

mide, and by

s day.

tightning mes harts whis spirit. In collderatio wheref Zas charie calleth chailt friier fro on high, the lightner of fuch as lit in the chadow of death. And John: De was & true light that lightneth enery man whiche commeth into this world.

The fourth circumstance is of Berode, and all the citic of Dierusalem, Herode vvas troubled, and all Hierusalem with him. Herode feared left the kingdome should be transferred from him but the new borne king. For her buder frode not that Christes kingdome should be heavenly, and not of this worlde:in whiche respect the churche singeth: Denemy Dec rode, wherefore fearest thou: the king that giveth power to reigne in heaven, of wooldly kingdome dothe not men bee reue. The buthankleinelle and fluggiffinelle of the people of Hierusalem is noted, who being broken with werincse of euils, had cast of the hope of the redemption and saluatis on that was promised them. They had lever to live in bour dage with wicked Derode, than to receive their new King. that brought them everlasting freedome. But suche is the corrupted nature of men, that they image it better for to keep Will some quietnesse of the fleshe, than with any perill to receine Christe the authour of saluation.

The fifth conteineth the counsel of Perode & the Dzecks togither, with the prophecy of Dicheas the prophet. Derode being other wife a despiter of religion and of the prophecies, is now troubled, a maketh inquitition where Christe Moulo be borne. For as some as he heard the demaund of the wife men, by and by he contectureth, that that king of whom they enquire, was the Dellias promifed in old time by God. But what do the Welles: Although they answere sincerely out of the scripture, bringing abrove the testimonie of Wicheas: pet notwithstanding they afterward like madde men bend them felues with might and maine ageinst the Scripture. For the bucodly make muche of the Scripture, as long as it fremeth not to be against their affections. But when it ac culeth them of linne, when it cutteth their combes, when it **setteth**

<u>կսնական գուհական գուհական</u>

On Twelfth day. letteth death and dampnation before their eyes, and finally when it attempteth any thing against enured manners, doc frine, and traditions: then by and by the bugodly fret at it: then is Christe no more acknowledged: then is he called a rayler. Dur Papists now a dayes ow with vs confesse, that Chaifte the onely begotten sonne of GDD toke tpon him the nature of manne, and that he is one entier person consis pos Hing of two villing natures. But if we come once to Chaithes office, and amouch him to bee the only Jefus, and the one he the box ly Chaiff, the only Samour, the only high Pacific intercels loz, that no man can be faued, but he y is infified throughe only faith in him: Then they chafe, bicaufe their manners, day. doctrine and traditions, can not flande with this office of Chaiff. And therfore they partly corrupt the scriptures, and Alf partly reject them, and perfecute with fire and sword suche as teach Chaift fincerely & purely, like the Scribes & Paces hat oft Ites, who have at the firste with Simeon and Anne, have 0 answered sincerely : and afterwards like mad folkes have cast of the faith of Christe, and perfecuted him by their mis nifiers. And so it is not incugh, that the Papilisagra with the pure Dodours in the first principles: but they ought to baue a constant agreement with them in the whole soundamo tion, and in all the articles of the Faith. Let vs not then ferche the Scripture to our destruction, like as Verode did: wh neyther let vs loke upon it negligently, as the Scribes and mo Abbarifeys vid, who do in ded thew a way, how beit fuche the a way as they them selves walke not in : wherein they are but like to the hipwrightes that made the Arke of Poe, and vet kyr perished them selves when they had done. But Aoe and his oft housholde was saucd, as the wife men are saucd her, where off as the Scribes and Diecks do perithe. But let vs fearche the Scripture with Simeon and Anne, Warp, and others. who therby atterned faluation. Row let us in few words perule the prophecie of Wiches as. for thus be fayeth: And thou Bethleem of the lande of Iuda,

On Twelch day.

and finally

tanners, ooc

oly fret at it:

is her called a

confesse, that

whe tpon bun

person confi

once to Chi

us, and the on

et a intercel

litticd throughe

their manners.

this office of

feriptures, and

nd flu wed fuche

acribes & Dia

and Anne, have

mad folkes baue

him by their mi

vills earn with

t they cught to

whole foundate

Let be not then

as Herode did:

the Scribes and

howbest fache

herein they are

of poe, and yet ut poe and his

ned har, where

let be learche r, and others,

ecte of Abidio

of the lande of

40

Iuda, art not the least among the princes of Iuda. For out of thee shall come the captayne that shall feede my people Iirael, and the foorth commyngs of hym are from the beginning from the dayes of euerlastyngnesse. This testimonie of Micheas teacheth many thongs concerning Chapite. Firste, it poynteth out the place of his birth. Secondly, it the weth his office, which is to play the governor in Fraell, to fixed his people. Thirdly, it the weth his incarnation, wherby hie was bosne a very man. For when he fauth from the beginning: be the weth Chaises incarnation, who was promised from the beginning of the worlde, that in his time he should be bosne after the flethe. Hourthly, when he faveth from the dayes of Cuerlaitingnesse: he signifieth the nature of hys Godhead, whereby he was before the creation of the worlde. Fifthly he the weth, that he is one person, confilling of two natures. For when he farth, his forthcommings: this word of the plurall number perteineth to the natures both of his Boohead and of his manhod. And the wood (him) being of the finaular numbee, doth covertly declare the unitie of the person. And so wee se how the prophet hath towned togither the chiefe Articles of our faith, which are offered by others moze at large.

Who when he thought he had dealt mode twylely, played most the fole. For ther is no wisedom, there is no wilinesse, there is no counsel against the lord. Decalleth the wise men but whim privily, as though he hadde loued the newe borne king as they dyd: he enquireth the tyme of the appearing of the starre, as thoughe he had ment to be more assured of the Pessas thereby: he wylleth them that when they had founde the chylde, they should brying hym worde, as thoughe he hadde bin mynded to worshyp hym as well as they. De howe sore the Fore Perode sweateth here. But as sor the counsell which was cheefe in this behalfe, neither he nor the Jewes sollowed, Is so, honor sake he had

fent

րեփեփեփեկան

On Twelch day. fent forme of his forwaynts with the wife men to wayt bpon them thither, it had beene a very easie matter to have founde the chylve. But God lotted them in they owne deuiles. At this day (yea many veres togither) the Papilts have fought to deliroy the true religion. But Ged made them fuch foles in their own devices, that they have not been able to destroy fo much as that one man Luther. Dereby wee may learne, that God is the heeper of his church, and confoundeth the des uiles of the bugodly, according to the first Walme. 30 of fu The vy circumstance is of the offerings of the wife men, who having found Chailt, offered gifts to him as king of the Jewes, Gold, Frankincence, and Wirre: which furely were fuch giftes as that land had great Noze of. Hereby wee may learne two things. The one is, that we which do homage but Thank, ought to bestow somwhat of our substance to the maintenaunce of the ministerie. The other is of Gods providence: who by this aift (as it were with cooud money,) provided before hand for the new borne babe & his parents, against they should flee the Countrey: whereby wee may learne, that God will not for sake his Church. The vin circumstance is, that the wife men being warned in their flepe, returned into their countrey by an other way. By which dede both Berode was beguiled, and also God declareth, that he bath care of his people, even when they bee a fleepe. TOf the second. Thery one of the circumfances of this Rogie, dominifer some kinde of Doctrine to the Church, as we have feene. And notice as appertaining to the generall vie thereof, wee may learne two things of the wife men. Whereof the first is to feeke Thank by the anionng of the Karre. The other is to offer giftes buto Chapft when we have found him, Wile followe the guidance of the Carre with them, when wie fet before be the onely word of God, to be a lanterne to our fæte.

On Twelfth day.

d wayt byon bave founde

e deuises. At

haue fought

an fuch foles

vleto destrov

e may learne

undeth the des

the wife men.

t as king of the

ch furely were

ereby wee map

atch do homage

ur fubstance to

ther is of Gods account money,

the this parents, thereby the map

en being war

rep by an other

miled, and also

le, even when

e, dominister

ve haue feine.

le thereof, wee

percof the first

The other is

no him, Wa

when wee let

terne to out

firth?

alme.

41

րևփոնդենդենդեն

fixte, and likke him in his word: And when wie have found Chryst, wie offer presents to him as the wisemen vio: Gold Frankinsence and Myrche. When we yield unto him gold, that is to say, a pure faith and a chaste life: Frankincense, that is to say, Confession, Invocation, and thanksgiving: Mirrhe, that is to say, pacience under the Crosse, and in as stiction. Furthermore unto Mary (that is to say, the Churche of Chryste and the ministerie of the worde: and unto Ioseph, that is to say, unto those that we the chiefe rulers of the Church) we must offer gifts, that is to wit, wie must surther the ministery with all our power and abilities, that the church may be in as good state as may be in this world, through Chryst Jesus our Lorde, to whome we glorie for ever. So wit.

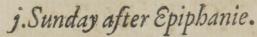
The first Sunday after Epiphany.

AThe Gospell. Luke.tj.

ND vvhen Iesus vvas tvvelue yeere olde, they vvent vp too Hierusalem, after the custome of the feast. And vvhen they had fulfilled the dayes: as they returned home, the chylde Iesus aboade styll in Hierusalem, vnknovvyng too hys father and mother, for they supposed

he had bin intheir companie, and therfore came a days iourney and foughte hym among their kynsfolke and acquaintaunce. And vhen they founde hym not, they vvent backe ageyn too Hierusalem and soughte hym. And it fortuned after three dayes, that they found him in the temple, sitting in in the middes of the Doctours, bothe heering them, and posing them. And all that herd him, maruelled at his vnderstanding and answers. And vvhen they savve him, they vvere astonied: And his mother sayd vntoo hym: Son, vvhy hast thou thus delt vvith vs: Behold, thy father and I haue soughte thee

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



forovving. And he sayde vntoo the: Hove is it that yee sought mee? vvist yee not that I must go about my fathers businesse? And they vnderstood not that saying that he spake too them. And he event with them and came too Nazareth, and was obedient too them. But his moother kept all this saying in hir hart. And Iesus encreased in vvisdome and age: and in sauour with God and men.

The expolition of the text.

Distert is part of the storie of Christes doings, tit conterneth what he did the ry. year of his age: that is, that he gave as it were a certein tast of his bocation, by disputing the reasoning with the Doctors of the law. But what he losd did from the time that he was offered in the temple, but with e.ry. year of his age: twhat he did from the sayde, ry. years but almost the rrx. year of his age: the holy scriptures make no mention at all. And therefore it behoveth be not too know it. Hor it is ynough for but too know these things which it was Dods will to biter, as the which do instruct be in the knowledge of God, tin true god linesse. Therefore leaving those things which idle monkes have written, concerning the infancis and childhode of Chryst, we will expounds this present gospell, according to the grace which the Lord shall give mix.

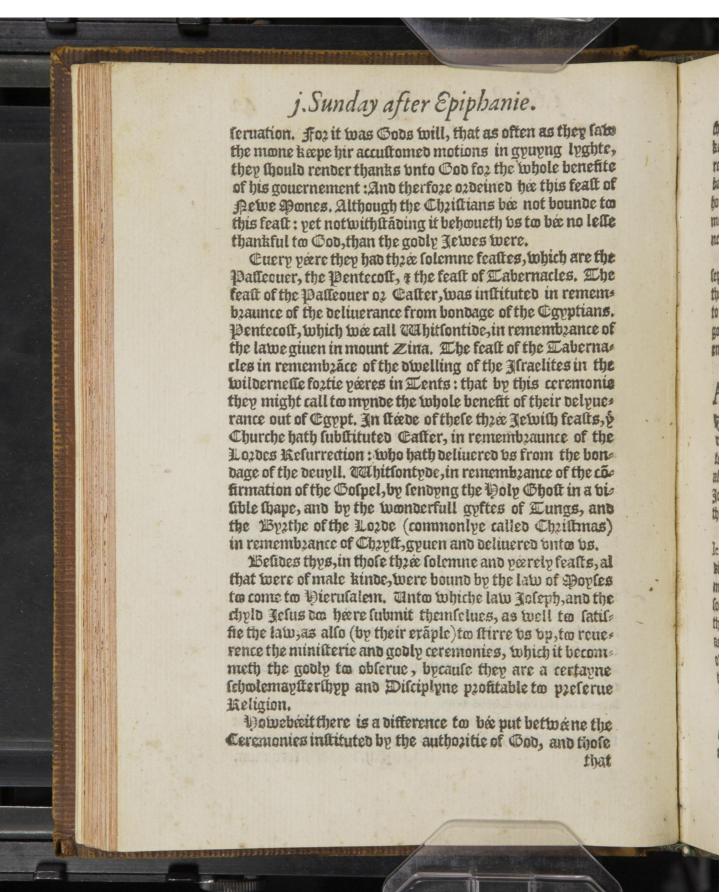
Pow the lumme of this storie is this. Thrist being twelve ywers old, goth with his parents to Hierusale at the feast of Caster. Who being lost in returning homeward, is sought for a founde among the doctors: and being blamed by his parents, he defendeth himself by the commaundement of their superior, namely of god, that it behoved him to go about his businesse: and so he went away with them, was obedient to them, profited in wisdome, and grew in age and savor with

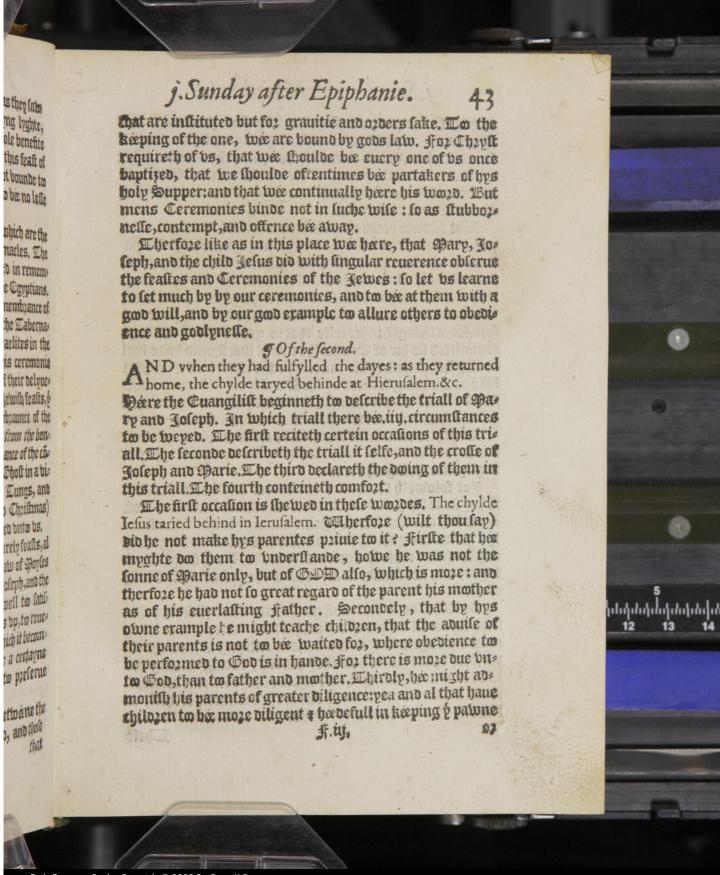
Dod and men. Dereof are foure poputes.

. The example of Mary, Joseph, & Chayst going to Historial culation is let before bs.

2 The

j. Sunday after Epiphanie. 2 The trial of Dary & Joseph by & lotte of the chilo Jesus. yee fourth 3 The care and duetie of parents toward their children. rs bulinelle the obedience of children on the other five towardes ie too them and was otheir parents. 4 The growing of Chapft in wisoome, age, and favour, laying in hir and in fauour TOf the first. Nd vvhen he vvas tvvelue yeres old, they vvent vp to Hierusalem, after the custome of the feast. Dare first of all 3 must warne you of certaine things concerning the feasts of s doings, tit the Jewes, And afterwardes, the example of Joseph, Warr, fhis age: that and the childer is to be loked byon. God in the olde Testas of his boca ment ordeined many and fundry feattes, to put his people te Doctors of in mind of his benefites bestowed uppon them, to instructe hat he was of the rude, and to keepe them all in the true worthing of ace: * What he God. Det were not al feats a like solemne. Dayly were sa travere of his crifices made both morning and evening. Query wake they t all And there seventh day was kept holy. Every moneth had his peculiar s prough for ba fealt. Dozeover the folemme fealts were kept every piere. Day by day morning and evening were oblations made, Il to btter, as in remembraunce of the everlatting worthippe due but w Sod, & in true Bod. The godly added praiers therbutw, calling to minde & nich idle mon promise of the siede of whiche they fastned their eyes by o childhade of faith in all their oblations. In place herof, the churche hath Laccoading to substituted morning prayer and evening prayer. Also every seventh day of the weeke, was celebrated the being twelue memoziall of p creation of thomas, with facrifices's thankle at the feast of avuvna added therebutw. In place wherof, the Church hath ard is fought substituted the first day of the weeke in memoriall of the seրեփեփեփեփեկե ned by his pas cond creation, that is to say, of regeneration, whiche is nent of their made by the Lords refurredion that hapned the firste day go about his of the wicke: and therfore of the Apollolike Churche, this obsoient to day is called the Lords day. ofauor with Guery moneth in the beginning of the moneth, that is, in the newe Hone, a feast was kepte in memorial of prea oping to His fernation. JF. U. 2 The





j. Sunday after Epiphanie.

or gage that is put into they hand by God. Hourthly, that Pary and Joseph themselves being warned by this chasting discipline, should earnestly beethinks themselves, what manner of ones they were of their own nature: that is to say, that they were southfull a negliget, and not discharging their duetie in all points.

The seconds occasion is the wed when it is saide: And his parents knevy not therof. Here the negligence of Jesus parents is blamed openly, which negligence was no lyght sin, and therfoze it became no small crosse in the Kirgins hart. For the felt his harte touched with a piece of the swoods, wheroflaint Simeon made mention the twelfth yeare before. She thought in his selfe that so greate a treasure was committed to his of God to the intent the should loke welt it five compared his miserie to the insterie of Gue. For lyke as the being seduced by the Deuill, did cast away mankinds: so the virgin thought, that the by his negligence, had lost the Sautour that was promised to the worlds.

The third occasion of this triall & crosse is the wed, where it is sayd: thinking he had bin among the companie: for of

nealigence foringeth errour.

Pet foloweth there an other harder triall and Crosse. They sike for Jesus whole three dayes, and fynde him not. He is lost and not founde ageine among his kinsfolk: sures ly a greuous crosse. He is lost, and not found among they acquaintance: this is a greuouser crosse. He is sought three dayes, and not founde at all: this is the greuousest Crosse of all.

But what doth that most pensive creature Joseph, that most sozowful virgin Pary in this most bitter crosse. They come back again to Pierusalem, and entryng in into the texple, they fynde him whom they had lost, sitting among the Podours in disputing. Piere agains they conceive comfort, and are delivered as it were out of the darknesse of hell, as some as they sawe the chyld Jesus.

These

j. Sunday after Epiphanie.

arthly, that this chaffi

delues, what

e: that is to

t discharging

aide: And hie

of Jeius pa

no lyaht in.

Arrains hart

the fluoride

elfth pære be

treature was

ould lake wel

ic of Gue. For

aft away man

negligence, had

bewed, where

panie: for of

and Croffe.

onde him not, inffolk: fures

among they is fought that

oufelt Cross

Joseph, # that cross: They

into the tes

among the

ine comforts

e of hell, as

Thele

postoe.

իսեփսեփսեփեն

These things are written for our learning and comforte. For even in likewife happeneth it but o bs in our triall and croffe: we lofe our most precious treasure They ft. 15v what occasion by negligence. The here not his word, we cal not bpon him, we feloom ble the facrament of his supper, and finally, we occupie our felues in no exercises of good presse. Ulpon this negligence enlueth errour. For wee lippe out of one un into another, sout of one herefie into another. Dut of these at length springeth an euill conscience, which bring geth forth despaire. What is to be done in these miseries? Thereft is to be foughte. De alone is able to remedie these mischeues. But where I way you is her to be sought? a mong our kinred and aquaintaince : No, not for Tahere then: In the holy citie Dierusalem, that is to say, in the churs che. Among whome? among them that have the word. Whe thou half here foud Theile whom thou had toft, thou must kepe hym by faith, by calling opon him, and by holy converfation, least hee forfake thee agains, and so thou peruh by the loffe of Chapft, as Judas did. whether the country with the country

9 Of the third.

Bacause the doing of Joseph & Parie, putteth by in minde of the care and outifulnette of parents towards their chilazen: and in likewise the doing of the childe Jesus, admonisheth us of the outie of children, and of their obedience to wards their parents : I will therfore speake of them bothe, howbeit somwhat briefly, bycause & same thing is wont to be taught more eractly in the Catechilme.

Therfore on the parents behalfe, I thinke these admos nimments enfing to be necessarie. In character

I first let parents beare in minoe, that the cause why they baying foath chylogen, is of their chilogen thould be Citizens of the Churche, and that they houlde together with them worthen Bod, and that whefoeuer thefelues that fal a fleepe in the Lozde, they may leave worthyppers of God in they? romes F.iiu. trants

Early European Books, Copyright © 2009 ProQuest LLC Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

j. Sunday after Epiphany.

romes. I would God there were many that would thinks thus earnessly.

Besides this, let them persuade themselves, that al their laboure is loste, but if they bring up their children in the feare of God, a oftentimes call upon Gods helpe, against so many snares which the divel layeth for the tender age. The here many complain of the disobediece of their children: but they marke not that they are punished by God, for that they would make their children god without the blissing of the Lord, which they seldome call for in god earnest.

Thirdly let them consider how noble a thying a childe is, whom God himselfe hath shaped in his mothers wombe, nourished, brought forth into the light, and endued with bootie and soule, to the intet he should (as it were in a table) re-

present God his first paterne.

Fourthly, let them know, that these things are to be delt withall in order. Unto the body, nourithment, bringing by, apparell, and sometime correction, that they may kepe their children in awe. Unto the soule they owe doctrine: and that of two forts, namely of Godlinesse & of civilitie. By the one they shall keepe a good conscience before God: by the other they shall obteine a good report among men. For these are the two things that we must cheefly seeke after in this lyfe. Daule comprehendeth them both, when he fayth: De parets bring by your children in nurture and awe of the Lorde. Which is confirmed by the deede of Tobias, who instructing his sonne sayth: All the dayes of thy life beare BDD in thy minde, and beware that thou consent not buto sinne. Beere first he comendeth buto his son the study of godlynesse: and secondly he chargeth him that he consent not to sinne: that is, that he give not eare to such as intice him to sinne. And so he requireth of his sonne, a certeine holy civilitie.

Last of all, let parents consider how many sinnes they commit and heape one byon an other, which do not their dutie in byinging by their children as they ought to do. First they

trans

ij. Sunday after Epiphanie. 45 ould thinks tragrelle f law of nature, which telleth at men & their oue tie is to bying by their children godlily a honeftly. Secondly that all their they sinne against God: Hoz they despise the commaunder pilozen in the ment and authoritie of God. For he commandeth that chilpe, ageinst so dren Gould be brought by godlily and honeftly; and he is a ider age. Wa despiler of GDD, that refuseth to do as he is commanded; r children: but Thirdly he offendeth ageinst his owne estimation. For gods h for that they wil is, that parents thould (after a fort) bee in his fled, so far bliffing of the forth as perterneth to outward discipline. But they make cst. finall account of this dignitie, who negled their dutie. nga childe is. Upon these sinnes ensue many punishments both ghostly thers wombe and bodily, as well in the parents as in the children, yea and dued with box in all the posteritie. e in a table re Pow, what maner of duetie children owe to their parets the example of the child Jesus theweth evidently: so that it as are to be dell needeth not greatly to feeke precepts from elsewhere. First he went by to Dierusalcm with his parents: where nt, buinging by, by good childre may lerne to worthin good with their parets, may kepe their and to love holy meetings, and reverently to be present at drine; and that the Ceremonies of the Church. tie. By the one Secondly he disputeth, demaundeth and hereth. Hereby 1: by the other may our children lerne to demaund the things of they know for these are not, to dispute of things doutfull, and to harken to suche as er in this lyfe, teach aright. For although Charlt disputed not of any thing oth: Bec parts bicause he was in dout of it, nor demanded any thing bicause the Lorde. he was ignozant of it, ne herkned to the bycause they could pho instructing teach him moze rightly: Vet the example profiteth bs. There of De in the fore must gooly children, at their coming home, dispute with 1.1.4.1.4.1.4.1.4.1.4.1.4.1.4 o finne. Pere their parents if they stand in dout of ought that they have odlynesse:and beard. &c. ofinne: that Furthermoze Chapft lofeth his parents, his kinffolk, and finne, And his acquaintance, for the word of God, Herby may our chile den also lerne, to fet moze by God, than by their carnal pas litte. mes they con rents, and to have the towed of God in greater regarde, than t their dutie the belies of their parents. Thrung to 191 10. First they Laftly, I.b. trans

j. Sunday after Epiphanie.

Lastly, Chayst returneth with his parents, & is obedyent but them. Herby our children may lerne to stad in a we of their parets, & to obey them in al things that are godly & honest. These vertues of childre, as they have very large promises of god successe in this life: so the vices in childre which fight against these vertues, have threatnings of most greenous punishments, which also extend themselves even but their posteritie. For the offpring (for the most part) receiveth the vices of the auncitrie, as it were by inheritance.

JOf the fourth.

Paraule I have spoken somewhat already of this.iii. place the. viy. day agoe, I will now speake not past a woode of two. Chaysk in respect of his Dodhead, did not grow in age, wisdome, and fauor: but in respect of his manhod, and bicause he twke upon him the very nature of mansim dede: in it he grew in age, wisdome and fauorie. Whose example would Dod we could folow, y as we grow in yeres, so we might grow in wisdome and fauor, bothe with Bod and men. And that this may befall unto us, Chayske graunt us, to whom he glory world without end. Amen.

The ij Sunday after Epiphany.

Nd the third day there vvas a mariage in Cana, a citie of Galilee, and the moother of Iesus vvas there. And Iesus vvas called (and his Disciples) vntoo the mariage. And vvhen the vvine failed, the mother of Iesus sayde vntoo him: they have no vvyne. Iesus saide vntoo him: vvoman, vvhat haue I too doo vvith thee? Myne houre is not yet come. His Moother sayd vntoo the ministers: vvhatsoeuer he sayeth vntoo you, doo it. And there vvere standing there vi vvaterpots of stone, after the maner of purifying of the Ievves, coreyning

如如

ma

ij.or

ij. Sunday after Epiphanie.

obedrent

mabeof

odly thos

arge pros

loze which

most gree

euen buts

recemeth

pis.iiij.place a woode or

row in ace,

Land bicaule

ede: in it he

rample would

Lo we might

dmen. And

s, to whom

age in Cana,

of Jefus vyas

s Disciples

vvine failed

n:they have

man, vyhac

come, His

faveth VII

coteyning ij.or

46

ij.or.iij.firkins a peece. Iesus sayd vnto them:fil the vvaterpots vvith vvater. And they filled them vp too the brim. And hee sayd vntoo them: dravv out novv, and beare vntoo the gouernour of the feast: and they bare it. VVhen the ruler of the feast had tasted the vvater turned into vvine, and knevv not vvhence it vvas (but the ministers vvhich drevv the vvater knevv) he called the Bridegrome, and sayd vnto him: Euery man at the beginning doth set forth good vvine, and vvhen men be droonk, then that vvhich is vvoorsse: but thou hast kept the good vvine vntill novve. This beginning of myracles dyd Iesus in Cana of Galilee, and shevved his glorie: and his disciples beleeued on him.

The exposition of the text.

Wis Cospell is a parte of the storle of Christ, wherin his manifesteth his glorie at a Pasiage. For by the miracle of wine, his bothe ottereth his owne vivine nature, and grueth an incling of his office, & signeth up the truth of his doarine as it were with some hevenlie

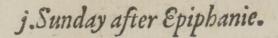
Seale. His own decine nature his declareth in this, that his changeth the natures of things by his word: for at his commundement the water biscometh wine. His office his thes weth, in that his helpeth the niedle when his fought but wo. The certeintie of his doctrine his doctrine his doctrine his office his the certeintie of his doctrine his miracle. For least any man should doubt of the certeintie of his doctrine which is heavenly, his worketh a heaven-work, which beareth withesse with his doctrin, whereby his Disciples are confirmed in his faith.

Pow the places that we wil intreate of in this Sermon, are these foure.

- 1 Df the solemnitie of the Pariage.
- 2 Df the Pariage it felfe then finished and confirmed.
- 3 Df the present miracle, with the circumstances therof.
- 4 Df the examples of life that may be derined fro & same.

g Of

րեփոնդինդինդինդին



TOf the firste.

SIth I entreat of mariage, I wil speake of these things in order. First betweene what persons nature & goodyness alloweth mariage. Secondly what way those that will bee man & wife mult attept mariage. Thirdly what manner of consent, of whom it ought to be. Fourthly why it is meets that the assurance should be made in the open assembly of the Church. And fifthly what maner of featt ought to be at

a mariage.

In the persons of folks that contract mariage, four things are to be loked buto: namely kinred, aliance, religion, and naturall Arenoth, which are requilite in mariage. As tous ching kynred and alvace, they are to be kept from matching in wedlock, which are within the degrees of kinred and algo ance that is prohibited in Leuiticus . Boreover, it is in no wife lawfull to stayne the degrees prohibited by the civill magistrate. And with what reverece mariages ought to bee made: the ded of Abzaham and of other holy men, the prohis bition of Paule and the perils (or rather the dreadful falles) of many do declare. At fuch time as Abzaham was about to chose a wife for his sonne Haac, he gave commandement to Claser the Steward of his house, that he should not take but whis sonne, a wife of the daughters of the Cananites: but that he should go to his own kinred, and fro thence take a wife to his sonne Haac. Hoz Abzaham know how greate mischief, divertitie of reliaion bewoeth in a houtholde. Hoz berevoon spring strife, blasphemies, and hinderance of wors Hipping, and calling byon God.

The prohibition of Paule is, that we braw not the poke with the bubelouing. Which thing is to be buderstoo, not only of doctrine: but of all trade of life. De that toucheth pitch (layeth Salomon) hall be defiled therewith. Foz it can not bæ but that he which kæpeth copany with the bugodly, must

medes hunfelf gather fome infection therby.

Perile

pa sico

fell

wo

bee

one

the

the

cut

riac

lick

m

曲

nel

ma

the

[m]

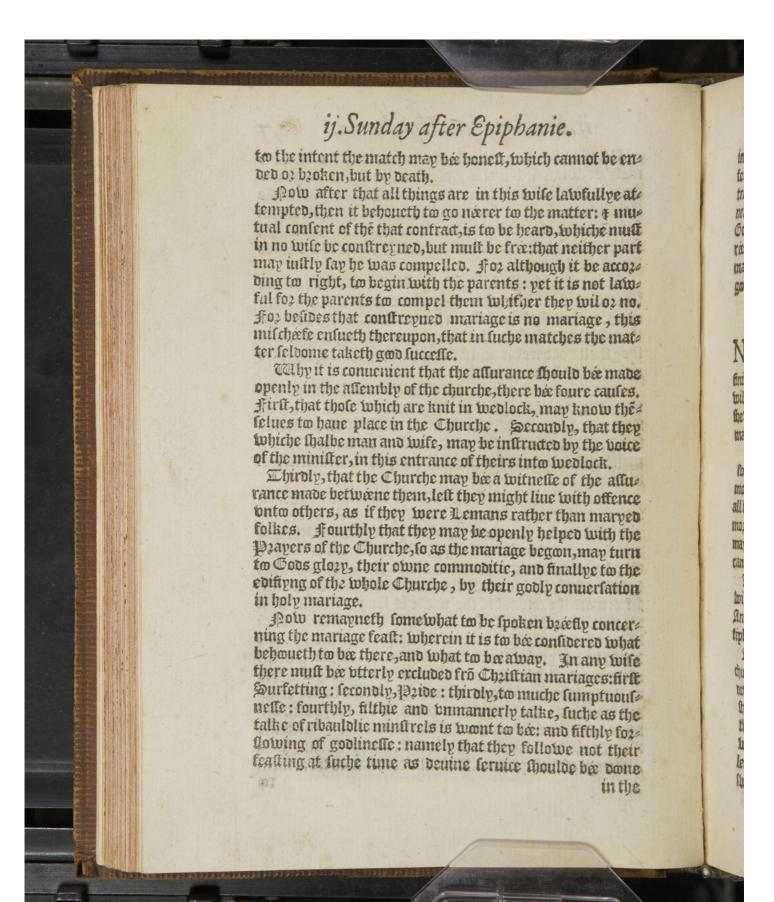
Afi

ma

he !

W

ij. Sunday after Epiphanie. Perilles and many horrible falles enfue byon bumate matches, witnesse therof is Salomon, who by keeping comthings be pany with Deathen women, became an Ivolater. Witnesse goolynelle Achab, who through the counsell of wicked Jezabell becam lat will bee so mad, that he feared not to flea Gods W20phcts, at length fell headlong into eternal destruction: so muche is a wicked manner of woman able to bo. pit is meta Adde herebuto the bringing by of chilozen, which cannot affembly of be as it ought to be, when the parents are of funday religight to be at ons. For then that the children becom either altogither head thenithe and despiters of all religion: or else hypogrits, whe four things they hall not dare be acknown what they thinke, for feare religion, and either of the father oz mother. age . As tow Fourthly it is required in persons that thall contract mas om matching riage, that the one beguile not the other, as when either by nred and alp ficknesse or by colonesse, the strength of any of the parties is mer, it is in no forespent: or else that there bee a default in nature, so as a ed by the civil man be not mete or sufficient to veloe the beneuolence of es ought to be mariage. en, the prohis As for the way that such as more to be couples ought to eadful falles) take in making their mariage: Examples, goodinesse, & homas about to nestie do teache. For these three things togither teach, that mandement matches are not to be made uppon lightnesse, (as oftentions outo not take they be)noz among cups, noz foz lultfull liking, Abzaham cananites: fæketh a wife for his sonne: the parents of Rebecca consent: ro thence take Afterward the consent of the maide is sought; and so flaac marieth hir to his wife. Jacob serueth Laban a long time: who w greate he breaketh with the freenos of the mapoe for mariage; and moloe. for when he had gotten their god wil he wan the chaft confent րեփոնդենդենդեն ին rance of woy of the mayo. Godinelle counselleth the same thing also. Fo2 as the fourth precept commandeth the parents to bee hono not the poke red: so meneth it also, that this honoz should be velded but ocritoo, not to parents, that they make the mariages of their children, ? nucheth pitch that the children should in this behalf attempt nothing with oz it can not sontempt of their parents. This also both nature tel al men, igoply, mul Peril



ij. Sunday after Epiphanie.

mot be ens

wfullyeat

utter: a mu

whiche must

neither part

h it be arrow

t is not lain.

pep wil or no, narriage, this

ches the mat

ould be made

foure canfes.

nay know the

nolp, that they

ted by the voice

Ge of the affu:

e with offence

than marved

lned with the

on, may turn

inallye to the

conversation

peefly concer

ofidered what

In any wife tariages: first

cumptuous.

fuche as the

o fifthly for

pe not their

de bée done

inthe

w wedlock.

in the Church, whereby God is displeased, the neighbor of fended, and occasion of falling is given to many. On the costrarie part there must be present: first godlinesse: secolly, how nest mirthsthirdly, holy talke: and fourthly, often wishing & God may prosper this his state with his blissing. For as we rede, these things were customably vied to be done in the mariages of the sainds: and therfore God also hath with his godnesse surfaces.

5 Of the second.

Nowethat we have noted certain things concerning mariage, I wil hereafter adde a few things of mariage finished and confirmed, and I wil do but two things. First I wil recite the finall causes of mariage. And afterward I wil shewe by what vertues, the societie of maryed folkes is made sweet and amiable.

All gooly folk know that the finall causes of mariage are foure. Whereof the first is, mutuall helpe: for when Salomon sayeth, wo is him that is alone, he mæneth that mutuall help and societie is nædful, that we may the better and more quietly endure the miseries of this life. For this cause may old men marye, whose bodies are so withered that they can beaet no children.

The ferond cause is procreation of children: for it is Gods will that mankings should be maintened by this meanes. And therfore he sayd to our first parents: Encrease and multiply and fulfil the earth.

The third cause is, that every housholde might be as a church, in which the parents (as it were Prophets) are adorned with propheticall dignitie, to the intent they may instruct their children concerning God and religion; and that their children (as it were certeine youg impos) might be watred with continual locarine and exhortations, so as at length they may grow to her trees, and bring forth the most swite frute of fayth.

իլեւ**փյեւփլեւկլեւկլեւ**վյեւ

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

ij. Sunday after Epiphanie. The.iiy.cause is the anopoing of whosedome in this cose rupted and deplaced nature. For thus layeth Paule: for a uoiding of fornication, let every ma have a wife of his own. For wedlocke is the remedie ageinst that most filthy sinne of fornication and aducutrie: wherein do mete togither mas ny and horrible sinnes. For first it is a wilfull breaking of the Gods law, 2. a percerting of the law of nature, 3. a chamefull Oti and foule transgrettion of civill lawes. 4.a miry puble of regeneration, 5. a hogrible treason: for we are not at our owne libertie, but his who hath revenued us with his precis ous blod. 6, a diffionozing of the Refurrection. Foz what is more filthy, than with most shamefull wickednesse to des file the body, which in time to come thall rise ageine to eters nall glozie? 7. a horrible defiling of the temple of BD. Cozinth.6. Pow fæing that so many sinnes mete here two gither, there is no cause why any ma thould thinke that God will not punish it with his owne handes. But the company of man and wife is made amiable and fivete by these five meanes, by godlinesse, vertue, mutuall forbearing, mutuall love, and by dutifulnelle performed bus the fily and godlily on bothe fides. the Godlinelle of right holdeth the cheef place . Forthere is no Stable and stedfalt frenoship, buleste it have his beginning day from Bod: and therefoze mult godlinelle nædes thine befoze fire the rest. For when couples have determined to obey God, al the things afterward become moze ealie. gul Mertue and honest conditions bzede mutuall velight be tweene man and wife. Foz when vertue is erercifed, it materi keth conversation of living more amiable. Dutuall forbearing, whereby we take in good worth one anothers conditions and faultes, is very needful. Foz in this weakenesse of nature, there happen many scapes, which wil brede Arife, if they be not covered by mutuall forbearing. Putuall love having his beginning of godlinelle and true bertue, maketh is not to be to tharpe lighted in loking inton

ij. Sunday after Epiphanie. to one anothers faultes. But that many things eyther wee e in this co daule: for a marke not, 03 if wee marke them, wee couer them with love. e of his own. Foz charitie covereth the multitude of finnes. Ductie performed godlily and buily on bothe fides, mas t filthy linns keth the yoke light and swite. For when man & wife marke togither ma one another, and find like hedfulnesse in their ductie: bothe I breaking of their company is made moze pleasant, and they are the moze 3, a Chamefull Airred up on both fides to render ductifulnesse, that the one ury pubble of may requite the other alike. are not at our There there five things bis not, the company of their life with his view is most bitter, or rather more sharpe than death. Therefore in. For what let the godly couples do their endeuer, of these vortues may Rednelle to de bæ fæne in their life continually.

TOf the third.

Having erpounded those places that gave occasion to this miracle, now let be loke opposithe miracle it selfe with the circumstances thereof. The circumstances are many: as time, occasion, the request of Chaystes mother and his answer, the preparature of the miracle, the miracle it selfe, the confirmation of the miracle, and the vse and frute of the same.

The time is noted, bothe in that it was done the thirde day after his comming into Galilie, and in that it was the first of all the miracles that the Lozd wrought. The time therefore admonishesh be to way thes miracle with singular hiede.

Foure occasions of this miracle may be gathered of the text. First, the mariage it selfe that was kept in Cana. Secondly the bidding of Chrystes mother to the wedding. Thirdly the want of wine. And fourthly, the virgins heart most redy to helpe.

Therefore vyhen vyine failed, the moother of Iesus sayd too hir sonne. They have no vyine. Too vyhom Iesus answered: vyoman, vyhat have I too doo vyith thee? Mine houre is not

G.j. yet

րևփոնգենգներներներ

ageine to eteriple of GDD.

meete heretwithinke that God

the amiable and

ertue, mutual

performed bu

Forthere is no

his beginning

es thine before

to obey God, al

all delight be

cercifed, it mas

nd wasth one

il for in this

s, which wi

forbearing,

elle and true

in loting in

ij. Sunday after Epiphanie. yet come. His mother truely, speaketh this either for pitie fake, or else to the intet hir some thould by some meanes or other help the present necessitie. But Chryst answereth his mother somewhat hardly, and that for right great causes. In this behalfe he voutsaueth hir not the tytle of mother, ne but calles hir timply by the name of woman. And mozeover he fageth: what have I too doo with thee? mine houre is not yet come. The Lozd had her a further light. For he forelaw to what supercitions should in time to come rife uppon Juno, cation of the virgin Parye. He saw that hypocrites Chould wickedly yield but hir, the things that were proper to fer God and to the mediatoz. And therefore in this somewhat harve answer, he delinereth tw all ages a perpetuall and grave Dodrine, leaste the bumeasurable reverencing of Sainces, thould deface the honoure of his office : and in this respect he abased his owne mother to the vulgar des are of women. Then was it no light cause, that he svake to his mother in this wife: what have I to do with thee: but to make a difference betweene his owne office, and his mother, and so consequently of all Saintes. De will not part his office which is peculiarly his owne, and give parte of it to his mother. But he chalengeth to hunselfe alone the office of a Sauiour. Wickedly therefore do the lipers ma stitious call the virgin, Ducene of heaven, advocate, life. [et] fivertenette, mother of grace, and confequently the faluas b tion of the world. For no parte of our redemption is to be ascribed but Darye. And whereas he addeth: Pyne houre is not yet come: he implyeth two things: Pames nit to that he ceased not for any maner of hedlessenesse or south and also that he would have a care of the matter, assone as opportunitie thould offer it felfe. What did the mother of Jesus in this case ? Whatsoe ner he biodeth you do (sayeth shee to the wayters) that do ve. This perteineth to the preparature of the miracle. The mother both only conceine good hope, that hir sonne wil fuce coure

ij Sunday after Epiphany.

ther for pitie

ie meanes of

nswereth his

great causes

e of mother.

and into requer

ne houre is not

for he forelain

come noqua s

pocrites thould

dere proper to

this formewhat

perpetuall and

reverencing of

office : and in

o the bulgar de

le, that he fualte

to do with the:

e office, and his

15. He will not

and give parte

himselfe alone

e on the luper

advocate, life,

ently the falua

pemption is to

andeth: Appro

hings: Rame

enette or flouth

ter, affone as

e: Whatfoo

ters) that do

miracle. The onne will face

coure

coure the present need. And where as the sayeth to the wayters, whatsoever he biddeth you do, do it: the ministreth but ws a generall doctrine in the Churche, wher of the blissed virgin is bothe a tipe and a member.

That then learneth the Churche hereby: for with it lereneth, with the blissed virgin, to commaunde all ministers (yea and all Christians) to obey Christe, in doing what soe wer her biddeth them, how little so ever it seeme agreeable to reason.

Anone the Lozde when opoztunitie served, willed the wayters tw fill the sire water pottes that were set there tw serve soz the superstitious purging of the Jewes, of which pottes every one did holde a two oz three Firkins a pece, so that altogither did holde about an Amer of Mine.

These water pottes (I say) vio the Lozo vio them fil vp to the baimmes: whiche being done, he vadde give thereof to the mailter of the feast. Foz vy the secreat power of Theiste, it was nowe become wine, whiche was even now water. Which when the mailter of the feast had tasted, he sayed to the baidegrome. All men are event too set good VV ine expon the table first, and when the guests are evel laden with VV ine, then too give them that whiche is even for the confirmation of the miracle. For the maister of the feast witnesseth, that this wine was much more excellent than that whiche they had drunk before.

pow ensueth the vie and frute of the miracle; and he manitested his glorie (saith the Cuangelist) and his disciples beleeved upon him. This miracle therfore was appointed for two things: Pamely two manifest Christes glorye, and two strengthen the fayth of the Disciples. For loke how manye miracles Christe thewed in the worlde, so many witnesses were there of the glory of his Codhead, to many sealings were there of his doctrine, and of faith in the hearers.

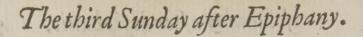
իւն փոն փոն փոն փոն վուն և

This then is the right wie of Chaittes miracles, that his D.y. glody

ij. Sunday after Epiphanie. glozy being blazed abzode, & his doctrine being confirmed by them as it were by authenticall seales, wee thould leane buto him by lively faith But as for suche miracles as either darken the glozy of Chaiff, or quench faith, they are fleights of the Divel, of whiche the Lozd giveth vs warning to bies ware in the. 24. of Dathew. There shall (fayeth he) arise false Christes and false Prophets, and shall shevy great signes and vvoonders:in so muche that the very elect (if it vvere possible) should bee deceyued: beholde I haue tolde you of it before hand. Therfoze let no man give credit to any miracles, faue fuch as let forth Christes glory, and north and confirme the true faith to him ward. TOf the fourth. FD2 as much as in this Gospell, there is mention made of many persons, I wil now thew breedy what doctrine and instruction is to be taken at eche of them. First therefoze let vs at all these quests lerne an example of theiftie making chere, from whiche be banished riot and pnaduisednesse, of whiche things more is spoken in the first place. At the Bridegrome & Bride let bs lerne to receive Christ to our feasts: which thing truely is then done, when in the nei feare of God and with thankelgiving, wer vie Gods aifts to gr honest mirth, and leave them at home that are not bioden. ha Aby the miracle let the brioegrome and bride learn that if they bid Chaiffe to their feaft, he wil chaunge the water in-00 6 to wine: that is to fay, he will turne all bitter things into sweet, and bliffe the parties with his bliffing, so as they shall want nothing. At Theifte let be learne, according butwour abilitie tw helpe the Bzydegrome and the Bzyde: that is to fave, to beautifie the Churche by what meanes so ever wa can be At Christe let be learne to transferre againe buto a good and

ij. Sunday after Epiphanie. ng confirmed and godly ble, the, things that were abused and put to super thould leane Aition, so as they may serve to Goos glozie, and to the buils cles as either bing of the Church. The waterpots here served to Jewishe or are deights Superflition: but Chailte vseth them to the setting foathe of arning to big his owne glozie, and to the coifying of his Churche. So the th he) arise false Church gods which hertofoze have bene abuled ought now teat fignes and to be converted to a better vie. vvere poffible) At Dary we may learne to be touched with pitie for the rou of it before nede of other folks, and to pray to God to further the por miracles Same with his bleffing. nd confirme the At the mailter of the feast wee may learne, to like wel of Theistes doings, with clensed mindes. At the wayters weemay learne, to employ our labour at Chailtes commaundement, and not so muche to loke what he biddeth, as to do that he biddeth. mention maded Df Chailf, Pary, the Disciples togither, we may lerne phat doctrine and to keep felowship with men, and to take their sendernesse in god worth. Also we may learne to honor the honest mas Lerne an etamole riages of poze folkes with our presence, and to helpe them banished riot and with our purse when cause requireth. when in the first These things have I spoken the largelier of this Gospel, bicause this matter wherofit entreateth, is not wont to be o receive Chail intreated of but once in the yeare. I have spoken of the mas ne, when in the ner of mariage, and of matrimonie. Also I have the wed how le Gods gifts to areat a finne it is to breake the firth commaundement. 3 re not bidden. have expounded the miracle with his circumstances, & what rice learn that it podrine and instruction, the examples of the persones in this ne the water in Bosvell vield but bs. Row God the father of our Lozd Je tter things into fus Christ graunt be his grace, that being confirmed by this <u>կսն գտն գտն գտն գտն վան</u> , so as they shall miracle, we may in the true feare of God and infaith, pelo true glozy to God the father, Chaiff, and the holy Ghoffe, to our abilitie to whom being only the immortall and living God, be honour isto fage, to glozy, and dominion for ever world without end, Amen. icr wa can be G.iu. The ne butwagod

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



The Gospell. Math. wis.

Hen hee vvas come dovvne from the Mountaine, much people follovved him. And behold there came a Lepre and vvorshipped him, saying: Maister, if thou vvilte, thou canst make mee cleane. And Iesus put foorth his hande and touched him, saying: I vvil be thou cleane:

1111

w

m

W

he

m

to the Ce

and immediatly his Leprosie vvas clensed. And Iesus sayde vntoo him : tell no man, but goe and shevy thy felf too the preeft and offer the gyfte (that Moses commaunded too bee offered) for a vvitnesse vntoo them. And vvhen lesus vvas entred intoo Capernaum, there came vntoo him a Centurion, and befought him, faying: Maister, my servant lieth at home sick of the Palfey, and is greeuously peyned. And Iesus sayde: vvhen I come vntoo him, I will heale him. The Centurion aunsvvered, and fayde: Sir I am not vvorthie that thou shouldest come vnder my roofe: but speake the voorde onely, and my seruant shall bee healed. For I also am a man subjecte too the authoritie of an other, and have fouldiers vnder mee: and I fay too this man goe, and hee goeth: and too another man come, and hee commeth: and too my servant doo this, and hee dooth it. VVhen Iesus hearde these vvordes, hee maruelled, and sayde too them that followed him: Verely I say vntoo you, I have not founde fo great faith in Ifraell. I fay vntoo you, that many shall come from the East and VVeast, and shall rest with Abraham, Isaac. and Iacob, in the kingdome of Heauen: but the children of the kingdom shal bee cast out intoo vtter darknesse, there shal bee vveeping and gnashing of teeth. And Iesus sayd vnto the Centurion: Goe thy vvay, as thou beleeuest, so bee it vntoo thee. And his feruant yvas healed in the felfe fame houre.

The exposition of the text.

This gospel setteth before our eyes the affection of Christ towards mankinde, a especially towards them that six tw him in heavinesse affliction; for loke what he promised

bany.

m the Mounm. And behold pped him, favnou canst make oorth his hande be thou cleaner d Iefus faydevn elf too the preef too bee offered vvas entred into ion, and befough ne fick of the Palde : when I come n aunsvered, and aldest come vnder nd my feruant shall too the authoritied d I say too this ma

dooth it. VVha nd favde too them I have not found many shall come Abraham, Isac, the children of the effe, there shal bee and vinto the Cenbee it vntoo thee houre.

ome, and hee com

iffectio of Chi is them that fi se what heppo

iij. Sunday after Epiphanie.

miled in words, saying: Tome buto me all yet that labor & are heavy loven, and I wil refresh you, and you shal find rest but your foules: the same thing ooth he thew her by his dede. For after that he had taught his fathers word on the mountaine, be came down and fulfilled the thing in work, which he had taught in word: confirming his doctrine with miracles. For her worketh here two miracles. With his word he healeth the Lepze, and by his commaundement her healeth the sonne of the Centurion absent. The vie of these miracles is, both to proue Christe to be the true Deslias, & to witnesse that the self same Christe wil helpe the afflicted that call bypon him, as wel as he helped the Levze and the Centurion that called byon him. Dowbeit to the intent the present miracles may serve to our better instruction, I wil intreat of.iii.places, whiche are thefe.

1 A generall doctrine of all Christes miracles.

2 Df the Lepze, and of his healing, and of the circumstans ces thereof.

3 Df the heathen Centurion, of his faith, and of his care for his servaunt.

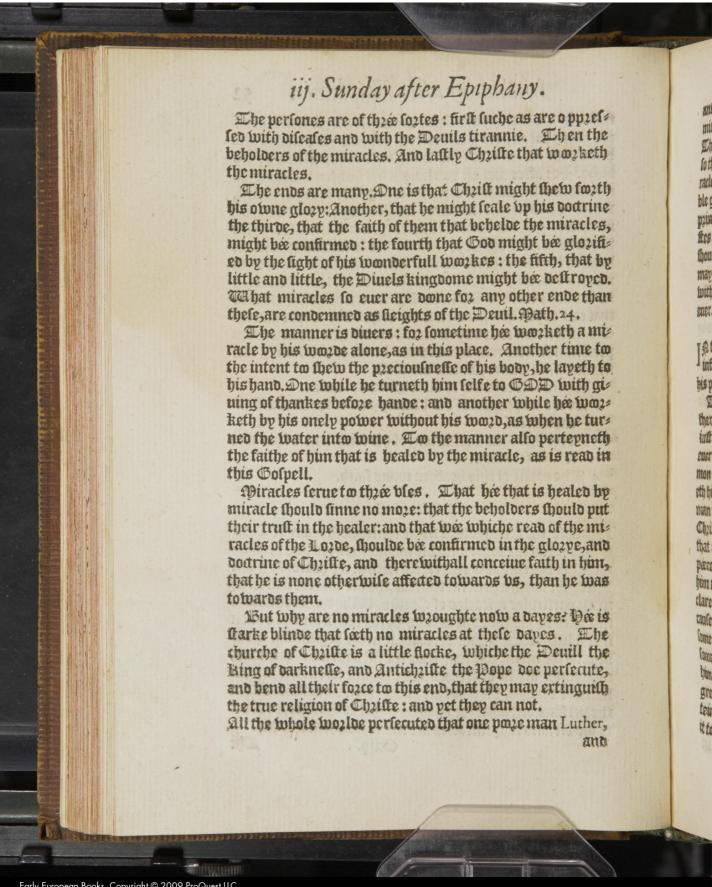
4 The praise of this heathen mans faith.

TOf the first.

B Icause the Guangelical storie conteyneth many of Thris ftes miracles wher with his manifesteth his glozy, conre meth his doctrine, and encreafeth faith in the hearers: I wil beefly let forth a general vortine, the vie wherof thal ferue in all particuler miracles of Christe. TAhy the Lord addeth miracles to his word, it is tolde in the last Sunday, t even her a litle before I have repeated it in the beginning. How be it to the intent wee may have the ful doctrine of miracles, mo things are to be serched out: whiche to enclose within number certein, I wil put all under thefe. v. questios. What the persons be: what the ends be: what is the maner: what is the vie: and why miracles are not wrought at this day. The Gity.

իլել փոնդեն փոնդեն

Early European Books, Copyright © 2009 ProQuest LLC Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



iij. Sunday after Epiphanie.

and pet they touched not one hear of his hed. And why? Bod miraculoully desended bothe him and also his little flocke. This prefence of God in his churche is miraculous inough, so that we neve not to seke other miracles. Dozeover mis racles, and the power of healing mens bodies, and the ville ble aivinas of the boly about, were beltowed onely byon the primitive churche, to the intent they might confirme Chais Hes glozie, his doctrine, a our faith for evermore in all that thould come after. The ble of which to be ward, is that we may know they were certein feales of ful authozitie, where with God would have his doctrine confirmed and sealed for guer.

TOf the second.

TP the Lepze that is healed, let fir things be considered: his infirmitie, the state of his person, his faith, his innocation,

his vacience, and his confession.

ne oppiels

Ehen the

at worketh

t thew forth

phis doctrine

the miracles.

ht be glozifi

fifth, that by

vee destroyed

ther ende than

pozketh am

nother time to on he layeth to

in this Ged

while he was

as when he tur

also pertenneth

as is read in

at is healed by

ners Chould put

read of the mi

the alogne, and

ne faith in hon,

s, than he was

a dayes: Heis

dapes. The

be Denill the

oce perfecute,

ap extinguil

man Luther,

Math. 24.

The infirmitie of the Lepze is a punishement of sin: and therefore it putteth him in minde of Gods weath and of his inft indgement. For all crosses, all calamities, and what so ever advertitie befalleth be in this life, are as it were a fermon from heaven, wherin God accuseth of finne, and thews eth his weath: whiche most inst weath of & DD, when a man thinketh earnestly bypon, without the knoweledge of Chailt, he falleth into dispaire. Wherby it often falleth out. that a man eyther killeth him felfe, oz elfe pyneth awaye by percemeale for forowe. Hor the conscience of sinne suffereth him never to rest, no not one minute of an houre. Let be declare this thing by one example. Oedipus king of Thebes, bis cause there fell a great plague in his Kcalme, thoughte that some heynous wickednesse was committed by him selfe, 02 some of his. Deropon he called the Watelf Tyrelias and bad him thew by his art of Birospell, who was the author of so great wickednesse, for which all the common weale was atteinted with fo greenous a plague. In the end Oedipus found it to be him felfe and none other that has committed this beymous B.b.

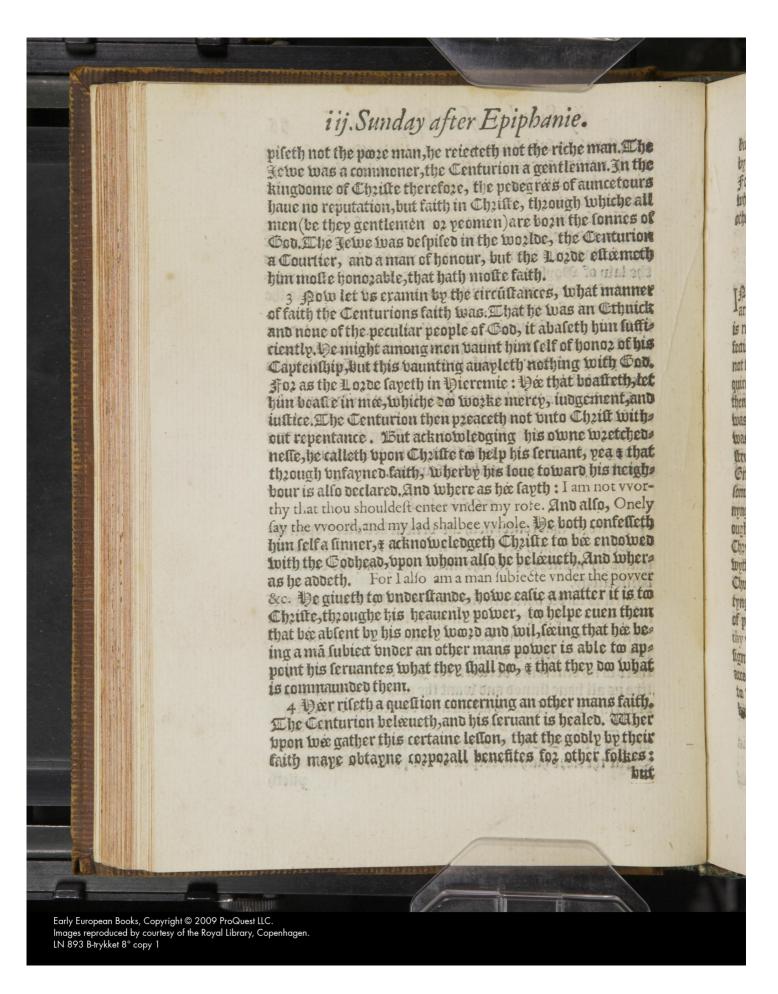
<u>իւն փոն փոն փոն փոն վուն վ</u>

iij. Sunday after Epiphanie. heynous offence. For he had begotten children of his owne mother, whom he had unwittingly taken to his wife. Hoz beeing but a Babe hee was cast away by his parents, that hee might have bin killed. But the thepheard to whom the come maundement was given, spared him bicause he was a trim boy. Afterward growing to mans estate, he fought certaine battels for the Thebanes luckely: and for his wel dwing, they bothe gaue him the kingdome and the Quene locasta to be his wife. By meanes wherof, not knowing who the was, he marved his owne mother. Dow as some as Oedipus had knowledge of this his finne by the press, and saw the whole 3oh realme to be atteinted with a most greenous plague for his offence, he fell into confideration of Gods weath. And by awa thinking thereupon, he was orinen to dispaire. In this dis paire, first he pulled out his owne eyes, least he might be holde the funne. Secondly, being martired with the confcience of his wickednesse, with a greate outcree her bad those tion that flod about him get them away, least hie hould hurt the ma god even with his thatowe. Afterwards fleing his Realm, he lined blinde and a begger, butil he perrifted being fwa towed uppe in despaire. Dis mother locasta being unable to abide the greefe of minde for remorfe of hir finne, as some as the knew of hir fault, hung hir felf. So hourible and foule he i a thing is sinne, when a manne beholdeth it rightly with the reft eyes of his heart. Ler The flate of the Lepzous person was very harde: for it wh bechoused him to line senerally alone from the company of mæ Gods people. For great forome whereof, no dout but many pyned away. For not onely were they excluded from the fee conf lowship of men, but also they were left destitute of the comforte whiche they might have had by the preaching of Gods worde. Dozeouer, they were diffinguished from other men by fine marks, which thing encrefed their forow not a little. The first marke was a lose garment cut in two: the second a head becomered: the third a face muffled: the iny, a dwelling fet

iij. Sunday after Epiphany. of his owne fet from the companie of men: the fifth, a publike Pootlaswife, Kor mation, whereby he was proclaimed bucleane as a perfou ents, that ho bnwoathy to be conversant among the Israelites with the hom the come people of God. And this was the case or state of this Lepze. e was a trun If he had not had faith in Chailt in these euils, he must have burtht certains bin otterly forlorne for forowe. el doing, they But he came buto Theylte, and conceined faith. And ale locafta to be though he felt himselfe to have deserved damnation: vet life who the was teth hee himself up at the liberall promise of Thepit. Dout 15 Oedipus han leffe he had herde this faving of Chapites: Come unto me law the whole all yee that labour and are heavie loden. Doutlesse her o s plague for his John say of Charle: Behold the Lamb of God which taketh reath. Andbo away the sinnes of the world. This Lepze therefore knows ure. In this bi ing his Phylitian, concevueth hope of health, leaning boon If he might be Charle with affured confidence. Through this faith his calleth opon Chryst. For inuoca with the confa croe hee bad those tion is the naturall fruite of fayth, as the which can not be made without farth, according to this fentence: How Mall es thould hurt the they call byon him on whome they have not believed? eing his Realm Dowbeit in this invocation is propounded a fingular ere bed boring (was ample of pacience. For the Lepze layth but Thepft: Lord a being bnable if thou vvilt, thou canst make mee clene. Like as Danio whe finne as some he was put from his kingdom, delired with condition to be rible and foule restored ageine, if it so sæmed god buto God. So hære this ichtly with the Lepze leaueth this corporal benefit in the hand of the Lord, who knoweth better than our felues what is expedient and ry harde: for it mæte for bs. the company of Belides that, this prayer hath a fingular example of hys nout but many confessing of Chapit. The Scribes and Pharisepes did per-<u>իսական գտեղան գտեսի ձա</u> ped from the fea fecute those that confessed Theyst. But this pose man, this nte of the com befuiled person, this Lepze, (let the Princes and prests fret aching of Gods as much as they would at it) confesseth Chaift, and acknowed om other men legeth him to be almightie, yea and the very Mellias: whole io not a little constant confession it becommeth bs to followe. vo: the second Rowe is the healing of this Lepze to be loked byon: in, a dwelling wherin

iij. Sunday after Epiphanie. wherin are many circumstances to be eramined, of which enery one conteines a peculiar letton. With his hand Christ toucheth the Lepze: he graunteth cherefully that which the lepze desireth : he biddeth him bee cleane by word: the effect, that is to fay, clenking fro the lepzoke, foloweth out of hand: wa Wil hen he hath clented him, he gines him their commannes for ments: that he thould tell no man, that he thould thew him the felfe to the preeft, and that he thould offer his gift according to the lawe. infi The Arctching out of Chaines hande, and his touchyng of the Lepzes bodge was a token of his bumefurable grace and goonesse, by which dede he wonderfully encreased the too lepzes faith. For when he lawe the sonne of God, not onely be not lothe to talke with him, after the maner of other men: rece but also to have touched his uncleannesse with his hand: he was replenished with fingular toyfulnesse of spirite. Tayth this touching is toyned the graunt: I wil: The les 00 pre farth, if thou wilt: Thrift answereth, I will. Hereboon the Lepze concludeth with hunfelf, that he Chould be made whole by and by. Apon the graunt he addeth, Bee thou cleane. By which faying, he declareth his heavenly power, confirmeth his doctrine, and encreaseth faith, both in the beholders and in the readers of the story. For to will in Christ, is as much as to vo. We hath done whatfoeuer was his will, both in heaven and in earth. This power of Chapites comfoateth againste the power of the deuill. And by and by his lepzosie was clenzed. This dece is both a miracle in it selfe, and a benefite to the people: by which benefite (as it were by a warrant) he giveth bs to bnderstad that he is readie to clenfe all men from their spiritual lepros fie, which come but whim by faith. Pow folowe the commaundements: First that the lepze tell no bodie of it. Unto this commaundement, the Lepze through a certaine zeale of publishing Christes benefites,00 beyeth Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen.

iij. Sunday after Epiphanie. to, of which beyeth not. In which case her is not a little offended. Hoz her hand Chris ought not to have rendeed thanks to his benefactor accord gat which the bing to his owne deuise, but by obedience rather: than the mad: the effect whiche there is no facrifice moze acceptable to Chaife. th out of band The fecond and thirde commaundement folowe. Go thy e commiannes waves, and thew thy felfe but the Prest, and offer thy gift ould their him for a witnesse tw them. This did Christ, that by this meanes guft according the law of Poyles might bee satisfied, in whiche the inoges ment of Lepzolie is committed to the Priestes, to caste the d his touchorn infected out of companie, and to receive ageine the healed, nefurable gran by their open testimonie. As for that the healed are bioden ly encrealed the twoffer, it was done for this purpole, of this oblation thould f God, not onch be a pleage of their thankfulnesse towards God, that had er of other men recevued helth. with his bankle The Dapitts whiche boon this place do builde auricular of svirite. confession, with reckening by of mens sinnes, are foles, and do fowly deprace the Scripture, wresting it amile butwa nt: I wil: Thele wiona sense. As for the confession which we reteine in our Lyvill. Hereboon churches, I must speak of that elsewhere. e Chould be man TOf the third. eane. By which firmeth his doc De storie that conterneth the benefit bestowed byon the iners and in the Centurion, bath very many lections, whiche I wil dictins as much as to authe in numbers, to the intent they may the better be both in heaven borne away. forteth against First is to bee observed the Image of the two peoples, of the Jewes, and of the Beathen. First the Jew is healed, and his deede is both then the Beathen man. Wherby wee are taught, that Chair fes benefites belong indifferently butw all men, and that <u>կուպուպոհայտալու</u> ople: by which s to bnderfiab there is no difference between the Jew and the Greek. For piritual leppo like as all have sinned and want the glozy of God: so Christ offereth his benefites to all men, to be recevued by faith. 2 The funday states of the Jewe and the Bentile, is not that the leph bord of a lection. The Jew was poze, the Heathe man rich. nt, the Lepin Christ therfore bath no respect of the present estate: he dels s benefites,03 piseth hereth



iij. Sunday after Epiphanie. 56

he man. The

eman. In the

of auncetours

gh whiche all

the formes of

the Centurion of the Centurion

what manner

vas an Ethnick

f of bonoz of his

hing with Goa

that boaffeth.bt

, indacmentand

nto Chaiff with

s owne weether

emant, year that

toward his heigh

: I am not yyor

and also, Onely

both confesses

tm bee endown

ueth, and where

a matter it is to

helve even them

eing that he be

at they on what

her mans faith healed. Tahu

gooly by their

other foltes:

but whither any man can be saued with eternall saluation by an other mans sayth, it is no question among Christians. For they know that no mã is saued without his owne saith which may in dede be purchased, when the godly pray sor others that God will graunt them saith.

TOf the fourth.

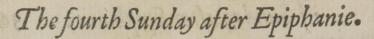
Ip this comendation of & heathen mas fayth, many things are to be considered. First Chaystes admonishment, which is referred to hys manhod. For it pretendeth humane af fections, howbeit without sinne. 2 De sweareth, he hath. not founde so greatfayth in all Israell. For the Jewes reouired not only the worde, but also a sinne. But thys Deathen man, whereas he had but a little taste of Doctrine, was contented with the worde onely. The faith of Warie was more perfect; but it was by reason of more perfect in-Arnaion, and of more certerne and moe sianes in numbre. Greater therefore is the Centurious faythe according to Come parte, but not accordeng to the absolute and ful meanong of Faith. 3 Was are taught by thus place, that faith ought to growe, and to take dayly encrease. 4 Were Chavif teacheth of the callying of the Gentyles, that they with Abraham, Isaac and Jacob, may bee gathered into one Churche by farth in Chapite. 15 A foretelling of the reiectrng of the Jewes for they bubelefe, with a threatning of punishment. 6 When he sayeth to the Centurion: Go thy vvay, bee it doone vntoo thee as thou hast beleeved. De significath, that all things are possible to hym that believeth, according as Christ himselfe wotnesseth in an other place, to whome be honoure and glozy for ever and ever. So ervelition of the prefent Coric with the current

make apply smare of Chapfies Chards in this

րեփոնգենգոնգեն

The

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



The Gospell. Path. viis.

ND vvhen hee entred intoo a ship, his Disciples followed him. And beholde, there arose a great tempest in the Sea, in so muche that the ship vvas couered vvith vvaues, but he vvas asseleepe. And his Disciples came too him and avvoke him, saying: Master saue vs vve perish.

tin

WI

15 tt

to

noti

HILL

inf

INE

to

to

hart

isto

the

And he sayd vntoo them, vvhy are yee fearfull ô yee of little sayth? Then hee arose and rebuked the vvinds and sea, and ther solovved a great calme. But the men maruelled saying: VVhat maner a man is this that both sea and vvindes obey him?

The expolition of the text.

His Gospell setteth againe before our eyes the disposition of Chryst, which is, to bee at hande to his servauntes in perills, and to helpe them according to the saying of the Psalme. Jam

with the in tribulations. Also: Tall vpon me in the day of trouble, and I wil here the and thou shalt honoure me. Aster the same maner, the example of the Apostles teacheth vs here what is to be done in perill, that is to say, that with the Apostles we awake Chayst by our faith, to aid vs when we crave it at his hand. And this is the summe of this gold pell, that Chayste when his disciples were in danger in the shippe through a tempest that arose sodenly, being awaked, rebuketh the sea and the winde, where you ensued a great calme, and wonderment to them that beheld it. The places that we will entreat of, are these three.

The varietie of the temptations of the goody in this

2 The expolition of the present storie with the circums stances theref.

3 A moste goody Image of Theystes Church in this world.

iiij. Snunday after Epiphany.

cante.

nip, his Disci-

e, there arolea

nuche that the

but he yyasa.

too him and a-

e vs vve perish,

o yee of little

and fea, and ther

d faying: What

fore our evesth

to bee at band

moto helpethen

ne Plalme, 3 am

n me in the day of

honoure me. Al

fles teacheth h

m fav, that with

to aid be when

nme of this gol

in panger in the being awaked,

n enfued agreat

lo it. The places

the goody in this

pith the circum

Church in thi

901

obey him?

tt.

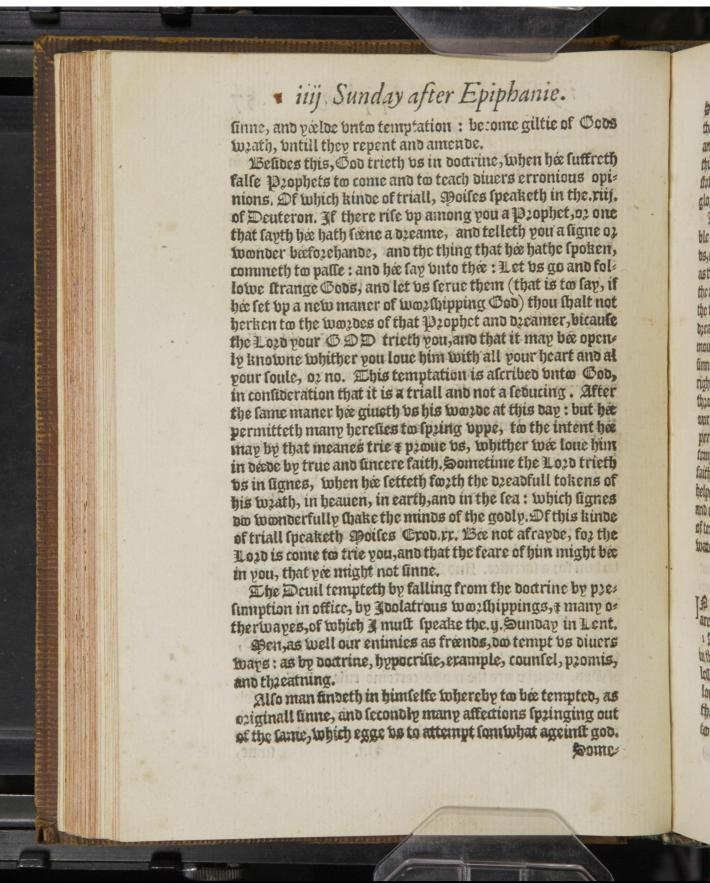
TOf the first.

Bicause this Gospel maketh mention of the temptation in the shop, I will bræsig set forth the kindes of temptations, wher with men are troubled: and that to the intent that knowing the daungers which inviron us round about, we may become the more watchefull, least being vanquished with temptations, we abandon our confession and fal from grace. For lyke as Chrystes disciples were tempted among the waves of the sea with loss of their life: so all christians ought (almost every houre) to be afrayde of the Chipwrecke of their farth.

Df temptations there bee many kindes. For either God is the author of the temptation (in which respects it is proparely atrials or profe, and not a temptation) or else it proceedeth from the denil, or else it cometh of men, or else the cause of it is in the partie himselfe that is tempted, or else they bee things circumstant that trouble him.

Bod proucth bs to the intet we may be made more tried twour selves. For he trieth not tw the intent to know: for nothing is hidden from him: but to make be knowe howe much we have profited in Godlyneste. And God trieth men in their manners, in doarine, and in the lignes of his weath. In manners he tried Abraham when he commaunded hym to fley his only begotten sonne Isaac, and to offer hym by twhim for a facrifice. And Abraham by obeying God in fo hard and difficult a thying, became more tried to him felfer warpe, and sawe the true frute of his owne fayth, whyche is tw preferre obedience towards God, before all things in the worlde. So at this daye, the godly are tried by ODD, when (by fettying biefoze theyz eyes the commaundements of God, whiche are the moste certaine rules of all vertue and god manners) they are made mozetried to them felues, through willing obenience. But on the contrary part, those that wettingly and wellengly runne headlong into 刊.1. finne,

<u>իստնական գունալ</u>ում



iiij.Sunday after Epiphanie.

Sometime a man is tempted of the giftes of the minde of of the bodie, suche as beautie, strength, wifte, workmanship, and suche other like, are. Die that wil not be overcome by this kind of temptation, let him think that all things are bestowed upon him fro beaven, for the advancement of Gods

glozie, and the commoditie of other men.

110.

iltie of Gods

en her fuffress

rronious opi

eth in the rii

diophet, or one

n you a ligne or

e hathe spoken

it bs go and follow

that is to fav. if

o) thou shalt not

dicamer, bicarle

it may be open

pour heart and a

ribed buto God

Coucing After

t this day : but he

to the intentha

her we love him

the Lozo trief

adfull tokens of

a: which lights

b. Dfthis kind

afrance, for the

of hun might be

podrine by pla

pings, ‡ many b

ounday in Lent.

tempt bs diucis

ounsel, promis

be tempted, a

s fpzinging out

at ageinfigodi

Things circumffant do also oftentimes tempt and trous ble the mindes of the godly: of which some things are before vs, as the things that hang over vs: some are after oz behind as the things that are past: some are at our right handes, as the things that are plesant: and some at our left handes, as the things that are forowful. Before vs death threatneth, the dreavful indgement of God vereth, and hel gapeth with ope mouth bpon vs. After vs.02 behinde vs at our backs, are our finnes past, whiche visquiet the conscience of man . At our right hands are riches, honoz, and power: which things have throwne many men headlong into endlette destruction. At our left hands, are pouertie, reproche, contempt, flaunder, & perils, on fea, on land, at home, and abroade. These kindes of temptations are moste gravious: whiche are overcome by faith, invocation, often lifting by of the heart butw God for helpe-giltlesnesse of maners: and to be brafe-by continual and earnest repentance. Thus much I thought good to speak of temptation in this place, that weemight be itirred up to watchfulnesse and praying, lest wie enter into temptation.

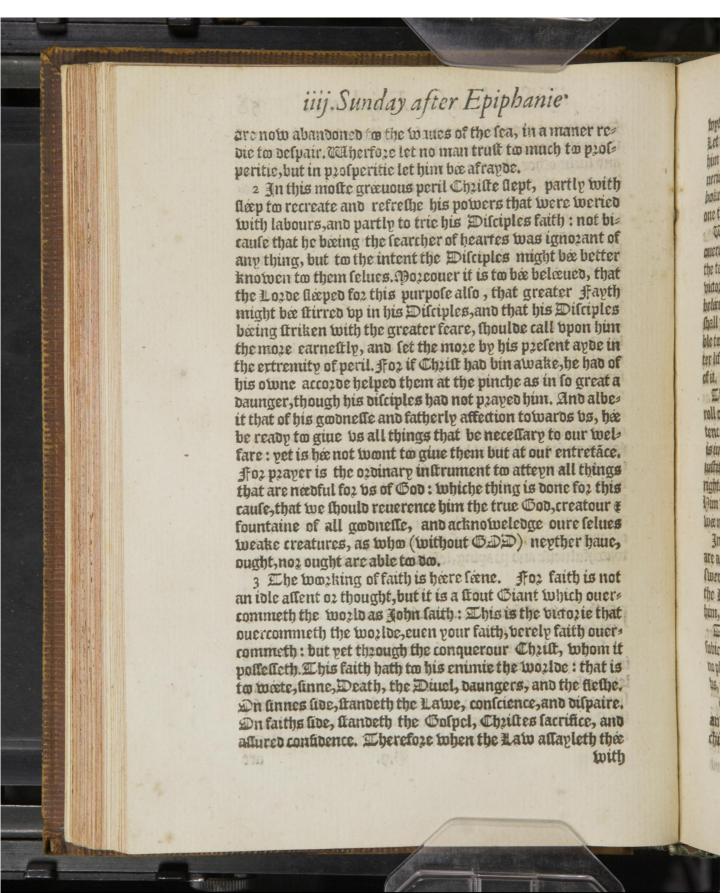
TOf the second.

I P the storie of this miracle, these circumstances following are to be considered.

<u>իստնական գոնալու</u>ն

The trial of faith. The visciples have § Lord with them in the thip, & by reason therof they saile with the more care-lessenesse. How we it, this carelessenesse was not of very long continuaunce. For by meanes of a storme that arose, the thip was overwhelmed with waves. Whereby it came to passe, that they which a little before, were to carelesse, was

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



iiij. Sunday after Epiphanie.

maner re-

ach to profe

partly with

were weried

faith: not bis

is ignorant of

ight bee better

belæued, that

greater fauth

this Disciples

call byon him

present arbein

wake he had of

as in fo great a

bim. And albe

towards be, he

cliary to our web

at our entretace.

ttern all things

is done for this

God creatour

one oure feluci

neyther haug

For faith is not

ant which out

the bistozie that

crely faith ouch

thrust, whomit

portoe: that is

and the flethe

e, and dispaire

facrifice, and

all av leth that

buth

Let fayth take the Gospell but whim, and set that betweene him and the Lawe. And when the Lawe sayth: Cursed is everie one that doth not all the things that are written in the boke of the Law: set the Gospel against it, saying: Cuerie one that believeth on the Sonne, bath life everlasting.

Tahen Death threatneth death, let thou ageinst him the ouercommer of Death, Jesus Chryst, who casting Death in the teeth, sayth: Death where is thy sting? Del wher is thy victorie? The same in the Gospell of John sayeth: Dee that believeth in mee, shall not take of Death for evermore, but shall passe from Death but Lyse. Then is Death profitable to the goody person: for it is only a passage unto the better life, so little cause is there that the goody should be asrayd of it.

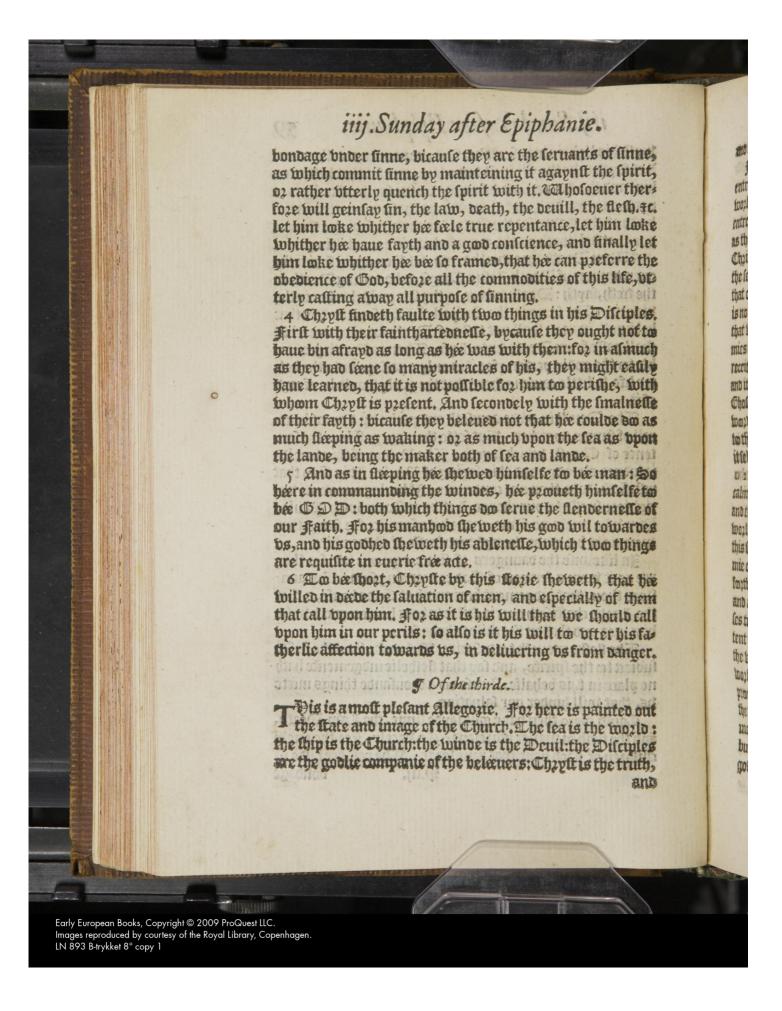
The Peuill in dede accuseth and packs by a great beaderoll of sinnes togither. But sette thou ageynst him the sentence of Chayst, which sayeth: The Paince of this worlde is judged already; and this saying of Paule. It is God that justifieth, who then can condemne? If he say our owne buy righteousnesse to our charge, Let be answere with Paule: Him who knew no sinne, made her a sacrifice so sinne, that we might be made the right woulnesse of God in him.

In likewise the daungers of sinne reprove vs: for they are as it were a sermon of God concerning sinne. But auns swer thou, that indgement beginneth at Gods house, a that the Lorde chastiseth enerie childe whom her receiveth unto him, vea and that to the childes behose.

The flethe moueth to despaire. But make thou the flethe subject to the spirite, and say that flethelie indgemente bath no place in this behalfe. And so on a thousand things mete bs, that will hinder our saluation.

<u>Էսնդանդանգանգան</u>ին

Tould Nero then have gainfayde sinne, the Law, Death, and the sesh in maner asozesayd? Po verely. For the onely children of God have that priviledge. The rest are hilde in H.iij. bondage



iiij.Sunday after Epiphanie.

and the Gospel is faith.

le.

ants of linne, not the spirit

holoeuer there

ill, the fleth at

e, let hun loke

, and finally let

can packerrethe

s of this life. ht

in his Disciples

they ought not to

cantifor in almost

they miditeal

to periche, but

oith the imalneli

at here coulde an as

on the lea as bon

fe to be man in

nueth humfelfell

e dendernolle

nd wil toward

phich two thing

he weth, that he

specially of them

t we chould tall

I to ofter his fa

bs from banget.

e is painted on

a is the world

l:the Disciples

of is the truth

d lande.

First mark here, that befoze Chaiste with his Disciples entred into the thip, the Sea was calme : that is to fay, the world flept foundly in his own finnes. But as fon as Christ entred into the thip, ther arole a mighty tempelf, in fo much as the thip famed to be overlubelined. But what enfued: Chaiffe the Lozd was there present, who could commaunde the fea and the windes. Dereby therefore we may learne, that out of this little thip (that is to fav the Thurche) there is no lafegard. Howbeit we must loke wel about by here. that we take not our enimies thip for the true thip. The enimics thin is bothe better becked outwardely, and of greater receit within. But the true thip bath hir becking inwaroly, and it hath a muche moze stately maister, namely the holye Bhoft. All the mariners that it bath, are godly: It bathe the word of God and the facraments in right ble and obedience to the ministerie. And with these treasures this thip holdeth

w 2 It is to be observed, that this thippe sayleth not in the calme fearbut is toffed in the wanes whiche drineth it hither and thirher: whiche thing to be mode true, the florie of the world theweth. When GDD had made the world, he put this thip in the middes of it. And by and by the deuil, the enimie of Gods sonne, tolled it with stormes : and from thence forthe it was miserably turmoyled, but the time of Poc. and after poeto Abzahams time: from Abzaham to Dove les time: and from thence butil Chailes time, who to the intent to faue this thip, came into the world. Det ceased not the waves thereof as then. But what is the cause that the world cannot abide this little thip ? for that the Churche res proueth the workes of the worlde, that is to far, blameth the worldly wyfe men of follie; condemneth the rightuous men as giltie of finne: and advanceth not the riche men: but pronounceth them buhappie and wretched, buleffe true godlinelle be the governoure and ruler of their riches.

D.iiu.

and

<u></u>իս գտեղանգան գունական վանգ

iiij. Sunday after Epiphanie. And this is it that Theist promised, when her sayde: The hos ly Choste chall revioue the world of sinne, of rightwousnesse and of judgement. What had Abel offended against Caine, who hogribly murthered hun: John answereth. Abels wozkes were god, and his brothers were evil. What did poe? What did Dieremie: What did Cfap: What did Chaile: and to be thost, what did so many martys from the begins ning of the world but this day? They would have brought the worlde backe from darknesse but o light, that menne recame nouncing worldly lufts, might live goodily, honeftly, and bp the e rightly in the world. This is the thanke that the worlde is wilt wont to requite his benefactours withall. Foz it woulde leaft drown them in his waves. Howbeit all things fall not out as he would withe: he cannot destroy this little thip ofters vyhe ly: for out of the bloud of the martyrs fyring by other newe andi marty2s ageine. yeef The may therefore learne hereby a holy arte against the bren stumbling blocke of persecution and sewenesse. If the tole ling of the thip trouble thee: have an eye unto Theifte, who is present at hand in the thip. If the fewenesse trouble thee: have an eye to the Arke of Poe, to the Sodomites, and to the rest of the whole world. Those things that are best, did neuer like but the fewest. The Churche at the beginning was very small; in the middes it was biggest; and in the ende it Chalbee so small againe, that what with the malice of the Deuil, and what with the leude doctrine of Dinels, and what with wicked maners, it may feem overwhelmed with littl waues. both In these waves therfoze let vs learne to waken Christe with cure calling boyon him, who is never away from his falls thip, but guydeth it with his holy svirit, his word, his sacraments and his discipline. Do whome with the Father and 如此 the holy Those, but honour and glozie worlde without end. Amen. 88 goodinelie des toe gouernoure and inter of it earliches. W. CF

The. v. Sunday after Epiphany. 61

TEhe Bospel. Path. rig.

ghtuousnesse

gainst Caine

th. Abels wor

A hat did Roes

at did Chaiffe:

rom the beam

to have brought

that mennere

goneftly, and bu

hat the worlder

For it months

mas fall not out

little thin other

ig op other new

in arte against the

enesse. Is the who

relle trouble than

domites, and to

that are best, or

the beginning

raeff: and in th

with the malice of

ie of Divels, and

pertube linea with

o waken Chile

eralway from his

word his factor

the father and

ne without end

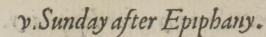
E put foorth another parable vntoo them, faying. The kingdome of Heauen is like vntoo a man vyhich fovved good feede in his feeld: but , while men flept, his enimie came, and foyved tares among vvheate, and vvent his vvay. But, when the blade was sprong vp, and had brought foorth frute, then appeared the tares also. So the servants of the housholder came, and fayd vntoo him: Sir didst not thou sovve god seede in thy feeld? from whence the hath it tares? He fayd vntoo them the enuious man hath done this. The servants sayd vntoo him, wilt thou the that we go and weede them vp? But he fayd, nay: least vyhile yee gather vp the tares, yee plucke vp also the vyheat vvith them:let both grovv togither vntill the haruest, and in the time of haruest, I will say too the reapers: gather yee first the tares, and bind them togither in sheaues too bee. brent: but gather the vvheate intoo my barne.

The expolition of the text.

Ccalion of this Gospell, was given by Chair stes hearers, of whom some were Hipocrites, who notwithstanding liked very wel of them selves, that they were accounted of Chaises stocker and other some were sincere and good. How be it bicause they sawe a consuled mix-

իւնգոնգոնգոնգոնգոնո<u>ի</u>նդ

fure of the god and enill togither, their mindes were not a little troubled. To the intent therefore that the Lord might both warn the one of their hipocrifie, and of the punishment that thoulde one day ensue for it, traile by the other to fled-fauncile and unvanquishable confidence, by laying before them the seperation and reward that was to come: he propounded this parable unto them. Whereof the meaning is this: that the enil must be mired with the god in the church, as long as this world stadeth, which in the end of the world shall be seperated one from another: so as unto the godly way.



may be rendered reward, and but the wicked deferued pushishment. This Golpel therefore serueth to this purpose, to put the hipocrites in scare, and by setting south their punishment to provoke them to repentaunce, and to comforte the godly, arming them to the sufferance of cuils. And the places of this Golpel are source.

. 1 TAhat maner of kingdome Theiltes kingdome in this

uelt

this

that

is Ci

the u

gett

ued

fice !

COULT

terna

world is.

2 Df the enimies of this kingdome.

The prayer of Christes disciples against the enimies, a why God suffreth enimies in his Thurche.

De the punishment of Thickes enunies, and of the releast while yee garber up the registory add to braut allo the wheat with themser both grow touches mail the hausels.

90f the first.

- De kingdome of heaven is take divertly in feripture. For first when John sayeth: Repent and amend, for the kings nome of heaven is at hand: the kingdome of heaven is none other thing than the newnesse of life, wherby DDD setteth be by ageine into the hope of bliffed immortalitie. Hoz delipering us out of the bondage of finne and death, he taketh us to hunselfe: that wandering as Pilgrimes boon the earth, me may before hand possesse the heavenly life through faith. Therefore where as he faveth, the kingdome of heaven is at having meaneth that the restoring of us unto blissed life, year and the verye true and everlatting felicitie is offered to bs in Christe. Besides this, it signifieth the Gospel of Christe it felfe, whereby the Citizens are gathered togither into the kingdome of heaven, as when the Lord fayth: the kingdome of heaven is within you. Thirdly it fignifieth the frute of the Bolvel preached in the hearts of the godly: and then it is (as Maule befineth in the riiu, to the Romaines:) righteouinelle. iov. spirite, and peace of conscience. Fourthly it lignifieth the felicitie to come, in everlasting life after the judgement : as when Christe promiseth it spould come to passe, that manie

Mall come from the Cast and from the Meast, and sit down with Abraham, Naac, and Nacob in the kingdom of heaven.

with Abraham, Isaac, and Iacob in the kingdom of heaven. Fifthly it signifiesh the verie visible Churche it selfe in this world, wherin are god and evil mingled togisher vitil harvest time: that is to say, til the end of this world. In this signification is the kingdome of heaven taken in this Gospell: of which kingdome I will nowe speake a sewe things out of this present parable. The kingdom is the manthat soweth, is Chryst, verie God and verte man. The feeld is the world. The sewe are the children of the kingdom. The of these three by teach many things, is a long paled and a case of the children of the kingdom. The of these three by teach many things, is a long paled and to care the children of the kingdom. The of these three by teach many things, is a long paled and to care the children of the kingdom.

For first when Charde is called a sower, these things are menetherby. First how great the vignitie of the Charde is, which hath the some of God to hir sounder. Secondly, that the wise of the world on not sowe the church for that belong geth alonely but Thayst and therefore that it is not presedued by the wiseour of the world. Thirdely, that it is the office of Charle to sower that is to say, two teache right under ness and exercised states to say, be district and remed to be ternall life) without Charles the sower.

Secondly in as much as the world is called Christs fixlo, many things are offered us to thinke upon thinke, that no any one kingdome of the involve, not fixle, not Greece, not fewrie, no nor any other nation under the funne, canclaime twit self alone to box the Lords fold. For all y whole world is that fixlde, wherein Chryst the sower soweth this sede, wherein Chryst the sower soweth this sede, wherein the kingdom of heavened no people call and sayoe) that each of the kingdom of heaveness no people call and sayoe) that meet this glorie to it selfer alone. Secondly, boxe it is some that Bods mercie is infinite, who affereth Chrystes benefites (that is to wit, wisedome, indiffication, sand redemption) to all men throughoute the inide world.

<u>Էսնդանդանգանգան</u>ինո

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

theve

beferued pur s purpofe to

their punish

comforte the

And the pla

agborne in this

not the enimies.

es, and of the ro

in Ceripture for

nend, for the bings

e of heaven is none the GOD letter

stalitie, for bely

ath, he taketh b

poon the earth,

fe through faith,

ic of heaven is a

m bliffed life, pa

is offered to be

fuel of Theilet

ogither into the

the kingdome

the frute of the

nd then it is as

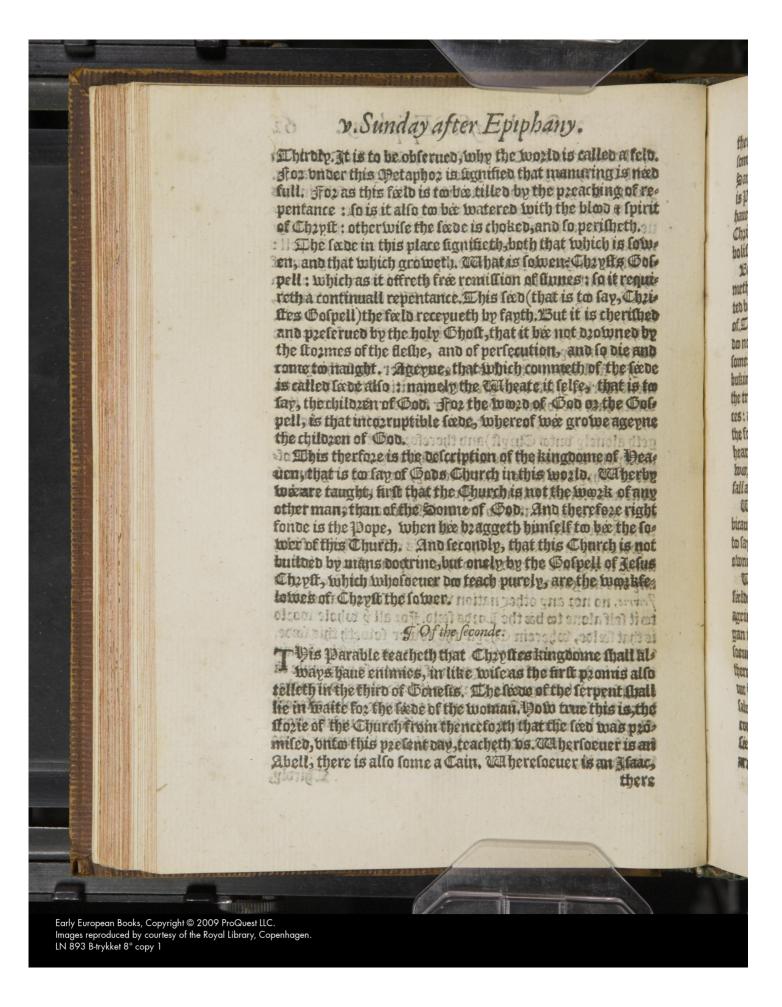
righteousnelle

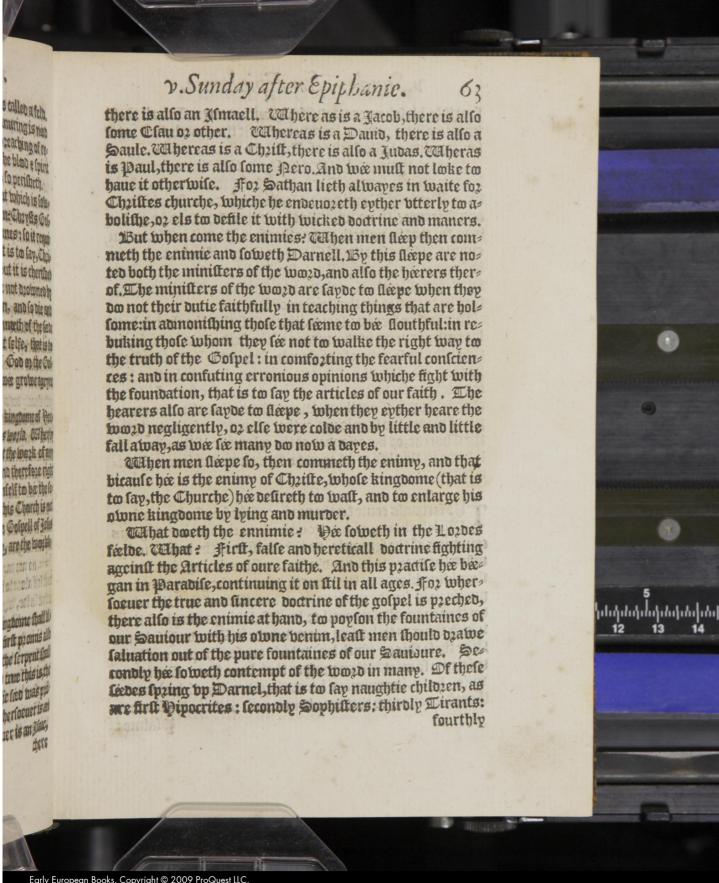
t lignifieth the

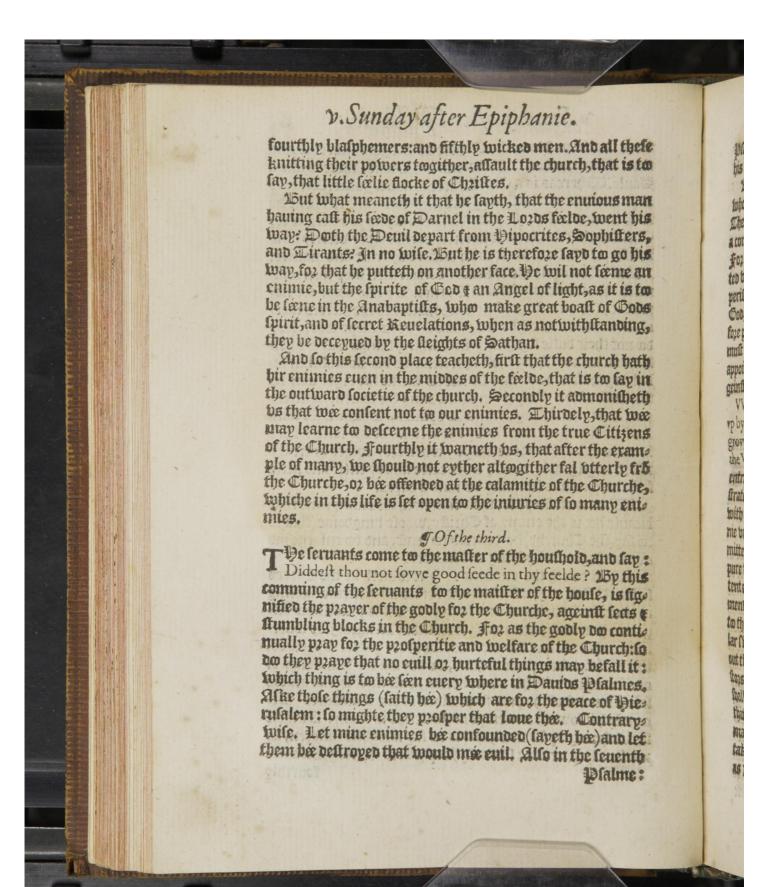
udgement; as

le, that mante

Churche.







v. Sunday after Epiphanie. 64

Plaime: Let his worke turne byon his owne head, and let his wickednesse light byon his owne croune.

But how can this stand with Chaysts commaundement, who bids be to pay for them that curse us to we would be prayer of the Church against hir enimies hath alwaies a condition of Repentance and Conversion annexed unto it. For the mening therof is, either that they may be converted unto repentance, or else that they may be consounded a perish, that they may not always crake blasphemies against. God, and be troublesome to Gods sainds. The must therefore pay for our enimies, that they may be converted, we must pay ageenst them, that they may be consounded appointed of their devises, whereby they practise myschese as

geinst Chaystes Church.

.And all these irch, that is to

eenmousman

ixloe, went his

es, Dophilters, e layo to go his

oil not feme an

light, as it is to

at boalt of Gone

of with Clanding

t the church has

that is to favin

o it admonishes

hirdely, that we

the true Citizens

hat after the eram

ther fal totterly to

e of the Churche

of to many end

uthold and far!

feelde? 150 this

the house, is lig

c, accinft feds f

e godly do conti

of the Churchilo

s may befall it;

mios Plalmes,

e peace of this

e. Contrary

th bee) and let

in the seventh

Diabne:

VVilt thou (fayd his feruantes) that vvee go and pluck them vp by the roote? too whome hee fayd, No: but let them both grovve togither, least in gathering the Darnell yee plucke vp the VVheat thervith. first it is her to be known of Chaise entreateth neither of the dutie of Pasto2s, noz of the Pagis Crates: but only taketh away the Cumbling blocke, where with the the weak are troubled, when they fee there are mas nie bupure folk in the Church. For butw the Pastors is comitted the spiritual swood, wher with they separate the bre pure from the Church, by ercommunicating them, to the inc tentethat being Aricken with Chame, they may at length a mend, the god men not be defiled with their infection, Unto the Dagitrate also is a fluord comitted : but it is a fecular (word as they term it, wher with he punisheth & calleth out the troublers of humane felowship. But albeit that Pafors and Magifrates ow their dutie never so diligently: pet thall they never bee able to purge the Church so cleane, but that some dreas of unpure doctrine and wicked life will remaine, which when wee fee, wee must not be offended: but taking warning by this parable, we must purge it as much as we can, committing the rest unto God.

3.02

<u>իս փանգանգանգություն</u>

v. Sunday after Epiphanie.

For They a both not by his faying, beare with the mainternance of filthinesse in the Churche: but onely exhorteth his faithfull servants, not to be discomforted when they are faine to suffer the evil to live with them. Of this place therefore we may gather. First how great Gods mercy is, which so paciently suffereth the evil in his Churche, to the intent they may repent. Secondly that by these things we may construct our selves, against the aumbling block of the sewnesse of them that obey the Gospell. And thirdly that the Anabaptists are consuted, which deny any congregation (wherin are many wicked folkes,) to be the Church.

1

齿

mi

mp

101

ble

of C

may

the

ttou

att

whe

thou

nes.

teo to

dine

tiful

f02 0

g Of the fourth.

Nd in the time of haruest, I will say too the haruest folke: A first gather yee toogither the darnell, and binde it toogither in bundels too bee burnt, but gather the vvheat intoo my barne. Here he preacheth of the separating of the goody from the bigooly, which that be in the end of the world, Second ly he fortelleth that the time that come, that the bigodly Hal be punished, and the godly be gathered into the kingdome of God. Foz in like maner as the darnel is bound togither e call into the fire: and the wheat is gathered togither, a laid by in the barne to be kept : so thall it also come to patte in the end of the world, that the bigodly Hall be given over to eternall punishment to be tozmented, and the godly wal be delivered a rewarded with possession of eternall life. This both Christin the rry of Wathew expresse without parable in this wife, in the fentence of the last indgement, where he will fay to the ungodly: Do ye curfed into everlasting fire. And to the godly: Come ver bliffed of my father and possesse væ the kingdome prepared for you from the beginning. In the last sentence that is given oppon the bugodly, there is named a double punishment, that is to wit: Curling and es ternal fire. For in as much as they have despited the benefit of Chapite freely offered but thems they are subject to the curle v. Sunday after Epiphanie.

curse of al creatures: which punishment how horrible it is, no twng is able to expresse. Besides this, they shal be punithed with double fire:namely with the fire of euil coscience, the tozment wherof thall never have end: and with fire burning the bodie and not confuming it : for the bodie being adiudged to eternall tosture, chall feele everlatting fire. If we thought bpon these things earnestly, we woulde not be so colde in matters of our faluation.

In the fentence given byon the godlie, is let forth a dous ble reward:namely the bliffing of the father, & his inheritace of Gods kingdome. The one is fet as contrarie ageinst cur fing, and the other is let ageinst eternall punishment. Wie may therfore gather a double argument hereof. Due of the punishment of the bigodlie, and the other of the rewarde of the goolie. And eyther of them both (if it be thought opon as it ought to be) is effectuall to worke in vs the feare of God and true and continual repentance.

o the mainter

erhortethbis

when they are

this place then

mercy is, which

e, to the intent

ngs we map o

of the fewness

hat the Anabab

ation wherinan

the haruest folker

and binde it toogi-

e wheat intoo my

a of the apply from

the world, become

t the brigodly thi

to the kingdom

bound togither

a together, alan

come to palle in

be owen over to

the godly hally

emall life. This without parable

rement, where h

everlafting fin

ther and polici

beginning.

ngodly, there,

Curung and

rised the bench

e subject to the

By this meanes therefore all the whole Parable ameth at this marke: that the ungooly thould leave his own way, wherby he finneth: that the vnrighteous thoulde leave his thought, wherby he dispaireth of the forgivenesse of his sinnes, and (according to the faying of the Prophet) be conuers ted to the Lozd, bicause he is readie to fozgine. In this read dinesse nothing wanteth: but there is in it almightie mercifulnelle, and mercifull almightinelle, to whome be glozie for ever. Amen.

The Sunday called Septuagesima.

The Gospell. Path.rr.

He kingdom of Heauen is like vntoo a man that is an housholder, which wente out early in the morning too hire labourers intoo his vineyarde. And when the agreement was made with the laborers

for a penny a day, he sent them into his vineyard. And he vvent

I.i. out իւն փոնդեն փոնդեն փոնդեն վ

Septuagesima sunday.

out about the thirde houre, and favv other standing ydle in the market place, and said vnto them: Go ye also into the vineyard, and vvhatsoeuer is right, I vvil giue you. And they vvent their vvay. Ageine, hee vvent out about the.vj.and.ix.houre, and did likevvise. And about the xj. hour he vvent out, and found other standing ydle, and sayd vnto them: VVhy stand yee here al the day idle? They fayde vnto him: Bicause no man hath hired vs. He fayth vnto them: Go ye also into the vineyarde, and vvhatfoeuer is right, that shall ye receive. So vvhen euen vvas come, the Lord of the vineyard fayd vnto his Stevvarde: Call the Laborers, and give them their hire, beginning at the last vntill the first. And when they did come that came about the eleauenth houre, they receyued euery man a penny: But vvhen the firste came also, they supposed that they should have receyued more, and they likewise receyued euery man a peny. And when they had receyued it, they murmured ageinst the good man of the house, saying: These last have vvrought but one hour, and thou hast made them equall with vs which have born the burthen and heate of the day. But he aunsevered vnto one of them, and fayde: Freende-I doo thee no vvrong: diddest thou not agree with mee for a pennie? Take that thine is, and goe thy vvay: I wil give to this last even as vntoo thee. Is it not lavvful for me to do as me listeth with mine ovvne goodes? Is thine eye euill bicause I am good? So the last shall be first, and the first shall be last. For many be called, but fevr be chosen.

of

tha

me

The expolition of the text.

his Parable setteth before our eyes the image of the Churche. For therein is shewed howe the Church (which is likened to a Ameyarde) is dealte wythall. For as the workemen are in respecte of a Ameyarde: so are men in respect

spect of the Thurch. The workmen are called into the vine pard, some soner, and some later. Some labor much and long time, a some labor little and sport time. So of men, some some

Septungesima sunday.

ng ydle in the

the vineyard,

ley went their

houre, and did

nd found other

yee here al the

n hath hired w

arde, and what.

euen yvas come.

de : Call the La-

out the eleanenth

t when the first

e receyued more,

v. And when they

good man of the

one hour, and thou

e born the burthen

one of them, and

of thou not agree

d goe thy vvay:

Is thine eye euland the first shall

ir eves the imag

is the wed how

to a Uneparte

workemenall

o are men in ro

pinto the bint

much and long

if men, some for

tt.

66

ner, some later, are gathered into the Churche by the preaching of the Gospel: and they worke some more, some lesse. Poreover, as the housholder giveth to some their dayes wa ges uppon covenaunt, and unto other some as muche of his owne god will: so in likewise our heavenly Father is a like bountiful to all that labour in his Churche. Againe as the housholder biddeth the provide and Auduborn go their wayes, and maketh muche of those that take his liberalitie in god worthe. So God the father rejected those that sake rewarde of workes, whereas he bestoweth eternall life uppon those that depend upon his free and franke god wil. And so the meaning of this Gospel is, that no man either truste in his owne workes, if they be many: or despaire if they be none: but onely depend upon the godnesse of God, walking in the feare of the Lord. And hereof may three places be made.

1 That every Christian is hyzed into the Lordes vines paroto worke.

2 A generall doctrine concerning god works, and the res warde of god works.

3 Of Chaylles saying: So thall the last bie first, and the first be last: many are called and sew chosen.

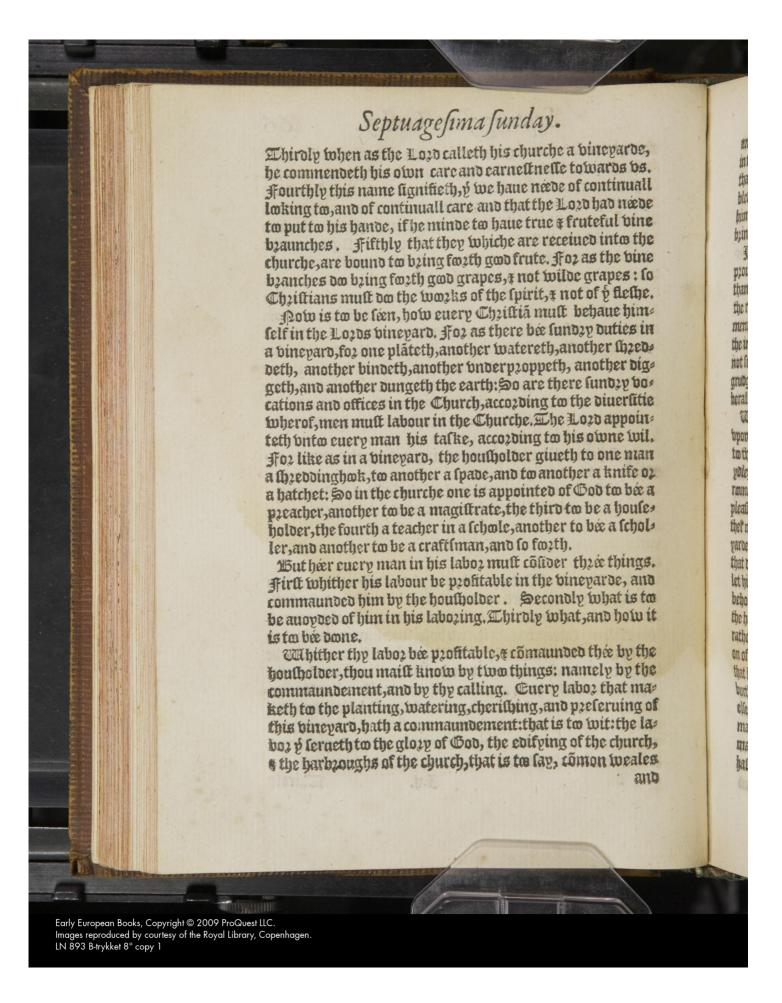
I Of the first.

The Church of God is in the scriptures oftentimes called the Lozds vineyard: and that, first vicause the Lozd hath chosen it, and vouchsaued to make a covenaunt of grace and everlasting salvatio with it, and bestowed innumerable benefites by on it, and bathe planted and surnished it. All the whole Church is a vineyard: and all Christians are the vine braunches, whiche in an other respect are also called workermen. Secondly this naming of it, sheweth how much the Lord estimath his Churche: so no possession is more precisous than a vineyarde. Peyther doth any require greater or more continuall laboure.

3.y.

Thirdly

<u>Լուպուպոհայտական</u>



Septuagesima sunday.

a bineparde,

towards bs.

e of continual

Lozo had næde

* fruteful vine

ceived into the

For as the bine

vilde grapes: fo

t not of & fleshe

uft behave him

funday duties in

thanother (beed

eth, another bio

there fundanto

a to the divertite

The Lord appoin

a to his owne wi

queth to one nun

another a knufe of

en of God to bea

iro to be a houle

her to bee a school

der their things,

e bineparde, and

condly what is to

what and how t

unded the by the

s; namely by the

v labor that ma

nd preferring of

s to wit: the la

a of the church

comon weales

67

իւնդոնդոնդոնդոնդոնվոնվ

and housholdes is commanded by God in the first table and in the fourth commandement. Besides this, it is not inough that thou arte commanded to labour, unless thou be enabled to labor in lawfull vocation. For he that taketh upon him to labour in the vineyard without calling, is rash and bringeth forth no frute.

In labouring thou must be ware, first ethat thou be not proud if thou seeme to thy selfe to labor more, or also better than another man. Secondely, that thou have not an eye to the rewarde of thy labor performed, but to the commaunderment of the housholder, who hath set the in the vineyard, to the intent thou shouldest work. Thirdely, that thou despite not such as work less than thy self. And sourthly, that thou grudge not against & master of the house, though he aper liberall to them that seeme to have wrought less than thou.

What is to be loked buto, and cotinually to be thought bpon while thou art working? First it behoueth every ma to think hee is brought into the Lords vinevarde, not to bee pole, but to work, for in the Lordes vinevarde there is no rome for flouth and fluggiffnelle. Po man can (without vifpleating the matter of the house) put over his taske to ano ther man. Therefore who some is brought into this vincparde, let him labor luftily without decept. For curfed is his that doth the Lozds work deceiffully. Secondly in laboring let him think he frandeth in his mafters fight, who not only beholdeth the outward doings: but also feeth the secretes of the hart, and estemeth the work by the meening of the hart, rather than by the effect of the worke. Thirdly this loking on of the matter, that thir by the laborer to work hedfully, that he may with a cheerfull minde beare out the heate and burthen of the day. Fourthly an eye is to be had to nothing else, than to the godnesse of the housholder God which come maundeth to laboz: and that one thing alone wil encozage a man to go through with his task lustily. Fifthly when thou half don all that thou canst do, thou shalt say, thou arte an unproff-I.ili.

Septuagesima sunday. bnprofitable servant. For if thou eyther be proude bicause thou camelt somer into the Lozds vinyard, or despile others that may feem to have wrought lefte than thou, or murmur ageinst the gooman of the house who is alike liberall to 0, thers as to the: thou thalt her. Frend I doo thee no yvrong, fita diddest thou not couenant with mee for a penny? take that is thine ovvne, and go thy way. Is it not lavviul for mee too doo ma vvith mine ovvne vvhat I list? Is thine eye euill bicause I am good? Thee things are her founde faulte with in the murs murer. First that he presumeth upon the worthinesse of his: work. Secondly that he doth not commend and let forth the liberalitie of the householder, but rather blameth hun foz it. Thirdly that he envieth other men for the bountifulnesse of the liberall householder towardes them. Suche are all they that seeke to instiffe themselves by workes, being ofterly ther bovde of fayth. wo. ma TOf the fecond. wh TD the intent wee may the moze diffinally buderstand the poarine of and workes, three things are to be throughly wered. First what things are requisit to the account of god mozks. Then what are the causes of and works: and third god fore ly why God hath added to many & fo notable yzomifes buto and works, and why he boutfaueth rewards but them. As perteining to the first five things are requisite, that a work done by man may worthyly be called god. Dne is commandement. Another is Chaples spirit. The third is faith. The fourth is a right end. And the fifth is grace, where through the default is taken in god worth. Dow that to the ratifying of a god worke, commaundes ment is required, it is manifelt by these foure things: by our owne state, by the commaundement, by the forbidding, and by the maner of worthipping God. Dur state is that we should be the servantes of God, and his his our Lozd God. Taherfoze as it is his prerogative, to command

Septuagesima sunday.

68

ինայնայնայնայնային

commaund be what we thall ow: to is it our duty, to folow his wil as the most exerteine rule of our dutie.

ouve vicaule pelpile others

a, or marmar

e liberall to as

thee no vyrong,

ny? take that is

tor mee too doo

will bicause I am

with in the mur

withinesse of his

and let forth the

ameth hunford

bountifulnefled

ouche are all then

is, becing offerly

the buderstands

e to bee through

he account of god

porks; and thin

Le vomiles buto

irds onto them,

e requilite, that a

illed god. One is

irit. The third is

th is grace, where

the commaund

re things: by our

forbidding, and

tes of God, and

pzerogatine,ta

command

The same thing teacheth the commaundement. Czech. 20. Etalke you in my precepts, and keep my indeements, and do them. Clay. 48. I am the Lord thy God that teacheth the profitable things, and maketh the walke in the way that thou walkest. Vierem. 33. I have made the a watch man over the house of Israel, thou shalt hear the word out of my mouth, thou shalt do my message to them from mer.

The forbidding is manifect. Deut. 12. Pec thall not do eucry one of you what seemeth right to him selfe. Czechiel. 20. Walke not in the commandements of your fathers.

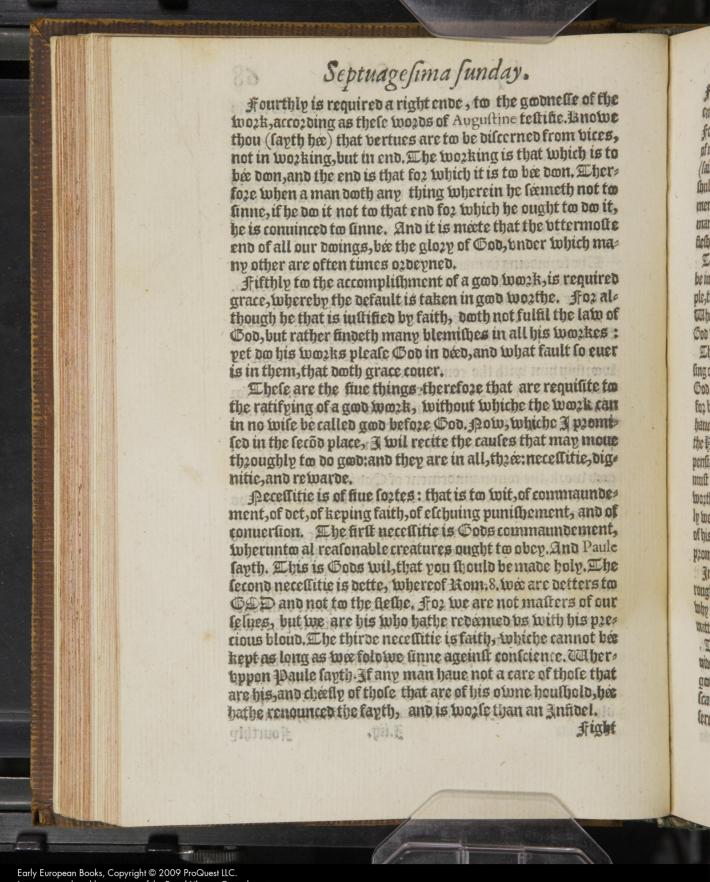
The maner of worthipping God, requireth that the work that thould please him, thould be commaunded by him: and therupon the Lord telleth be plainly, it is to no purpose to worthip him with the commaundementes and doctrines of men. And Clay.29. It is named one of the wickednesses for whiche the Lord threatneth earls but his people, that they worthipped him with the commaundements of men, wherfore Paule Col.2. doth manifestly condemn all willworthipping.

Déreby therefore it is entoent, that to the ratifying of a god work, the commandement of God is requisite. Therefore let the worde of God becour lampe to thine before vs in all our doings.

Secondly, but the ratifying of a god worke, is required Chrystes spirit. Hor whosoener be led by the spirit of God, they be the sonnes of GDD. The spirit of the sleshe desileth the worke, in so much that they which are in the sleshe, cannot please God. Then have we need of the spirite that regenerateth be into new men, without the which neyther we not our works do please.

Thirdly is faith required. For by faith the person is recociled to God, and made rightnous. Through faith then are our works also acceptable. For without faith it is impossible to please God. For whatsoever is not of faith, is sinne.

Lity. Fourthly



Septuagesima sunday. wonelle of the Fight thou an honeste fighte, having faith and a good consciedific. Linowe ence. The fourthe necessitie is the eschuing of punishement. red from bices. For their iniquities (faith Dauid) thou punishest the childre that which is to of men. The fifth neceditie is conversion. As truely as I live be don. Ther (faith the Lord) I wil not the death of a finner, but that he e feemeth not to huld convert and live. For when a man turneth to amend e ought to do it. ment, he is quickened ageine, and regenerated into a newe t the ottermolin man, that he may from thenceforthe mortifie the owns of the

under which ma

work, is required

worthe, for all

ot fulfil the laim of

all his workes:

what fault fo ent

nat are requilite to

biche the work can

u, whiche 3 promi

es that may mou

e:necellitie dig

t, of commaund

inhement, and of

mmaundement Boben, And Paule

emade holy. The

vici are detters to

ot malters of out

tos with his play

thiche cannot be

Mcience. Taher

are of those that

re houtholo, har

孤鄉

i an Infidel.

delbe, by the spirite. Rom. 8. The second cause of god works is dignitie. For those that be instiffed, are the children of Goo: they are gods holy temple, they are kings and prefts, annointed of the holy Choft. Witho being endued with rightuousnesse, ought to set forthe God with minde, voice, confestion, and conversation.

The third cause is rewarde, that is to say, the recompenfing of the patience and obedience of the believers towardes God. For God promiseth rewarde: whiche wee must loke for by faith, not having any respecte to the works that wie have done, but to the free promises. So in the eleventh to the Pebrues, Poyles is read to have had respect to the recopenling. Therfoze when GDD promiseth recompence, we must do two things. First we must acknowledge the buworthinesse and imperfection of our own work. And second ly we must steefastly believe, that God the promiser is true of his promiles, trusting wholy to the godnesse of him that promifeth, and not to the worthinesse of the work.

In the thirde place, I propounded it as a thing to be thos roughly weved, why God added promises to god workes, & why he bouchfaueth to rewarde them. The causes of this matter are cheelly five.

իսեփականդանգանիա<u>ի</u>

The first is, that they might be testimonics of Gods pros nivence. For GDD wil have it knowne, bothe that booily godes are things by him created, and also that they are not scattered by chance, but that they are given by hun, and pres ferued by him for the churche, according to this faying: He filled 3.0.

Septuagesima sunday. filled the hungry with and things, and the rich he fent emps tie away. The second is, that they hould be witnestings that God wil preserve his churche even in this life. Whereupon 1. Tim. 4. Ocoline fe hath promises both of this present life, and of the life to come. The third is, that God wil, that both bodily necessitic hall be a putting of vs in minde of Fayth, Pager, Hope, and thankelgiving : and also that these god things thould be craved by Faithe, and wayted for by patie ence. The fourth is, that they might put be in remembrance of the viomise of grace. For corporall benefites are unto the faithful a fealing by of grace. The fifth is, that God wil have bothe these things done: namely his Churche to be subjecte to the croffe, and also to be preserved even in the middes of peril in this life. Bothe these things are thewed in the. 37. of Clay: D Lozd our GDD faue bs from the hande of Senna-

ledg

the '

are

nelt

ושם

onel

and

first

the (

worl

totne

inuo

of ©

TOf the third.

cherib, that all kingdomes of the earth may know, that thou

onely art the Lozd.

This sentence where with the Lozde closeth by this parable, is to be marked with hed. So shall the last be first, & the first be last. They so? For many are called, and sewe be chosen.

The proposition of this sentence, which is an auke thing tw reason, as it rayseth by the weake harted that acknowed ledge their instrmitie: So it casteth downe the proude Hyppocrites swelling in opinion of their owne rightuousnesse and holynesse, and beateth them slat unto the grounde, as it were a thunderbolte from Heaven. But who are those sirsts and who are the last? Those that are first with them selves in their owne opinion, and in the estimation of their owne workes, shall be last with God: that is to say, of no value, year athermen damned by the inst indogement of God. They be last with them selves, which in god earnest acknowledge their owne vilenesse and instrmitie, as whiche skete them selves to have no desert; and these shall be first with God, that is to have no desert; and these shall be first with God, that is to

Septuagefima sunday.

is to fay, accepted with God, so that they leave but Theyst

the Mediatoz, by steofast fayth.

h he sent emp

itnedings that

ie. Whereupon

his present life.

od wil, that both

munde of Fauth

so that these go

ayted for by pati

un remembiance

fites are unto the

hat God wil bank

the to bee Subject

n in the middes of

rewed in the y, d

he hande of Senna

ap know, that flow

lofeth by this part

the last be first, a

his an aukethin

ted that acknow

ne the proude b

ne rightuoulnell

the grounde, as

pho are those first

with them felut

on of their own

o fay, of no balin, ent of God, The

estacknowledg

he feele themle

t with Gouthan

The meaning of this fentence, Many are called, and fevve chosen, teacheth two things: the one is, howe great is the godnelle & mercy of God, that calleth all men to the know. ledge of his sonne, by his gospell. The other is, how great is the bothankfulnette of men, of whome to few are found that are chosen, that is to say, godly, sincere, and practising ears nest repentaunce. For there are fewe that renounce they? owne workes (year themselves) altogither, and that trust onely to God, and glozific him in minde, talke, confession, and conversation. This sentence therefore admonishesh vs, first to acknowledge the beneate of God that calleth by by the Gospell: secondely two detest the unthankfulnesse of the world, which accepteth not the benefits offred: a thirdly tw ioine our selves to those fewe in repentance, fayth and true inuocation, which receive the Golpel Ancerely to the glozy of God, to whome be honoz for ever. Amen.

The Sunday called Sexagesima.

The Gospell. Luke.biij.

Hen much people vvere gathered togyther, & vvere come too him out of all Cities, he spake by a similitude. The sovver vvent out too sovv his seede: and as hee sovved, some fell by the vvay side, and it vvas troden dovvne, and the soules of the aire deuoured it vppe. And some fell on stones, and asson as it vvas sprong vp, it vvithered avvay, bicause it lacked moystnesse. And some fell among thorns, and the thornes sprang vp vvith it and choaked it. And some fel on good groud, and sprag vp and bare frute an hundreth sold. And as he sayd these things: he cried: he that hath eares to heer, let him heere. And his disciples asked him saying: VVhat maner of suni-

րեփակականդանդու

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

Sexagesima sunday.

of similitude is this? And hee fayd: Vntoo you it is gyuen too knowe the secretes of the kingdom of God, but too other, by Parables: that when they fee they shoulde not fee, and when they heer they shold not understand. The Parable is this: The leede is the voord of God: those that are beside the vvay, are they that heere: then commeth the diuel, and taketh avvay the vvoord out of their hartes, leaste they shoulde beleeve and bee faued. They on the stones are they, whiche when they heere, receyue the vvoord vvith ioy, and these haue no rootes, vvhich for a vyhile beleeue, and in time of temptation goe avvay. And that which fel among thorns are they, which when they have herd, go foorth, and are choaked with cares and riches, and voluptuous liuing, and bring foorth no frute. That which fell in the good ground are they, which with a pure and good herte, heere the voord and keepe it, and bring foorth frute through pacience.

The expolition of the text.

Hys Golpel conteineth a godlie image of the church militant in this world, and springing of the incorruptible sede of Gods worde, in the visible companie wherof, how many and how sundry sorts of herers ther be, he peinteth out by the similitude of the natural sed.

For his beareth witnesse that it happeneth alike to the hearnenlie side, as is wont to happen to the natural side, cast into the grounde. For like as all bringeth not forth frute that the husbandman casteth into the grounde, no nor scarce the fourth parte of it: Quen so the word of God hath sundry hierers, in very sewe of whome it bringeth south wholsome frute. Historian three places.

1 The exposition of the Parable.

2 The viners soztes of the herers of Gods warde.

3 As concerning the Lozdes saying: His that hath earres to hiere, let him hiere.

g Of

can

bet

ly,t

ges

then

outt

affua

a cer war

and mar

er,t

grou

them

then

wor

Her

tion

tert

975

S'exagesima sunday.

it is gyuen too

fee, and when

ide the yvay, are

taketh avvay the

beleene and bea

when they heere

no rootes, which

n goe avvay. And

h when they have

and riches, and vo-

That which fell in

re and good here

orth frute through

modie image of the

elo, and fpringin

Gods worde, I

f.how many and

ther bee, he pein

the natural (a)

alike to the hoa

naturall feede, cal

th not forth frute

moe no noz fearce

God bath funday

forth wholfome

Jods worde.

e that hath ca

ert.

71

of the first.

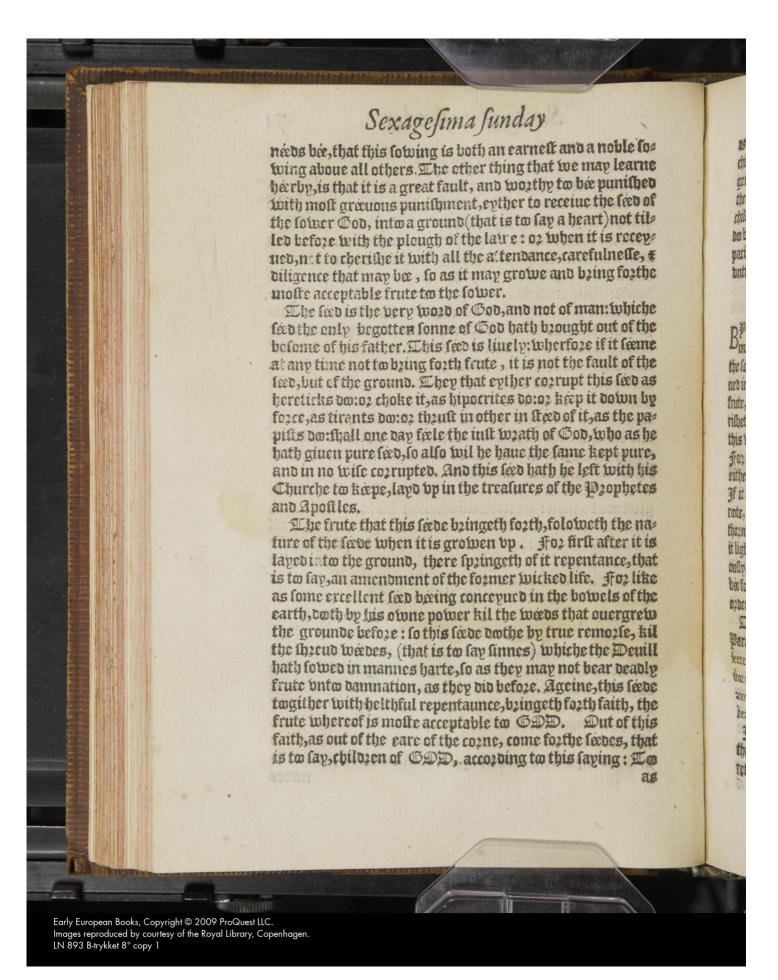
We causes why the Lozd spake but othe people in para-The first may be the foretelling of the Drophets, For the Prophets had foretolo, that when Christ came, he thould teache the people in parables. And it was a very auncient maner of teaching, to teache in parables and fimilitudes. Secondly, for that this kinde of teaching doth wonderfully enter into the eyes and minds of men. Thirdly, bicause the things that are taught by suche kindes of images and tokens, do helpe the memorie, that the doctrine by them (as it were by tokens of remembrance) may be sent out to all that shall come after. Fourthly also, Warables do alluage the over harde rebukes, and as it were hide the with a certein veyle, that they may the lette offend. And yet afterward being concepued & binder fod in the minde, they teach and do as muche as plaine doctrine, and yet they touche no man openly. Finally the partes of this parable, are the fower, the fæde, the frute, and the ground.

The sower is God: who although he cast his sed into the grounde by men: yet not withstanding he is presente with them him selfe, and worketh with them. By reason whereof the ministers of the word are fermed Gods helpselowes: by which name, both things are ment, that is to wit, that bothe GDD doth worke after his owne maner, and that men as workfellowes do bestowe their labour in Gods behalfe.

Here we may learne two things. First that the sed is precious and noble. For we see in the worlde, that the excellenter the sed is, so much emore cunning and skilfull persons are set to lay it into the grounde. If the kings of the worlde together with the wise men of the worlde, were sayde to be

the layers of this feed into the ground, al men wold wonder

at it, call men would be very desirous to knowe this side. But now is God become the sower here: and the stewards of Gods mysteries are here present. And therefore it muste nedes րեփեփեփեփեփեի



Sexagesima sunday.

and a noble for

we map learne

to bee punished

reme the feed of

a heart not til

when it is recen

e, carefulnelle, s

and bring forth

of of man: which

brought out of the

therfore if it fiems not the fault of the

orrupt this feed as

or heap it down by

hed of it, as the pe

th of God, who as h

the fame kept pure

bath be left with his

s of the Waophets

h. followeth the m

For first after its

fit repentance, tha

uked life, for like

in the bowels of th

neos that overgreb no true remode, hi

whiche the Deni

an not bear dead Accine, this led

eth fazth faith, th

D. Dut of th

orthe feedes, the

this faying: Lo

72

as many as believed, his gave them power to become the children of God. These (as sayth sainct Peter) are borne as geine, not of corruptible siede, but of incorruptible siede, by the worde of the living God that continueth for ever. The children of God being so borne of Gods incorruptible siede, down bring south their fruite, that is to wit, god workes and pacience, wher with the Lords fruteful sied stourisheth even butill harvest.

I Of the seconde.

By the manner of the seve laybe into the grounde, a man may gather foure kindes of hearers of Gods word. For the seve that is laybe into the ground, either is not conceyed ned in the bowels of the earth, or else is conceyed with frute, howbeit such frute as out of hande withereth and perisheth: or else with frute that endure that the haruest. And this varietie happeneth by reason of the nature of the soyle. For if the seve light into the way, it taketh no rote, but is either troden downe with sete, or decoured by the byrdes. If it light oppon stonic grounde, bicause it taketh no deperote, it perisheth as some as it cometh op. If it light among thornes, the thornes choke it, and it vieth without prosit. If it light upon god grounde, it beareth frute, and that plenturously. Peropon our Lord concludeth manifestly, that there become sortes of herers, of which I must nowe speake in order.

The first kinde of herers is set fouth in this wise in the Parable, Some fell in the highe evay, and was troden veyth feete. The Parable is thus expounded by the Lozde. Those that are by the high evay, are those that heere the evoorde, and anone commeth the Diuel, and taketh the evoord out of their heartes, least they should beleeue and bee faued.

In this expolition many things do meete twgither, worse this two bee considered. First, what is the cause that it beareth not frute, namely bicause the grounde is harde and

daig,

րեւֆւեւֆւեւֆւեւֆւեւֆւեւֆ

Sexagesima sunday drie, that is to lay, the heartes of the herers are fronie and harde, so as they give no place to the worde. Dennes hartes wer harve by accustoming themselves to sinne, by hope of scaping without punishment, by Epicurishe thoughtes, by innumerable examples of such as sinne, and by the craftes of the Dinell. And whereas the Lozde layth, that the leede was folwed in their hearts, it is as muche as if he had fappe, that the vice a leudnesse of men is the cause why it is taken out of their hartes. Therefore they do God wrong, that als m cribe their damnation but him. For his being mercyfull but al men, calleth his feed into the ground, that is to fap, fendeth preachers to teach his gospel: but through mens des bic faultit cometh to palle that it is troven under fote without 10 frute. Secondly it is to be marked aduitedly, that the divel is faybe to come and take away the worde out of their hard vvit tes. Whereby we gather, that this enimie of our faluation but (according as hungrie birdes are wonte to do in feed tyme) per as some as the boarine commeth abroade, is at hande, and Reppes in, to catche it uppe befoze it can conceiue moplure and thote forth. That this is the continuall endeuer of Sao than, the storie of all tymes teacheth vs, and Peter testists ther eth when he fayth: that the Divell goeth about like a roas was ring Lion, læking whom hæ may deuour. Foz in like wyle the as hee fet himselfe ageinst our first parentes, and that by tap king Gods word out of their hartes: so employeth he hime selfe wholly with like endeuer at this day, that the worde it: whiche is vzeached, may abide frutelesse with the herers. Thirdly, it is to be observed, that the Gospel is the preching of faluation. Foz when he farth that the Divell taketh the word out of the hartes of the herers, least any should be fas ued: he declareth sufficiently, that the worde of God is aps pointed to our faluation. Fourthly here is to be observed, the great payle of fayth, in almuche as Chapite in expecto wordes calleth it the cause of our faluation, least ethroughe belowing (fareth ha) they might be faued. For as faluation is offered

Sexagesima sunday.

is offered but men by the ministration of the Gospell: fo by faith only is the offered faluation recepued and reteined: wherebyon the Apostle sayeth, the Gospell is the power of God, butw faluation, twe energ one that believeth. Fifthly as our great buthankfulnelle is noted, wherethrough we dels pile the faluation that is offred vs by the worde: so is their errour to be detelted, which go about to deprine the lumed spoken, of his power: who doubtlesse are the divels instrumentes to hinder the faluation ofmen.

are fronie and Dennes hartes

ne, by hope of

e thoughtes, bo

by the craftes

th, that the liebe

s if he had large

e why it is taken

d wrong, that al

being merceful

no, that is to fan

through mens de

nder fote without

oly, that the bud

e out of their har

nie of our faluation

to do in feething

e, is at hande, and

conceine moy luit

all endeuer of Si

and Deter telli

about like arou

Foz in like with

3, and that by ta

mployeth ha him

ap, that the work

e with the herers

pel is the preching

Dinell takethth

anv Choule be la

ide of God is ap

to be observed

epite in expect

leaste throng

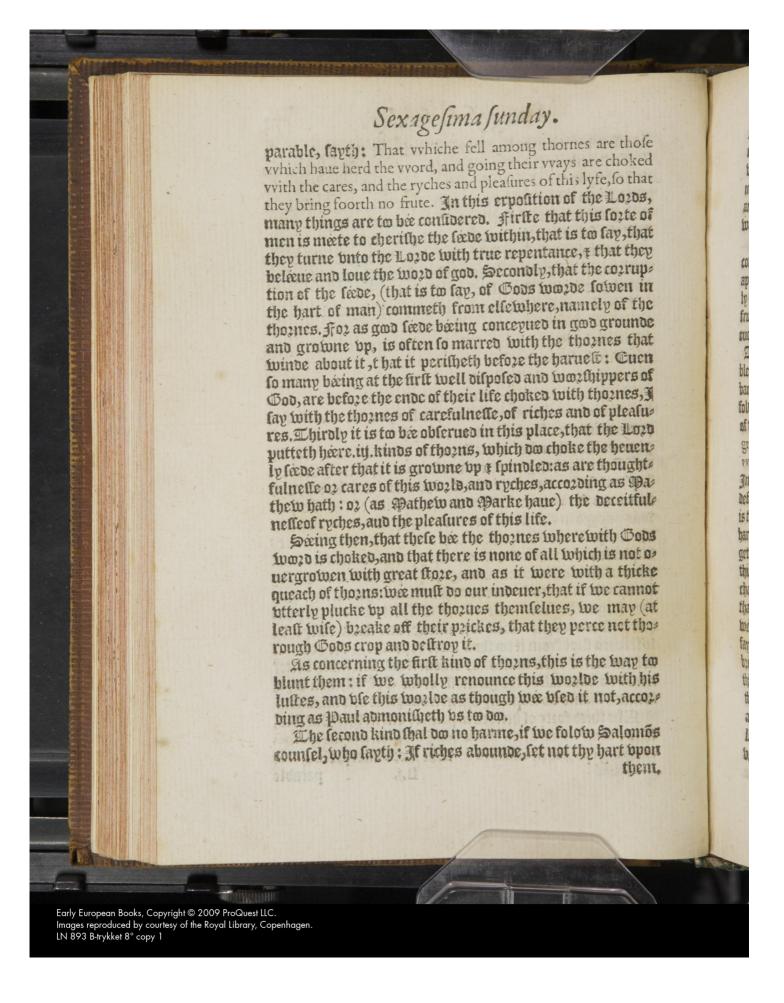
oz as faluation

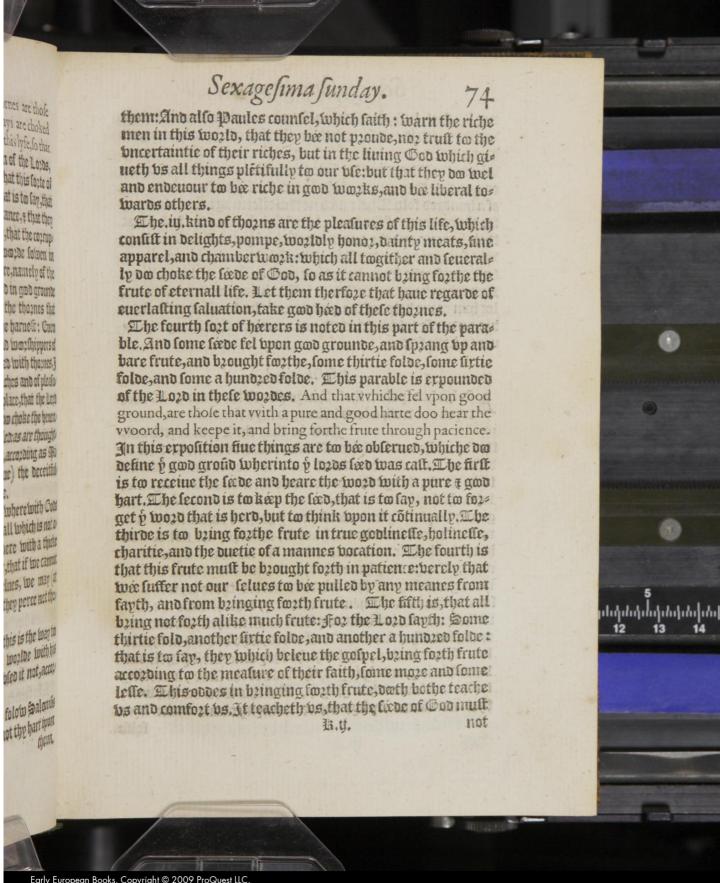
is officer

The fecond fort ofherers are noted in this parable: Other fome fell vpon stones, and assoone as it came vp, it withered, bicause it had no moysture. The Parable is expounded by the Lozd in these words. For that which fell vpon the stones, are those which when they have heard the woorde, doo receive it vvith ioye, but yet they have no roote, but beleeue for a time, but go backe in the time of triall. As long as the Croffe and perfecution troubleth them not, they holde not the meanest place in the Churche: but assone as persecution ryseth foz the Gospell, they give over, and fayth dieth ofterly in them without frute: and of this forte of herers (alas for forowe) there are to many. Allone as the doctrine of the Bospell was purged in this Realme, very many sæmed to embrace the Dospell earnestely. But when they sawe their friendes vilplealed with them for it: whe they perceived that no smal piece of their estimation among the Papistes was abated by it: and that the croffe touched them somewhat nearly: then they forgat the sweetnesse of the Gospell, whiche they hav heretofoze receyned with toyfulnelle, and chamefully lyke wzetches flipt from it to their otter reproche, & the hourible destruction of their foules: foz whom it had ben much better never to have falted the godnelle of the Bolvell, than with so much thame to fal away agein from grace and faluation.

The third forte of herers is painted out in this Parable, thus: And other some fell among thornes, and the thornes grovving vp with it, choaked it. The Lozd interpreting this 业,, parable ւն փոնդեն լինդին ինն

Early European Books, Copyright © 2009 ProQuest LLC Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1





Sexagesima sunday

not be frutelesse, if at leastwise we couet to have it to our welfare: and it comfortes them that be of a gentle and god hart, to dirous to bring forth much frute into Gods barne, who not withstanding do sele them selves destitute of power, and that they cannot yeld encrease of three some solde, or of a hundred fold. These need not to discourage them selves: for the godman of the house bouchsafeth, even the baser for their honour, and the commendation of godnesse. Therefore who some is a lover of his owne salvation, let him endever to bring for the frute according to the estate of his calling. And when he perceyveth him self to bring forth but a little, let him crave helpe of the godman of the house, and trust to his godnesse which rejected not even him that bringeth never so little frute.

Ott

int

rect

fitt

that

hon

but

nell

cont

DUL

wo!

both

carr

mir

g Of the third.

S he had spoken these things (sayth the Cuangelist) he cryed out with a loud voice, and fapo : Hee that hath eares too heere, let him heere. Dow in that the Lorde cryeth out, therby is the wed both his affection towards men, that he is defirous to have them faued: and also the deafnesse of men to heare the things that perfeine to their faluation, Ageine, when he fayth. He that hath eares too heere, let him heere, he giveth us plainly to biderstand, & he hath two kind of hearers: of whom some be deaf, not for that they are not able to heare with their outwards eares, but for that they bestowe not the things they have hero, in the intrails of their hartes. How great floze of this kinde of herers there is, it is well forme by the lewd behaviour of many, whiche have the faith in their mouth, without any frute at all in their life and mas ners. And other some are well eared, who bestow in the clolets of their hartes, that whiche they conceive by their outward hering, and bying forthe frute of the feed, according to the measure of their Fayth. But this is to be knowne, that no manne by hys owne cunnyng canne make hynt felfe

Sexagesima sunday.

me it to our ntle and god

Soosbarne.

tute of poins

corefolde or

them felues:

the bafer fout

de, Therefore

t him endeper

of his calling

oth but a little.

afe, and trust to

at bringethus

ee that hath ears

men, that he is

rafnelle of men

ation, Ageine,

t him heere, he

nm kind of hear

are not able to

et they bestowe

of their hartes,

reis, it is well

e have the faith

ir life and mas

tow in the clo

e by their out

be knowne

e make hou

75

վականգինգինգինգիների

himselfe to here Gods worde frutefully: but that his eares must be opened by the Lorde. Hor when the word soundeth outwardly in his eares, the holy Ghost is present working in the word, who openeth the eares of the hart to here and receive the worde, so that we through our owne malice, strine not against the spirite when he openeth. Hor although that God alonly can open mens eares, and that he offereth himself redily twal men: yet both he open the eares of none but such as resist not the Lord through their own stubborn nesse. Wherefore it is our duetie to crie unto the Lorde with continuall gronings, that he may open our eares, prepare our hartes, and clense our affections, so as we may here his sworde to our owne saluation the glory of God, to whom be honour and glorie for ever. Amen.

The Sunday called Quinquagesima, or Shroue Sunday.

The Gospell. Bath.iij.

Hen came Iesus from Galilee too Iordan, vntoo Iohn, too bee baptized of him. But Iohn forbad him, saying: I haue neede too bee baptized of thee, and commest thou too bee baptized of me? And Iesus aunsvering, sayd vntoo him: Let bee

novve, for so it becommeth vs, that vvee may fulfill all rightuousnesse. Then hee let him alone. And Iesus beeing baptised, came by and by out of the vvater, and beholde, the heauens vvere opened vntoo him, and hee savve the spirit of God comming dovvne like a doue, and lighting vpon him. And behold, a voice from heauen, saying: This is my vvell beeloued sonne, in vvhome I am vvell pleased.

The expolition of the text.

This feast is solemnized in our Churches for the storie of Christs baptim, which storie conteineth the chafest dade that

Quinquagesima sunday. that ever hapned in the worlde, neither thall any greater es uer happen, butill wie fie Chavite comming in the cloudes with his angels, and with great power. If then we be de of lighted in Rozies of great & mightie princes: we have here to to the storie of the greatest Prince: whiche not only with the pleasantnesse thereof delighteth the mindes of the readers, are but also it selfe alone bringeth more commodities, than all the the stories of the world can bring. But before wee go to the fics expolition of this storie, we must discusse two questions. Of taug whiche the first is, for what eause this feast is instituted in wer the Ecclesiasticall ordinance of our Churches: and the other ofbe is, why it is appointed at this time of the piere rather than C051 at any other. To the former question 3 aunswer: The sto-God rie of Charit is framed for our faluation, and therefore we this Danes in our Occlesiasticall ordinaunces, would not omit this cheefelt part of the Cozie: but let it footh at a time cers terne in the være. Unto the later question, I say, that this time was most convenient for this storie to be intreated off, and that for two causes. First for the order and continuance of the Cory: For hytherto wee have herd in order, first of the birth of the Lozd. Secondly of his circumcifio. Thirdly of his appearing. does Fourthly of the offering by of him in the temple. Fifthly of and his disputing in the temple when hie was a twelve veres of tol age. What he did from the faid twelfth yere, but his nine tiler and twentith yeare, there is nothing written, but that he was at the commaundement of his parents. Sixthly of his 狮 baptim, which is very well recited in this time of the viere. nto Seventhly foloweth of his falting. Enghtly of his temptation. Pynthly of his doctrine and miracles. Tenthly of his ofh nation. Cleventhly of his refurrection. Twelfthly of his af bert 神 cention into heave. Thirteenthly of the sending of the holy to Those, whereby There is doctrine was continued. Fourteenth fel ly folow in the rest of the piere, sunday sermons wherin the henefits of Chapit are commended to his Church examples W

Quinquagesima sunday.

ny greater ex n the cloudes

en we be de

wee have here

only with the

of the readers.

dities, than all

e we no to the

o questions. Of

is indictated in

s: and the other

were rather than

Muer: Theffe

nd therefore wa

would not and

of at a time or

is time was med

d off, and that for

rance of the Closy of the birth of the

of his appering

emple, fifthly of

timelue veres a

cresonto his nine

tten, but that ha

s Sirthly of his

time of the pare

of his tempta

Tenthly of his

lftbly of his als

ing of the holy

o. Fourteenth

15 wherin the

rch, cramples

76

վահանական լիանական վահանական ա

of goolinesse are set for the, and men are exhorted to gooly a holy life. And sifteenthly is intreated of the last indgement, of the rewards of the gooly, and the punishement of the ingoly. These are the cheese members of the storie of Christe, which in very god order (according as the things were don are every yeare handled in our Churches. There is (besides these) another cause, why our Churches intreateth of Chrystes Baptim this time of the year: namely that men may be taught what maner of garment becommeth Chrystians to were, against that denisish and heathenish surie and manner of belly cheese, that hitherto hath bin practiced in many places of Christendome, not without greate offence towardes. God. And let these things suffice to be spoken concerning this present feast. The places there are three.

1 The Corie of Christes baptim, with the circumstances thereof.

2 The vie of this Storie in the Churche.

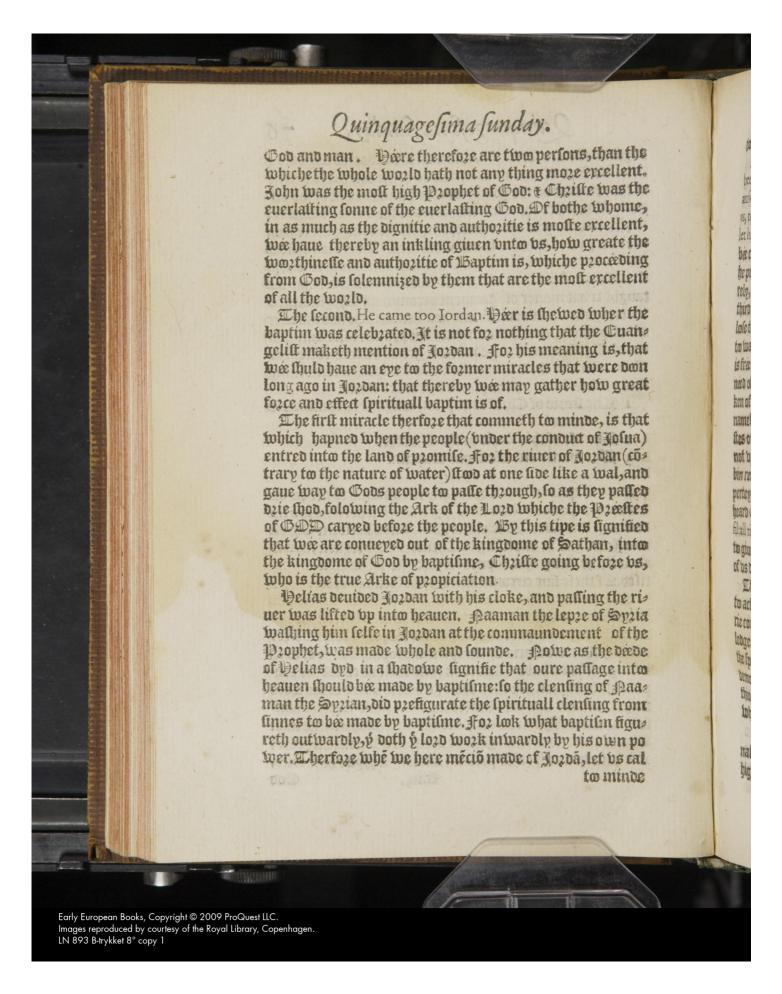
3 The maner and vie of our Baptim.

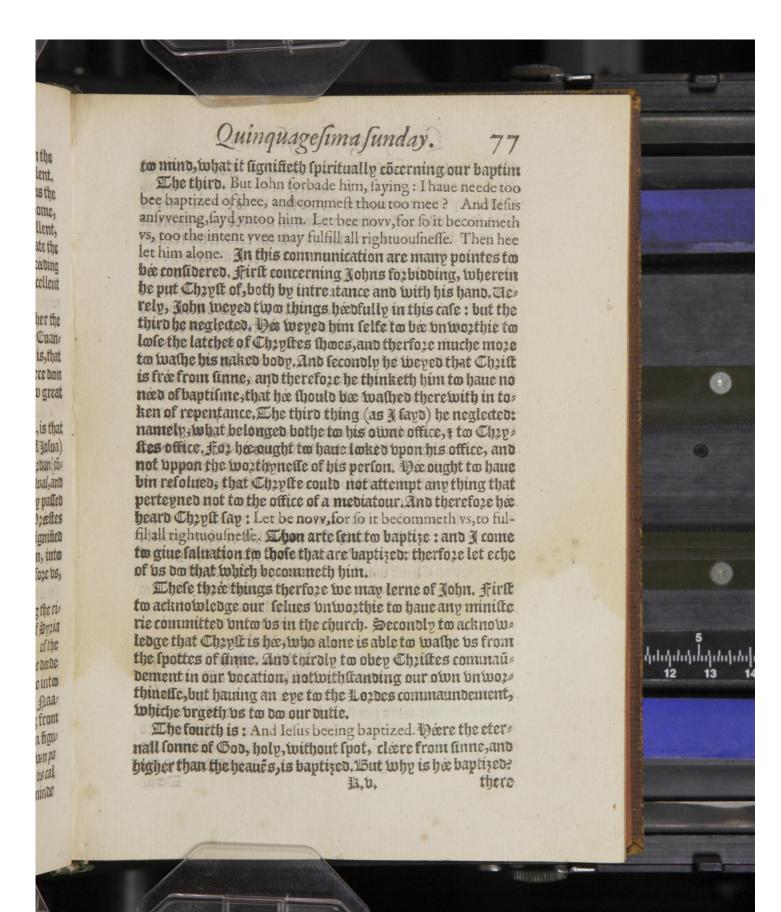
F Of the first.

IP the Baptim of our Lozd many circumstances are to be weged, specially these fine. First, what persons are the downs in this case. 2. The place. 3. The talke between Chryst and John. 4. The baptising of Christ. 7. The sequele, that is to wit, the thing that hapned to Chryste when he was baptised. Of these fine circumstances I will speak in order.

The firste. Then came Iesus from Galilee vntoo Iohn. Here we have two persons, John who was sent in the spierit of Clias to prepare the way of the Lord: In respect where of his father Zacharie by the spirit of prophecie says of him, being yet but a babe: And thou child that be called the prophet of the highest, sor thou shalt go before § sace of the Lord to prepare his wayes. And sor the same cause Chryste hims selse auoucheth John to be more than a Prophete, as than whiche there was not a greater borne of a woman. Againe, we have here an other person, namely Chryste him selse, Livi.

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1





Quinquagesima sunday. there may be mo causes than one alledged. For first it was his wil to enter into the ministerie of God by baptin, * as it were by this covenant to the we that he is the minister of God. Secondly that outward Baytim Choulde be a figure of his death, burial, a refurrection, in whiche respect he termed his passion by the name of baptim, when he answered & chil he be ble den of Zebedie. Dark. 10. faying, Can ye bee baptized with the Baptim that I am baptized withall? Thirdly to leave the waters halowed for all them that were to be baptized afterward. For the facraments of the church are not halows ed by the office of the preeff, as it were by magicall inchaunts fro ment: but the halowing of the Sacramentes is made by the Dea foundaton, deed, and promifes of Chapte, and by oure obedis teal ence towardes him. Fourthly it was his pleasure to be baps tized as we are, as a most assured witnesse and pleage of the cred buion & focietie whiche her bouchfaued to have to bs. Wher nat byon Paule prometh bs to be the sonnes of God, who have hin put on Chaylte. As many of you (farth ha) as are baptized, Wa have put on Christ. Fifthly it was his wil to do that which COLL he communded all others to do, according as Augustin sayth. Cata He is best to teach & commaund, which is an example of his but own doctrine, to first of doth the things that he comaundeth. Fifthly, the sequele is to be considered. For the things that happened as Chaift was baptized and paping, are the gread 加 tell miracles of al that ever happened at any time. First the beauen opened: wherby is fignified both that the onely way 物 into heaven is Charle, whom we put on in Baptim, & that the heaven abideth thut up unto all men that acknowledge not Charff the only way unto heaven. Secondly he faw the spirit of God comming downe in the likenede of a Doue, & lits ting bpon him. This is a most eswete image of Christes bes mefites. All we were overwhelmed in the flod of finne: but Christ came as an Ark to vs. 4 tok vs in to him felf, 4 faued vs from the flod: in witnesse whereof, came the Doue and rested upon him. A figure herof was the Ark of Poe and the Doug

Quinquagesima sunday.

世語

as f

ter of

ure of

ermed

p chil

ed with

o leane

aptised

halow:

thaunt,

e by the

e obedis

be bape

te of the

. Wher

suad odu

baptized,

at Which

in fayth.

le of his

undeth.

ias that

he great

First the

rely way

n, t that

edge not

the spis

ie, flitz

ites bes

ne; but

. F laued

oue and

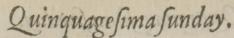
ano the Done

Doue that he fent forth, which returning brought an Dlife beaunche in hir mouth, in token that the flod was deled by. Quen fo the holy ghost appering her in the shape of a noue, is a witnesse that the flod of sinnes is swalowed by. But fauecard is only in the Ark, that is to fav, Chapftes church. wher the holy aholf dwelleth. Thirdly a voice was hero fro heaue, this is my beloued sonne, by whom Jam vacified. Lo. heer we here the father of heaven a preacher of the Golvel. I pray you what can be more wonderful: What is more to be amazed at? D lamentable blindnesse of men, D defestas ble deafnelle. The heavenly father foundeth his Gospell from heaven, and wee blinde weetches fee not heaven: wee deafe weetches here not the voyce of the teacher. But what teacheth hie, I belieche you? This (fayeth he) is my beloued sonne. Weholde the fathers tellimonie of his sonne: give credit to it if thou regarde thy faluation. De is his forme by nature, and wee by adoption and grace. Therfore calleth he him beloved, not for that we are not beloved : but for that we are beloved in his beloved, in whom only he maketh account of bs. De loueth him for his owne fake, and bs for his lake. For by nature we are the children of wrath, Cohel, 2, but by Chapit we are adopted his children. Whereon it for loweth in the Sermon of Goo: In whom I am well pleased, that is to fay, by whom I am pacified towards mankinde. and made at one with him agayne.

Diere are this things to bis diepely wered in mind, first that without Charle God is angry with us, and that is for the sinne wherwith wie offend God. Secondly that Charle is the only reconciliation of us. For he is the propitation for sinne. For he blod of chaist purgeth us fro al iniquity. Thirdly that his fatherly god will a attonement, is to bis received by faith, and to be sealed up by baptim. Apon this faith must follow a new obscience and thankfulnesse towards god. Be hold thou has his reference of althe gospel, whereinto we must have an eye all our life time, and in the houre of death.

F02

փոնդոնդոնդոնդոն



For there cannot from elsewhere vie taken any substantiall comfort of conscience. And thus muche vietly concerning the declaration of the Gospell.

If Of the seconde.

(pil

but

pres

3efi

bur

ratif

felli

berg

isac

ont

bur

fice

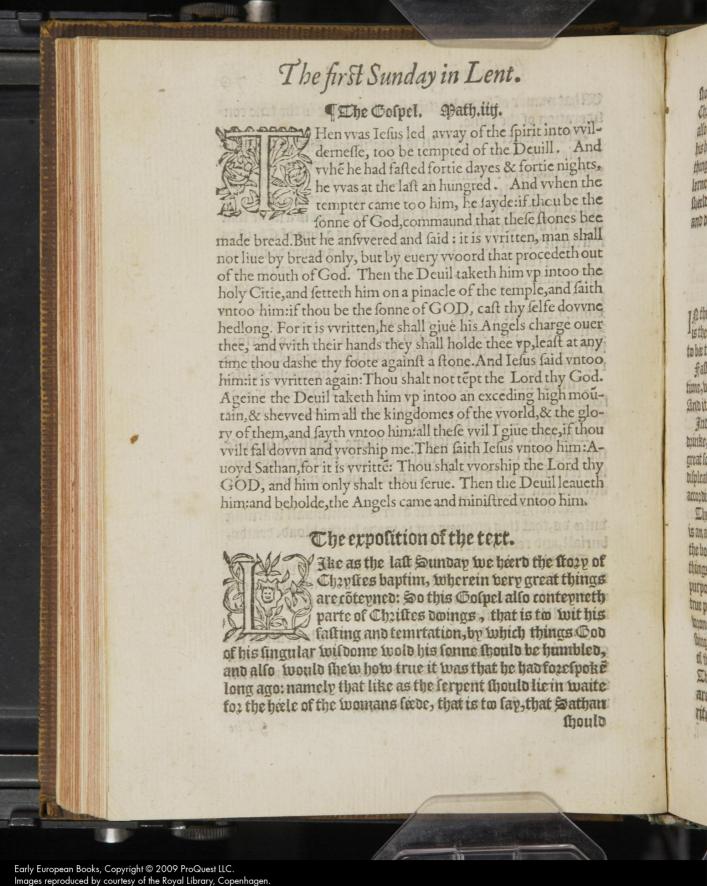
Lthough the vie may easly be gathered, by those things that are saide before: pet will I repete certeine poyntes here. First therfoze let vs knowe, that our Baptun is here halowed, and that the water of Baptim is made holy by Chaile, who vouchsaued to bee baptized with water. Agein, the whole light of the thing that was don, peinteth out That ftes church befoze our eyes, as it were in a table. Here is to beckene, John a teacher in the Churche. Foz whereas is not the word of God, and wheras the voyce of the teacher is not herde, there the Church cannot be thewed. Dozeover Chailt is baptized. For the Church that is well ordered, cannot be without the vie of Sacramentes. Thirdly Chailt being baps tized, prayeth: whose example his members folowe, and exhibite true worthip unto God through faith. Fourthly the forme frances in the middes: the fathers voice foundeth from heaven: and the holy ghost resteth byon him that was baps tized. The same thing is done in very deede at this day in our churche. For the father, the sonne, and the holy ghost is present with his churche, and by the vovce of the preachers, witnesseth his good will towards Christes churche. By the presence of his sonne, he testifieth that he hath adopted bs to be his children: and by the holy ghou he witnesseth that he governeth his church. Wher byon we may conceive this als fured confidence, that hel gates thall not prevaile ageinst it.

TOf the thirde.

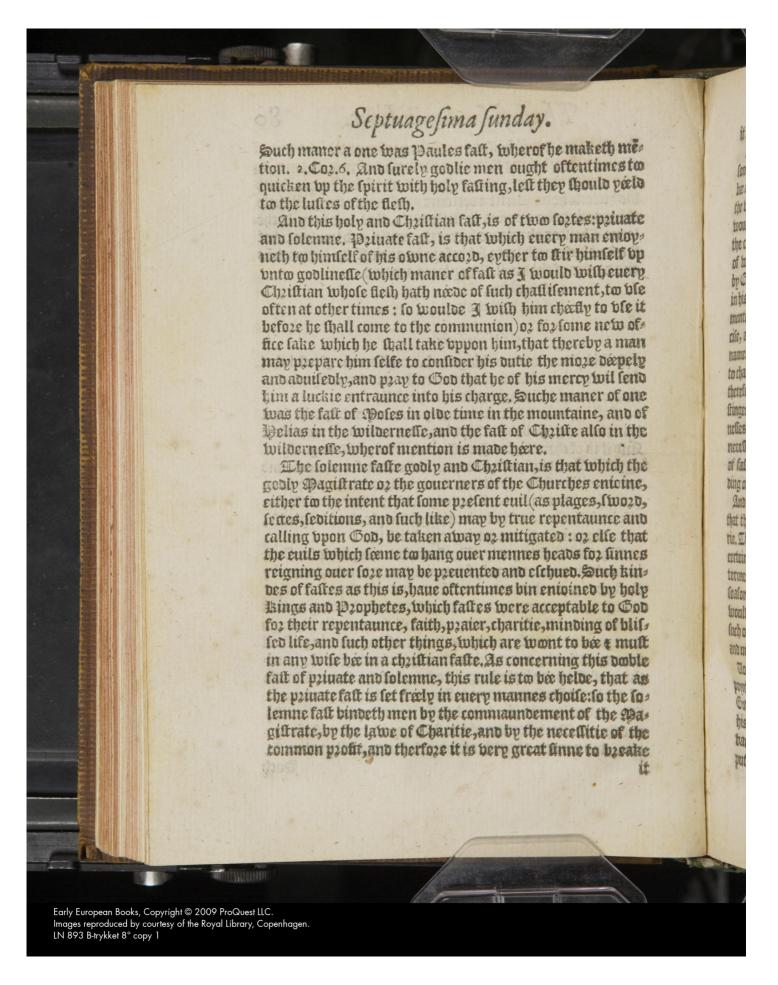
The more part of those thinges that perteine to our Baptim, are declared in the places about mentioned. There fore I will briefly touche certeine things, whiche it is excisding needefull to knowe. The things that I wil tel, are two:

Quinquagesima sunday. antiall What maner of figne baptim is, and whiche is the true conerning lideration of the fame. What maner a ligne then is Baptisme? First it is a testimonie of grace, as wel exhibited as also applyed to the party. that is baptized: Pamely that God is pacified towards him through Chapite: which testimonie verely requireth to bee e things apprehended by faith. Agein, this Sacrament is a figne that poputes teacheth by a certein comparison. Fozit is a sign of Christes t is heere spirituall vertue:namely that Chapit by his owne death, bus holp by riall, and refurrection, is the deliverance of bs from death & r. Agein, buriall, and the giver of everlatting life. Dozeover it is a reout Chris veclentation of our newe life befoze God, as Paule teacheth ere isto Rom.6. by these words. As many of us as are baptized in cas is not Jefus Chayst, are baptized into his death. We are therfore per is not buryed together with him but w death that like as Chayst is ier Chaiff raifed fro the dead, so we also thuld walk in newnesse of life. cannot be Furthermoze befoze men it is a certein badge of our p20being baps festion, wherby we testisse our selues to be Thristes memime and ex bers, and the Dinels enimies. urthly the The godly consideration of baptisme consisteth in these oeth from things. First we must be fully resolued, that our baptisme was bap is a certeine moste fure ensealement and Sacrament of our is day in attenement with God. e aholt is Secondly, baptism must bie a certein continuall warning zeachers, but ws, that this attonement is made by the bloud, deathe, ie. By the buriall, and refurredion of Chapft. Thirdly it must put us in minde of the mostifying of the uted bs to fich, a of the quickning of the spirit, and so consequently of a eth that he ne this als continuall repentance in this worlde, and of the glorifying փոնփոնդենդեն aceinst it. that thall be herafter by Chapit. Fourthly it must put be in minde, that the benefite of regeneration, is the gifte and worke of the whole Arinitic in whose name we are baptized, to the intent we should stick our Bap thereunto, and worthip it all our life long, to whom be hos 1. Waher noz and glozy for evermore. Sobæit, it is ercor Laretwo: TThe with at Early European Books, Copyright © 2009 ProQuest LLC

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



The first sunday in Lent. 80 should practize mischefe against the person and kingdome of Theyst, (which thing this story sheweth to be most true:) so to vvilalso would the same siede crush the head of the servent, with And his hele: wher of we le a certeine prof in this story. Al these nights. things are to be applied in suche wife, that wee may bothe when the lerne Christes obedience under the crosse, and knowe what cubethe Theeld it behoueth us to let before us ageinst the temptatios tones hee and partes of the divel. The places are two. man shall 1 Df Fasting. edethout 2. Of Temptation. intoo the and faith TOf the firste. fe dovvne In this place are two things to be considered. First what is the maner offasting in generall: and secondly what is large ouer east at any to be thought of Chailtes falt in speciall. faid vntoo Fasting is an otter forbearing of meate and drinke for a dthy God. time, wherby the body is kept low, and as it were mostified. high mou-And it is of three fortes. Indifferent, Bodly, and bugodly. d,& the glo-Indifferent fall, is whe a man abiteineth from meate and thee, if thou drinke, either for pouertie, or for healthes sake, or for some oo him:Aareat forowe of minde. This of it felfe neither pleafeth nor e Lord thy nispleaseth God, but is to be thought to please or displease, uilleaueth according as farth and pacience go with it. oo him. The fast that is godly, Christian, and acceptable to God, is an abilinence, not only from meate and drinke, whereby the body is pinched and mostified: but also from all other things that may in any wife peliabt the flesh: tending to this the story of purpose, that the spirite may have full sourceintie through reat things true vacience, godly prayer, and earnest renouncing of all ontepneth փոնդոնդոնդոնդոն wrongs wherby our neighbour may be hurt. For the punis m withis thing of the body by falting, is a token of the folowfulneffe inas God of the heart for linne, and a teltimonie of true repentaunce. mubled The endes hereof (for which also it is accepted of DDD) Fozespok are three. Portification of the fleshe, quickening of the spiein waite rite, and amore earnest endeuer towardes all godlineste. at Sathan Souch Moulo



The first sunday in Lent. 81 it wilfully. The vingodly and Pharisaicall fast: is an abilinence from some certaine kinds of meate, which of it selfs is thought to

some certaine kinds of meate, which of it selfe is thought to bie a worthipping of God, and a thing acceptable to God for the workes lake, and therefore also meritorious. As who would say, that God passeth for outward workes, whereas the conscience is unpure: and that falling were of that kind of workes, which are allowed simply and without meane by God, according as those workes are which he apointeth in his owne lawe, that is to wit in the tenne commaundes mentes: and that it were not rather a certeine outward evercife, and a certeine bodily bulineffe tending to another end, namely feruing to repentance, prayer, taming of the flethe, to charitie, and minofulnesse of the blessed life. Who thely therefoze do the Prophetes condemne suche hipocriticall fa-Ainges, in which do meete together many hourible wickeds neffes: as an opinion of Gods feruice, a truft in the worke, necellity, constraint, a needfull choise of meats, such a maner of fasting, as even swine might be fatted with it, and a mine ding of deceit and wrong towards their neighbours.

And this Pharifaicall fast may be divided into two kinds that the one may be called standing, and the other voluntarie. The standing fast is that which is ordinarie and tied to certain times of the year-such as was the Lensfast (as they terme it,) among the Papists, and the Imberdayes at source seasons of the year, and the Sainces evens, whereby they would purchase the intercessions of the sainces, and many such other, wherin was nothing else than mere superstition and manifest wickednesse.

Toluntarie falt, is that whiche any man at his owne appointment choseth to himselfe, to the intent he may make God his detter. Of which soft was his falt, that boatting his prayer to the Lord, sayd: I falt twise a weeke: where he baunteth of his falt as a holy and meritorious worke, and putteth God in mind of it, least he should forget it.

1.j. Let

փոնգոնգոնգոնգոն

eth me

mestm

ald pieto

private

an emop

imfelf by

oitheuero

ent, to ble

ly to bleit

te new of eby a man

12e deepelo

p wil fend

mer of one

ine, and of

e also in the

at which the

es enicine,

res, (word,

taunce and

12 else that

for finnes

auch kin

ned by holy

ble to God

ping of blif

ber muft

this double

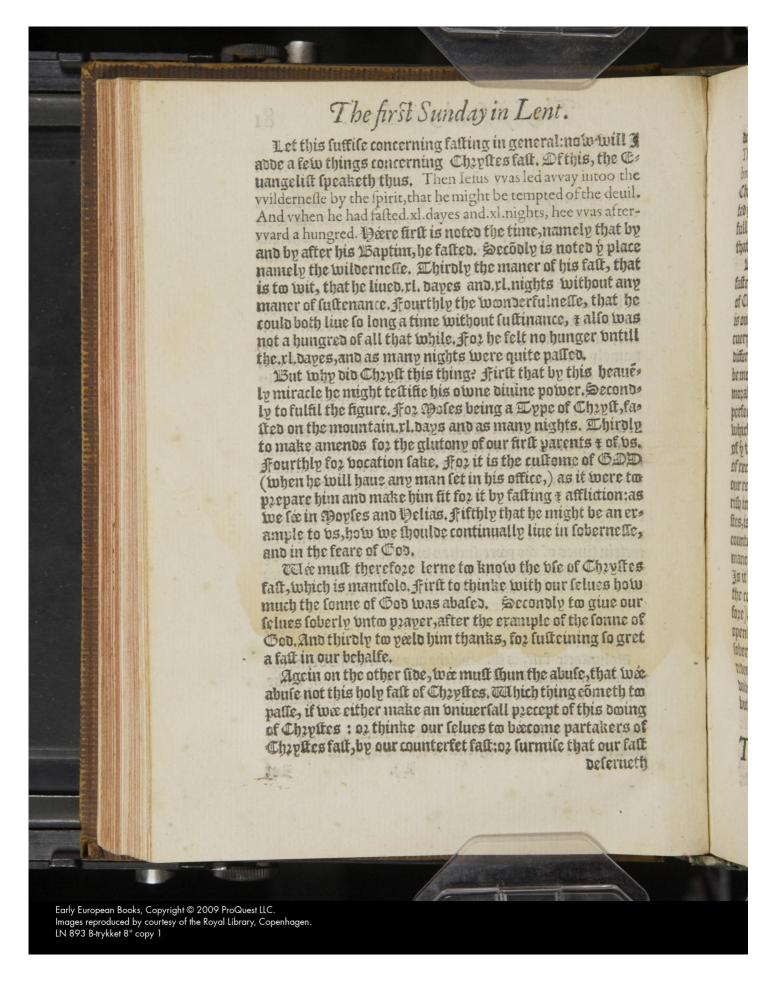
e, that as

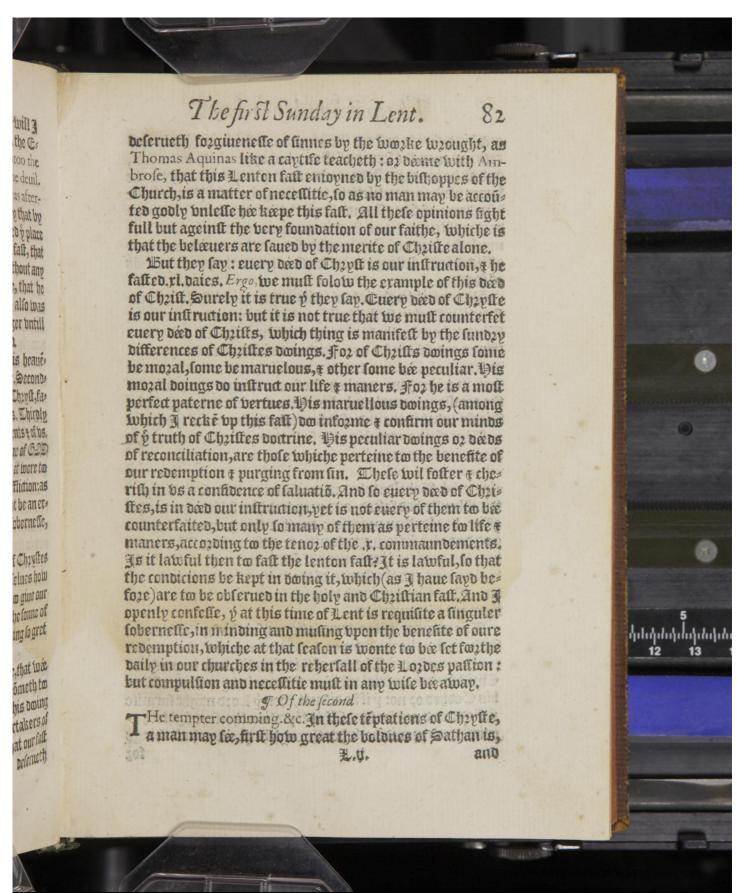
co the fo

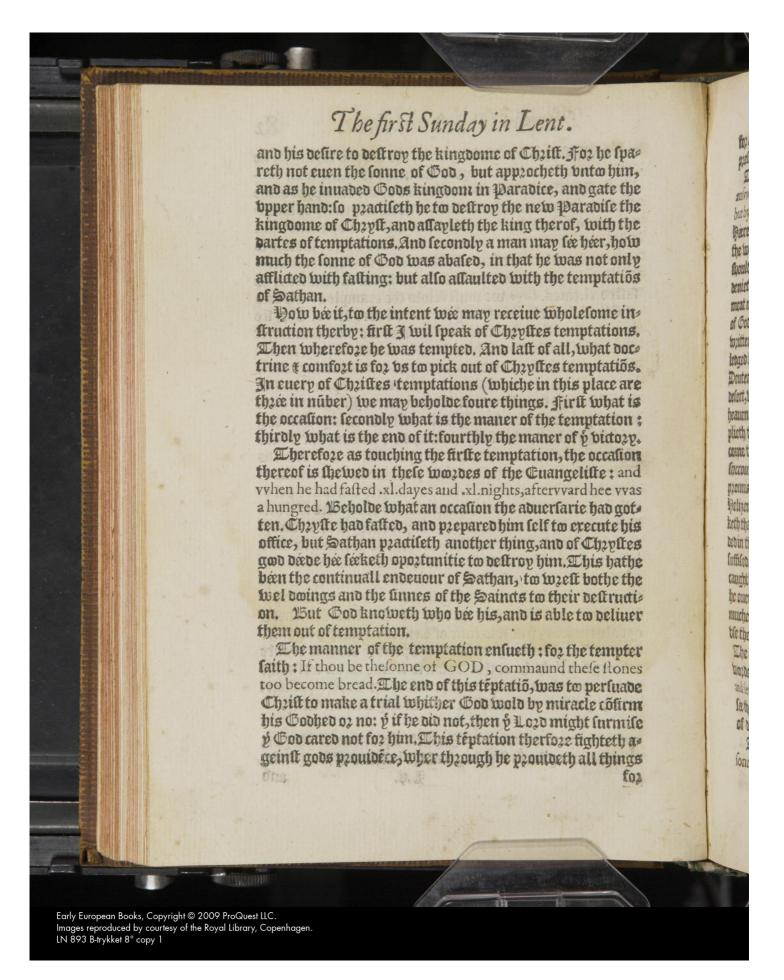
e the spa

sitie of the

to beate

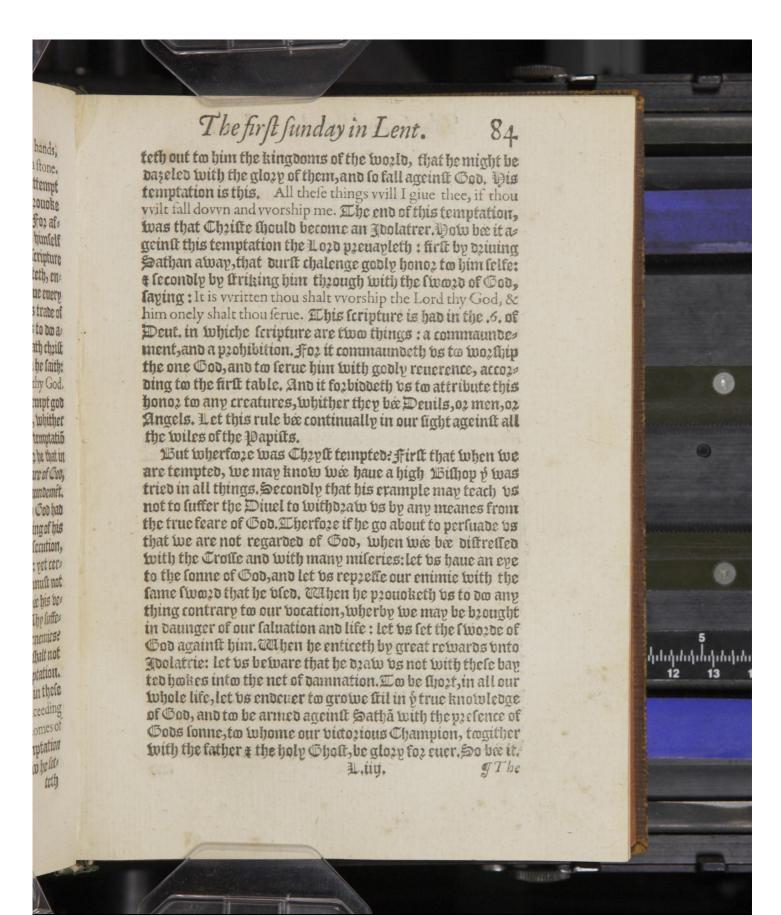


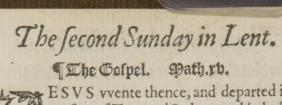




The first sunday in Lent. ge space for his children, which are necessary to saluation, and this whim. present life. ate the The maner of the vidozie foloweth: Too whom Iesus dise the answering, saide : It is written, man liueth not only by breade, outh the but by euery word that proceedeth out of the mouth of God. er, how Here we lee howe the vidozie ageinst Sathan consisteth in notonly the word of God. Sathan would perswave Chryste that he mptatios should perish if he made not bread of the Cones. But Chryst benieth that man lineth only with bread or booily fode. Hor some in meat nourisheth not, bulesse there come with it the blissing of God, from whence bread taketh his strength. Hoz it is itations. uhat doc written, they that eate and not be suffised. This scripture als mtatios. ledged here by Chapit to this purpose, thou halt in the ru. of Deuter. In which place Poiles comforteth the people in the place are defert, wher was no bread, but God gave them Manna from what is beauen, and water out of the rocke. This promis, There are utation: plieth to himself and to al the gooly, signifying that it should boldozp. come to palle, that eucn in the middes of famin, God would he occalion fuccour his people and gene them things needefull. Of this eliffe: and promis wee have examples in the Afraelites, in Velias, in dhee yvas Belizeus, in Moyles, and here in Theylte. Hereunto mas e had gots keth that faying of the Prophet: They shall not be confound ecute his ded in the euill time, and in the dayes of famin they thall be Chapites fuffiled. This promis when it perfevneth to be, is to be his hathe caught hold on by fayth: and to be fet ageunit Sathan that bothethe he overthrowe vs not with temptation of hunger. And thus destructi muche breefly concerning Chapits first temptation, and the m delinet vse therof. Powe followeth the seconde. The occasion of the second temptation is described in these <u>փվակակական</u>ին tempter words. Then the Diuill tooke him vp intoo the holy Citie, le ftones and fet him vpon a pinacle of the Temple: settle occasion, perfuade fix the craft of Sathan: who of every thing liketh meanes ecofirm of destruction. cormile The manner of the temptation is added: If thou bee the anteth # sonne of God cast thy self down, For it is written that he hath II things L.iij. giuen for

The firste Sunday in Lent. tet given his angels charge of thee, to take thee vp in their hands, 辦 least perhaps thou shouldest dashe thy foote agaynst a stone. The ende of this temptation is, that Charite Mould attempt TILLA somewhat contrary to his owne vocation, and so prouoke was Gods weath against himself, as our first parents did. Foe af gent ter that this malicious fiend faw that Chaylk stayed himself bath bpon the scripture, he goeth about to intangle the scripture # fect with his lyes. The same Psalme which Sathan citeth, entreateth of Gods providence, that God will preferue every godly person in his own waies, that is to say, in his trade of Dent living & lawful vocation: and doth not commaund vs to do as ment ny thing rathly cotrary to our vocation. But how hath chaiff theon quenched this firy dart of Sathan? by his wood. For he faith: Ageine it is vyritten, thou shalt not tempt the Lorde thy God. We have these words in the 6.0 Deu. wher to tempt god Ange fignifieth tw enterprise any thing through diffrust, whither it be in prosperitie or aquerlitie. Taherfore such a temptatio the w 161 is cleane ageinst faith and the feare of God. Foz he that in prosperitie lineth carelesse, and laieth aside the feare of God, are te furely he tempteth God contrary to the first comaundemet. tried i Ageine he that in advertitie giveth over as though God had not to no care at all of vs, he also tempteth God by doubting of his the tru promisses. The church at this day is vered with perfecution, that in fieleth outwardly battel, sinwardly fearfulnesse: yet cers with teinly is not god to be tempted in this cale. We must not to the fan, if we be his people: if this which we professe be his befame ry golvell, why double not help us at this time: Taby luffer thing resh he all things to fall out so luckely with our enemies? in da But let vs in this case say boldly with chaift. Thou shalt not 600 tempt the Lord thy god. Pow enfueth the third temptation. The occasion of the thirde temptation, is shewed in these www.des. Ageine the Diuell tooke him vp intoo an exceeding hygh mountayne, and shevveth vntoo him al the kingdomes of the world, and the glory of them See in this first temptation 6 be abuseth charits affliction to tempt him with. Pow he set-Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1





ESVS vvente thence, and departed into the coastes of Tyre and Sydon: and beholde a vvolumen of Canaan (vvhiche came out of the same coasts) cryed vntoo him, saying: haue mercie on me, O Lord, thou sonne of Dauid. My daughter is piteously vexed vvirh a Deuil. But he answe-

red hir nothing at all. And his Disciples came and besought him, saying: send hir avvay, for shee cryeth after vs. But hee answered and sayde: I am not sent but too the lost sheepe of the house of Israell. Then came shee and vvorshipped him, saying: Lorde helpe mee. Hee answered and sayde: It is not meete too take the Childrens bread and cast it too Dogges. Shee answered and sayd: truthe Lord, for the Dogges eate of the crummes vvhiche fall from their maisters table. Then Iesus answered and sayd vntoo hir: O vvoman great is thy fayth: be it vntoo thee euen as thou vvilt. And hir daughter vvas made vvhole, euen the same time.

The expolition of the text.

He Golpel pertenneth specially to be that be Gentiles. For the example of this heathen wo man, teacheth that the Gentiles are receyued. For as he receyued and helped hir when the did call by on him: so will he also receyue bs. For

there is no accepting of persons before GAD, according as Peter sayeth: Df a truthe I perceive that God is no accepter of persons, but in every nation whosoever feareth the Lord, and worketh righteousnesse, his is accepted with him. And this is the unchangeable decrie of God, that as his casteth as way and damneth all impenitent persons: so as many as repent a by faith call upon God, are received through the only mediator Iesus Chryste, and saved by the onely godnesse of God. Of whiche decrie wie six an example in this woman, who being under the crosse calleth upon Christ and is herd,

and

and drie

and of

turnu

ture,

this i

tance

with

forth

fore G

D

it may

this !

pent

bæto

make

this fo

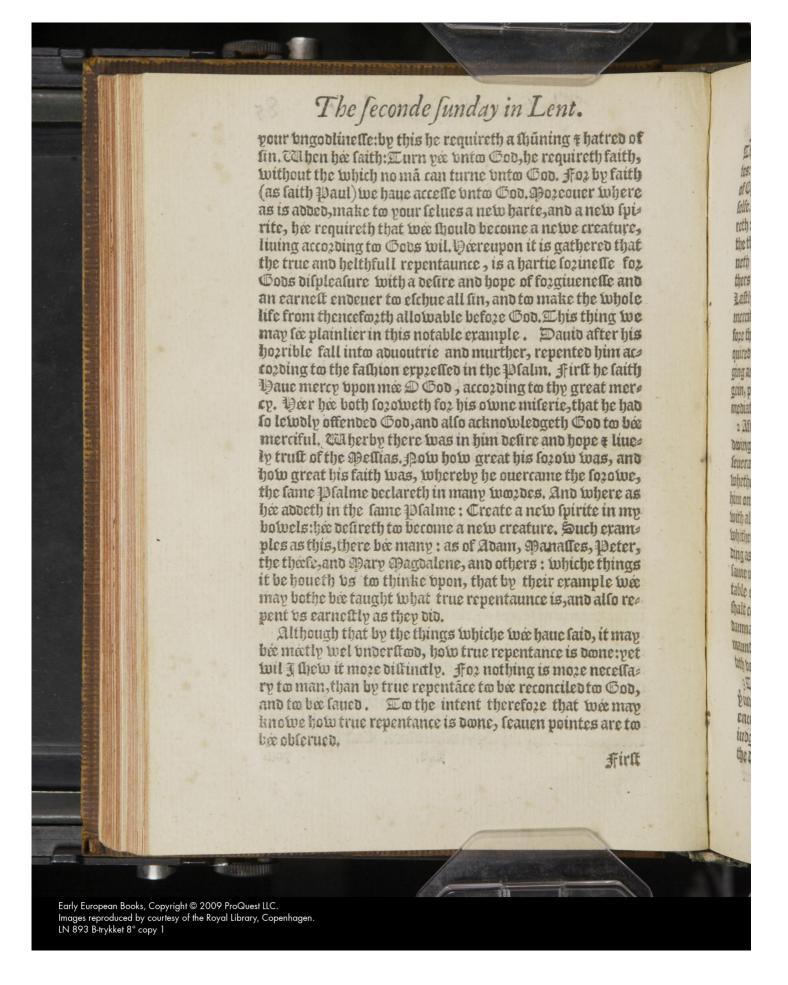
thin

cay

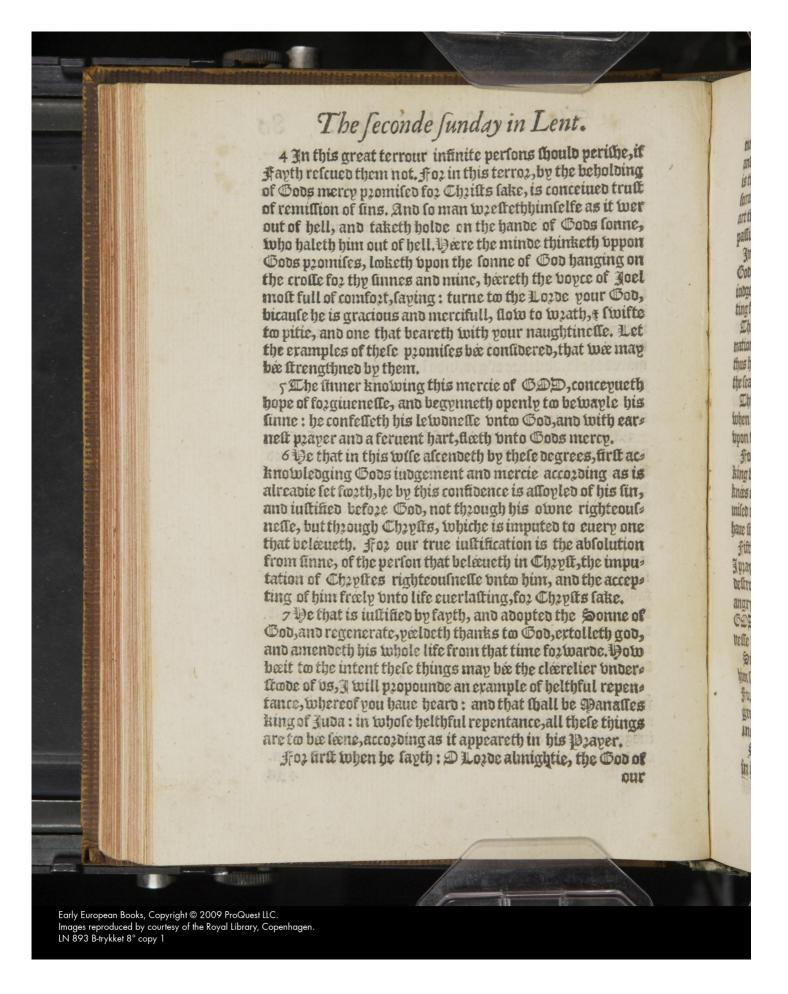
na

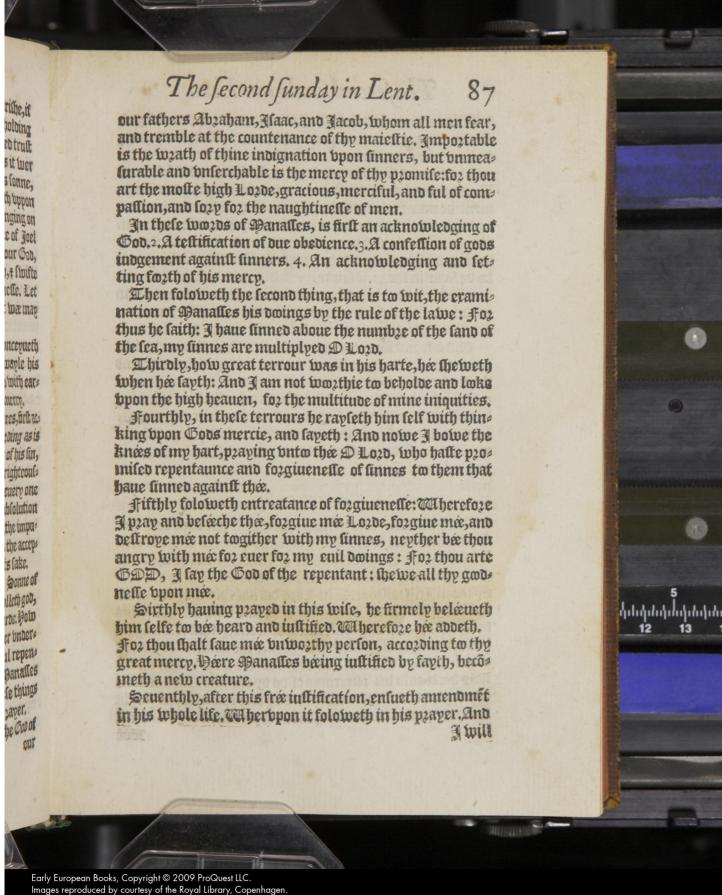
The second Sunday in Lent. and being instified by fayth is saued according to this says too the ing of Joell: Every one that calleth bypon the name of the eavyo Lord thall be saued. The places are three. ne lame 1 What is true and wholesome repentance. ercie on 2 Why Chapit put back this woman. daughter 3 A lively image of the Churche. e ansve-TOf the first. belought TI is in any wife necessary, that men be taught rightly coat hee ancerning true repentance. Foz vnlelle true repentaunce bie epe of the in place, no man can be faued. Therefore wil I tel clerely n, laying: and distinctly what helthful repentance is: how it is made: neete too and of what partes it is made perfect. ee ansvve-Christian and helthfull repentaunce is out of all dout the crummes turning of man but o God, that he may become a new creas vered and ture, to line according to his will, as muche as may be in intoo thee this infirmitie. Dz (to speak moze plainly) helthful repens le even the tance is a true formelle for displeating BDD, with a defire and hope of forginenesse, for the facrifice of Gods sonne, and with fingular wil and endeuer to eschue sinne from thence forth, and to make his whole life afterward allowable bee is that bee fore God. then was That this is the true definition of helthful repentaunce, recepued. it may be the wed by the onely testimonie of Ezechiell. For ien the did this Prophet in his. rviy. chapter layth thus. Turne and reebs. For pent vie of all your iniquities, and your iniquities Mall not olding as bæto your decay. Cast from you all your bigodlynesse, and io accepted make buto your felues a new hearte and a newe spirite. In theloppy this testimonie are contenned theathings. The firste is, a im. And փվոփականականական և calling to repentance: Po man thall come but mee (fayth eaffeith as the Lorde) but his whom my Father draweth. The seconde mas res thing is the promise : Poure iniquitie shall not be youre des theonly cay. The third is, the description of repentance: Do you per mette of nance, or repent yee (faith he.) Wis maning is therfore that woman, we hould be for for Boos displeasure. Cast from you all is herd, pour ana Early European Books, Copyright © 2009 ProQuest LLC Images reproduced by courtesy of the Royal Library, Copenhagen.

LN 893 B-trykket 8° copy 1

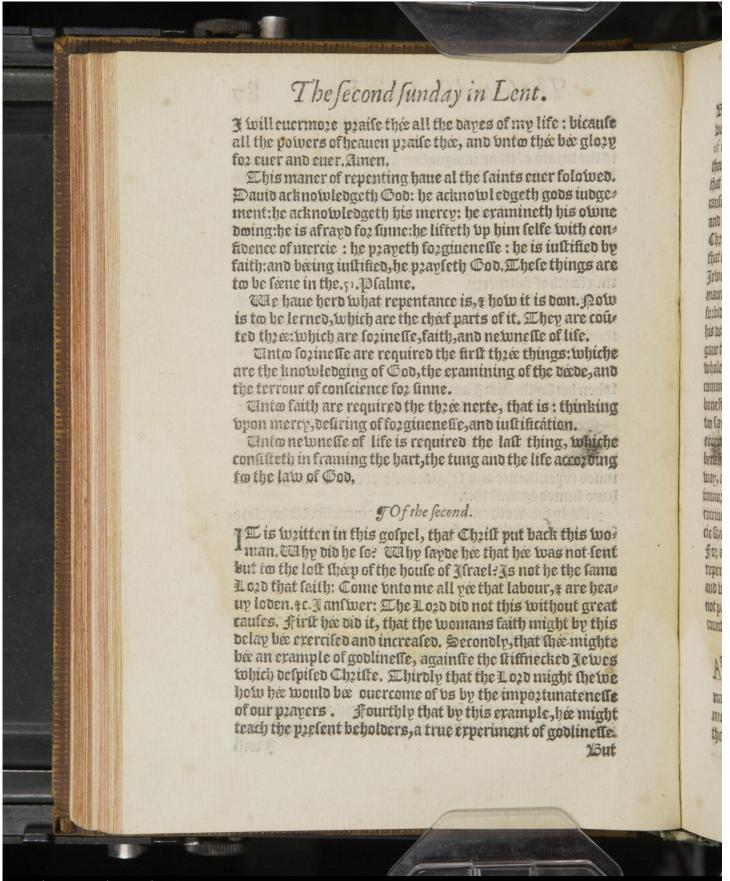


The second Sunday in Lent. tred of First the knowledge of God, who requireth obedience.) faith. This is fetched out of the table of the ten commaundement ly faith tes: Jam the Lord thy god that brought the out of the lande where of Cappt. tc. Were god requireth an acknowledging of him ew fyis felfe. Secondly foloweth what maner of obedience he requiteature, reth: Thou halt have no Arange gods before me. Thirdly red that the threatnings that are added, do testifie that he condemp telle for neth disobedience. Wisiting (sayth he) the iniquities of the faresse and thers byon the children but the third & fourth generation. ge whole Lastly also it is to be knowne concerning God, that he is hing we mercifull, according to the voyce of the golvell. Therfore bes after his foze the entrie bee fet open to true repentanuce, there is red d him ac quired the knowledge of god, who laketh for obedience, inda the faith ging and condemning disobedience in god earnest, and as eat mers gein, pitying and receyving finners into his favoz, for the nat he had mediators sake. boot to be 2 After this knowledge, must folow an examinatio of our soul & soon dwings by flaw of god: and enery precept is to be confidered was, and severally by himselfe. First therfore in this examination, see e lozolve, whether thou make such accompt of God, that thou trust to where as him only: see whither thou feare him, love him, worthin him ite in my with all thy powers: see whither thou halowest his name: ch eram whither thou extol him, praise him, and cal opon him, according as the precepts of the first table command the. After the i, Peter, fame maner must thou make thine examination in the fecon ne things nple was table concerning thy neivoz. tc. By this examination thou: Malt come to the knowledge of thine owne filthinesse & just id also rec damnation for offending God. And such an examination des maundeth God at our hands, as oft as the Scripture erhoge փոնդոնդոնդոնդոն o, it may teth bs to reventaunce. one: yet 3 This examination being made by fiknowledge of fin, & necessar pludgemet of god, ther arifeth a great fearfulnelle in & cofcie in God, ence, which fearfulnes is augmeted by & circultaces of Gods: ne may inogemet, which are these present calamities, the tiranny of esareto the divell, the paines of hell, eternall death and damnation. 4311 fire

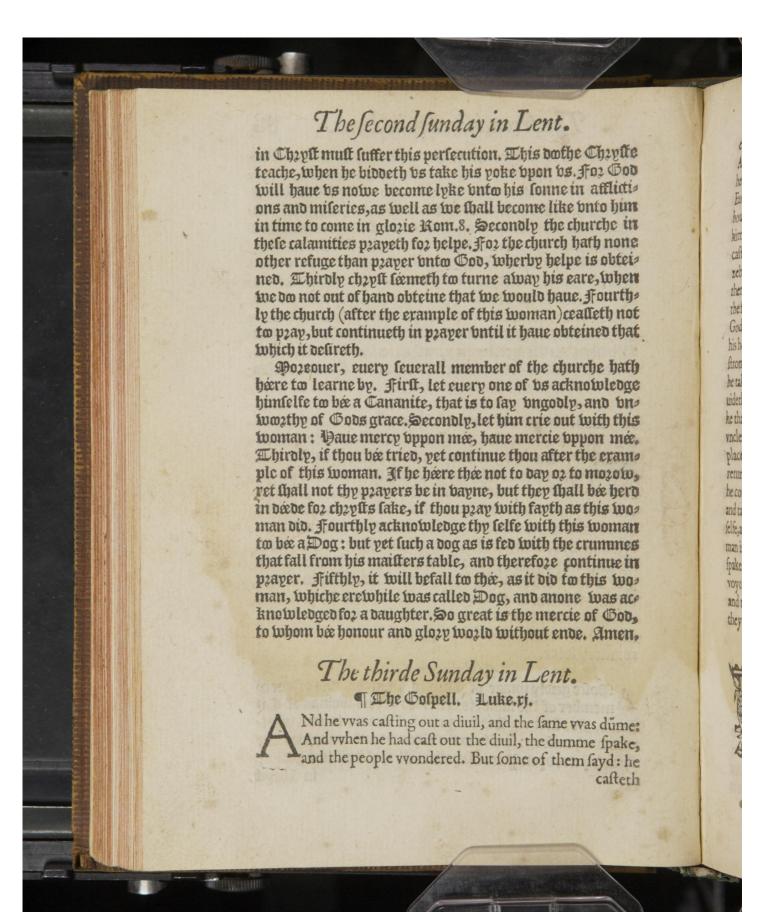


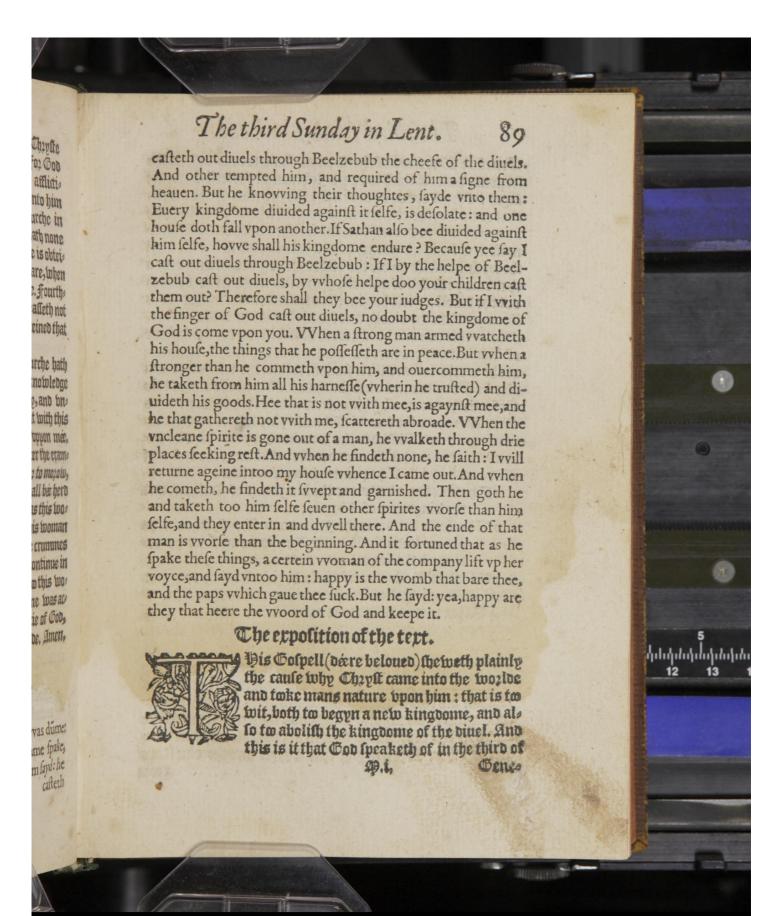


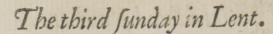
LN 893 B-trykket 8° copy 1



The second sunday in Lent. 88 bicanfe But the Lord affigneth an other cause why he put back this æglozy woman. For he farth: I am not fent but too the loft sheepe of the house of Israel. I aunswere: Theyst sayth not this as olowed. though he denved the Gentiles accesse unto his grace: for studges that same woman was an Ethnicke: But there are other his owne causes. First he meneth here, to note the obstinate malice with cons and buthankfulnelle of the Jewes, who acknowledged not illified by Chapit that was fent peculiarly to them. The feconde is, for hings are that the felfe same Chapit thould preache Gods word to the Lewes before his death, who after his death Mould give com: maundement to preach it to the Gentils. For the Lorde had on. Row forbioden his Gospell to be preached to the Bentils, before p are cou if life. his death. But afterward when he was rifen from death, he gave this commandement to the apollles: Bo ve into the us: whiche whole woold, and preache the gospell to all creatures. This decde, and commaundement doth manifestlye declare, that Chapsts benefites belong both to the Jewes and Bentiles: that is s: thinking to fay, that all as well of the Jewes as of the Gentiles that ation. recepue Chayst, and truly repent, are partakers of Chaysts benefites, so that by his blod all their sinnes are washed as accordung way, and finally at the last day all that rise ageine to blisted immortalitie and everlatting life. But they that refuse to receive chaiff, living without repentance: they without mercie hall be punished in everlatting paines with the divell. this wor For as the Lord hath bin, is, and wil be mercifull to al that as not fent repent, without any respect of persons: So hath he bin, is. e the fame and will be an untreatable indge to them that repent not, are hear not patting whither we bee laings, noble men, Citizens, 03 hout great countrey folke. փոնգոնգոնգոնվոն ht by this TOf the thirde. Poste goody image of Chayles Churche, and of every emighte A member of the same, is described in this woman of Cas ed Jewes nanie. For first as this woman of Cananie is overwhelht the we med with mifery: fo also is the Churche and every member natenelle therof. Derevon Paule fayeth: All that will live goolyty he might polinette in Chaple 1But







Genelis: The liede of the woman thall treade downe the ferpents head. Which wordes John interpreteth when her fagth: Charit appeared to deltroy the workes of the divell, that is to fay, the divels kingdome, whiche beginneth with finne, is buyloed byon finne, and finished with endlesse dams nation. Df this kingdome of Sathan Chapft in his Gospell theweth himselfe to be the destroyer, by delivering a man that was possessed of a dinell. For in as much as he driveth out the dinell: First he giveth vs to bnderstande, that he is Aronger than the divell, and secondly that he is his enimie. Also by this miracle he sheweth him selfe to be the fautour of mankind. Pozeouer here is thewed the buthankfulnelle of the world toward their fauiour, when the wicked Jewes afcribe Gods works buto Sathan. Laftly in the end of this Bospell, the woman by hir outcrie ministreth occasion buto Chapit, to thew the true blessednesse For where as the wos man cryeth out: Bliffed is the wombe that bare the: he ans swereth: Pay rather, Bliffed are they that here the word of God, and kepe it. The pointes hereof are foure.

1 The difference betweene the kingdome of Sathan, and

the kingdome of Chapft.

2 The Arife betweene the Jewes and Chapit, wherin the Tewes finde fault with Chapits doing, and he des fendeth the same.

3 Withat thall become of those whiche having recevued Theylf, thake him off ageyne, and ferue Sathan.

4 Wilhat is true bliffednette and felicitie.

9 Of the firste

Hryst vvas casting out a divell. These wordes do opention tellifie, that the kingdome of Chevil, and the kingdom of Sathan are two sundzie kingdomes, and that there is betweene thefe two fundzie kingdoms, the greatest difference that may bee, in so muche as it is not possible for them to a greetogether. Then fering that Charit and the vinell are

two

felf

(3) fer thoi caul

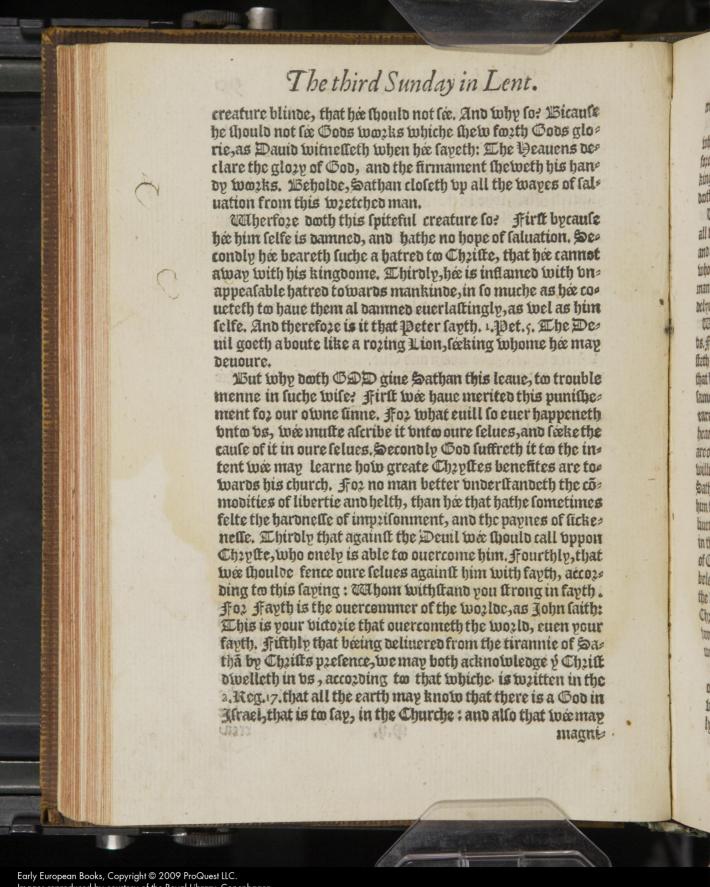
tion

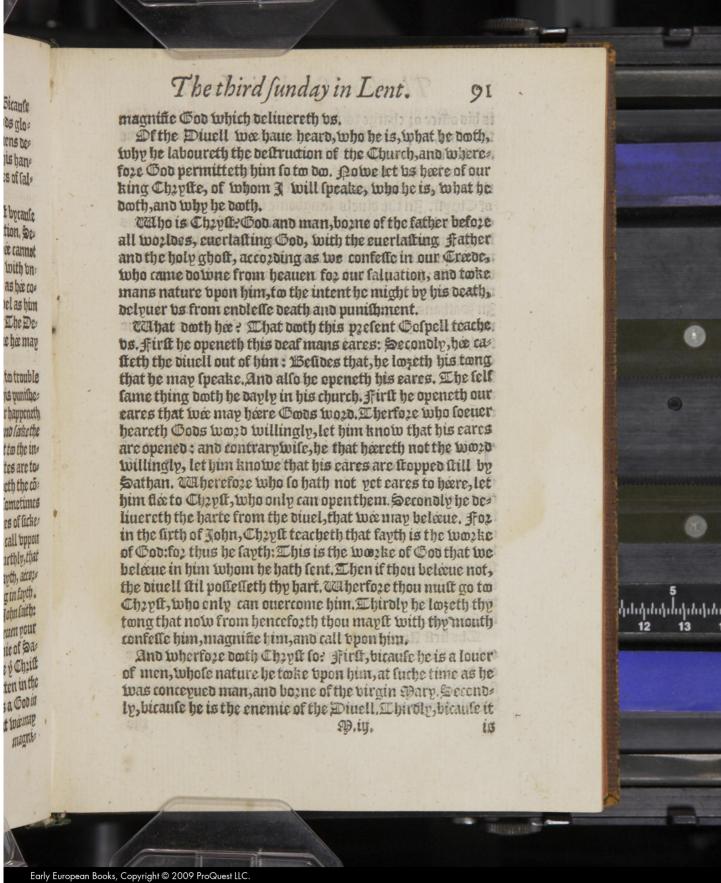
for tion bar

ha me

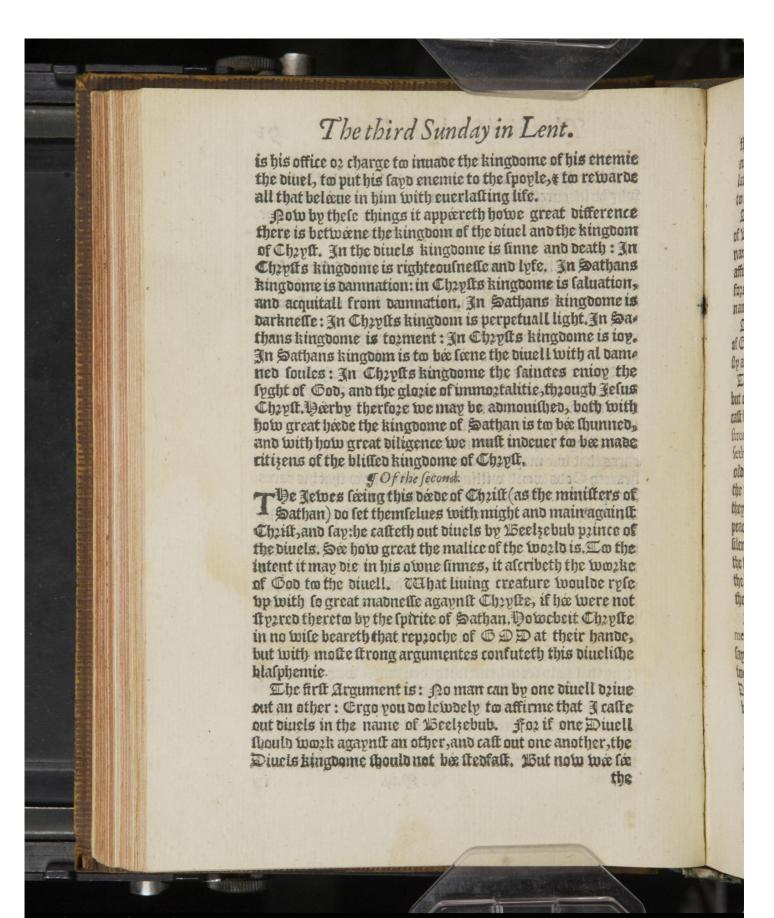
The third Sunday in Lent. 90 onethe two most puissant kings, of two moste divers kingdomes, hen he we wil fpeak of both, that men may bnder Kand how muche druella enil is in the kingdome of Sathan, and how muche awoneffe th with and felicitie is in the helthful kingdome of Chaiffe. de dame As concerning the Deuil, these foure voints are to be coo Cospell livered. First, who he is. 2. What he doth, 3. Why her doth, ngaman 4. Why God luffereth him to do it. e drineth Who is his then: As in respect of his nature, his is the crea that he is ature of God, as are the Angels of God. As in respecte of his sentimie. inclination and of his frowardnesse (whiche he hath of him ne fautour selfe) hæis a lyer, a murtherer, and a thæfe, delighting euero tkfulnesse moze in mandaughter, and lying ; and coueting nothing fo ted Jewes muche as the everlalling destruction of mankinge. That the end of this Deuill is suche a one, we are taught by his craftinesse, with alion buto whiche he deceyned Adam and Eue. as the mos What doth the Deuil: We fee in this Gospell, that he thee: he and maketh this weetched man blinde and dumbe. Consider her (I veay you) the cruel tirannie of the Deuil against this mis the wood of ferable foule. First he stoppeth op his eares. They least he thould hear the word of God. And why delireth he that? by afhan, and cause his knoweth that the first Cep to Beauen is to heare Bods word. Hor never man vet (being of veres of differes inherin the tion) atterned to faluatio, without hering the word of God. and he de For the Golvel (faith Paule) is the power of God to faluation, to every one that believeth. Secondly his beliegeth his ig receyued bart, that the word may have no place in it. And why doth Sathan, hæ for Bicause he knoweth that without faith (whiche commeth by hering the word no man is instified. For as Christ farth: De that believeth not, the weath of God abideth upon փոնդոնդոնդոնդոն him. Thirdly he maketh him bumb: Wherfore: that he Muld 12 op openly not confesse Chapse his sauior. For he knowelly that no man ingoons of is faued without confession of the mouthe. How thus fayeth here is be Paule in the tenth unto the Romaines. With the part we difference belave unto righteousnesse, and with the mouth was make them to a confession to faluation. Fourthly he maketh this miserable diuellare creas 99.U. tho Early European Books, Copyright © 2009 ProQuest LLC Images reproduced by courtesy of the Royal Library, Copenhagen.

LN 893 B-trykket 8° copy 1





Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



The third sunday in Lent. etternie the kingdome of Sathan to be mofte fable and frong For Ewarde enery kingdome devided within it felfe, thall be made defor late. For wherfoeuer is discorde, there is assured destruction tterence to be loked for. amgoom The second argument is: If I cast out divels in the name reath: In of Belzebub, your sonnes do also cast out divels in the same Dathans name. But this by your owne judgement is falle. For you fatuation. affirme them to call out Diucls by the power of Goo: where fore you do wickedly to say, that I cast out Divelles in the ngdome is nt.In Sa name of Belzebub. The thirde argument is: I cast out Dinels by the finger me is top. of God, that is to fay, by the power of God: Ergo, you do fall th al dame Ay ascribe my worke to the Deuil. entoy the The fourth argument is: A Arong person is not overcome ugh Jelus but of his Aronger. The Deuil is overcome by me: for I both with call him out & spoil him: Ergo I am stroger than he. VVhen 2 e hunned, strong perfo armed kepeth his house, the things that he possesto be made feth, are in peace. Witho is that same throng armed person: the olde fervent. De kæveth his house as long as he dwelleth in the unbæleners, and while he blindeth mennes lenses that millers of they acknowledge not Chapfte. And then are all things in inagainst veace whiche he possesseth, when the word of God is put to b vaince of filence, and mens traditions founde abrode. But as some as is. To the the sword is drawne, whiche is the word of God, by and by the worke the Deuil is compelled to give place: For Chapte (who is in oulde ryle the wood is Aronger than Sathan. e were not The fifth argument is: He that is not with mee, is against it Chapte me, and he that gathereth not with mee, scattereth. That is to eir hande, fav: The Deuil scattereth the church, & I gather the churche <u>փվակական փանական</u> s diucline togither: Engo there is no agrament betweene nie and the Deuil. And that the Deuil scattereth the churche, hopeoueth sell drive by a most e godly similitude. t 3 caste TOf the third. e Diuell Then an vncleane spirite is gone oute of a man, that is, other, the when the Deuil (who of him felf is unclean, & wont w we lie is the by M.uu. the

The third Sunday in Lent.

won

Ch;

rers

pile

who

0210

then

脚門

chear

1001

mot to

Her

gaw

iten t

inmi

nge

non

Ch

by many meanes to defile the mindes of men) is gone out of a man, like as he is now by my power cast out of this weet. ched man that was possessed: What doth he then? He vvalketh by drie places, teeking rest: and finding none, hee sayeth: I will returne intoo my house from whence I came. His walketh by drie places, that is to fay, by hartes that are not was tered with the river of the holy Choste. What is ment by his læking reft, and finding none? Wy this phale of spear king is signified his endeuer: foz it is not inough foz hun to have done harme, buleffe his may do moze harme. So great a de fire bath his two destroymen. We is not contented to pos felle many hartes, but his muste also returns agains to those from whiche he was expulsed before. Thereupon he fayth: I vvil returne intoo my house, from vvhence I came. By these words is given us to understand, i he ceaseth not to tempt those that are purged by Fayth, but laboureth to enter into the hartes of them agevne, to the intent to carrie them as way from the kingdome of Christe : and if hee bring that to palle, the end of that manne becommeth worse than the bes ginning, bicause he becometh a new the enimie of Chapste. and expulseth the holy Bhoste: And he shal suffer sozer pus nishement, if hie cast not out the Deuil agein by true reven taunce. Let vs marke then how perillous a thing it is for them that have once professed them selves Chrystians, to put their necks ageine under the Deuils voke. For as suche men do moste granoully sinne against the holy Choste: so must they also stand in feare of moste græuous punishment. Therefore they that are touched with any care of their Sals nation, let them speedely amende, and fight foutely against Sathan, that he call them not agains hedlong into the gulfe of finne, of continue and disciplina

TOf the fourth.

To came too paffe that as he spake these things, a certaine vvoman in the copany, listing vp hirvoice, sayd vntoo him. Blissed is the

The third Sunday in Lent.

le out of

is wret

He yval-

elaveth:

de wal

enot was

sment by le of frea

oz hunto

Do great

co to vol

ie to those

he fauth:

By these

to tempt

enter into

riethem as

cing that to

than the bea

of Chaplie.

rlozer pus

rue repen

nait is for

tians, to

or as Suche

Shoffe: fo

niument,

their bala

ly against

thegulfe

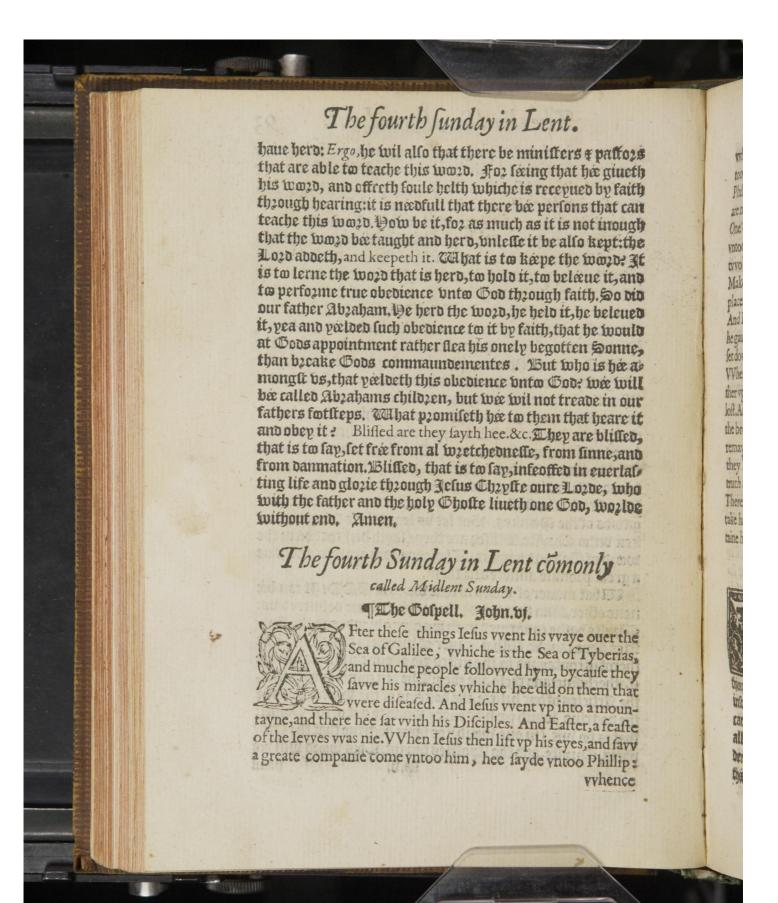
aine vvo-

m. Bliffed

is the vvombe that. &c. But he sayde: yearather blissed are they that heare the vooord of God and keepe it. Der first we may marke the divertitie of mennes indgementes concernyna Boos word. Some wonder at the worde, and love it as this woman did. Some speak euil of it, as they did ageinst whom Chapit dealeth here. For there have bin alwayes suche hee rers of the wood, fro the beginning of the woold. Caine delpiled the worde, and Abel loued it. Poe loued it, and all the whole worlde befine despited it. In the time of Jeremy, fewe or none received the worde of the Prophets with frute: but the most part chose rather to return to their olde Joolatrie. Derupon they say to Dieremie: When we made sacrifice to the Ducene of Beauen, (that is to say, to the Sunne) all things went wel with bs. Ale had abundance of Come. ac. After the same manner say the men of our time. When wee hearde Palle, and gaue to Donkes, all things were better cheape, the feare of GDD was greater, and there was moze love betweene man and man . This is the thanke that the world peeleth to Goo for his wel dwing. He giveth be the word of faluation, and we had leaver have mens dreames. De offreth it to be freely: and we wil carne it with the geugames of the Ponkes. But let bs leave these things, a hare ken buto Chapite. Bliffed are they (fayth he) that here the word of Bod and keepe it. Thele wordes are few, and have a great promise annexed to them.

Mhat maner of word is that word of DDD: It can be none other, than that which the prophets have belivered us: Chryste hathe confirmed with his owne bloud: and the Apostles have taught. What maner of worde is that. The same therof is conteyned in the instruction of our childre, called the Cathechisme: and these are they: The tencommaundemets, the Articles of our beliefe, the boatrine of the Sacraments, the boatrine which ye her every Sunday out of the Gospel: that is to wit (in one word) the same doutrine that the Prophets, Chryste, and the Apostles taught. This word will his phets, Chryste, and the Apostles taught. This word will his have

փոնդոնդոնդոնդոն



The third Sunday in Lent. 94

whence shall wee buy bread that these may eate? This he sayde too proue him: for he him felfe knevve vvhat he vvould doo. Philip aunsvered him: Tyvoo hundred penyvvorth of breade are not sufficient for them, that every man may take a little. One of his disciples (Andrevve Simon Perers brother) sayeth vntoo him: There is a lad vyhich hath fiue barley loues, and two fishes: but what are they among fo many? And Iefus faid: Make the people fit dovvne. There was muche graffe in the place: So the men sate dovvne, in number about five thousande. And Iesus tooke the breade, and when he had given thankes, he gaue too the Disciples, and the Disciples to them that yvere fet dovvne, and like vvise of the fishes as muche as they vvould. VVhen they had eaten ynough, he fayd vntoo his disciples: Gather vp the broken meate which remayneth, that nothing bee lost. And they gathered it togither, and filled.xij. baskets vvith the broken meat of the fine barley loanes: which broken meat remayned vntoo them that had eaten. Then those men (vvhen they had seene the miracle that Iesus did) sayd: This is of a truth the same prophete that should come intoo the worlde. Therefore when lefus perceyued that they would come and take him too make him king, he departed agein intoo a mouncaine him selfe alone.

The expolition of the text.

here by his dede and example confirme the doctrine which he taught, in the bi. of Pathewe: First sake ye the kingdome of God, the righmousnesse of him (that is to say of God) and all

փոնդոնդոնդոնդոն

things else wall be cast onto you: to g intent that we being instructed by Chrysts word and miracle, should east off the care of the belly, and followe Chryst into the desert, leaving all care for our felues onto him, according to his command dement: cast thy care open the Lorde, and he thall nourishe the. The maning therefore of all this whole Gospell, is to teache

t pattors

d by faith

5 that can

et inough

o gent:the

ecue it, and with. So dio

he beleved

it he month

en Sonne.

thoishead

d: we will

eade in our

that heare it

n are bliffed.

om finne, and

ed in everlal

Lozde, who

iod, worlds

nonly

ave ouer the

f Tyberias,

veaule they

them that

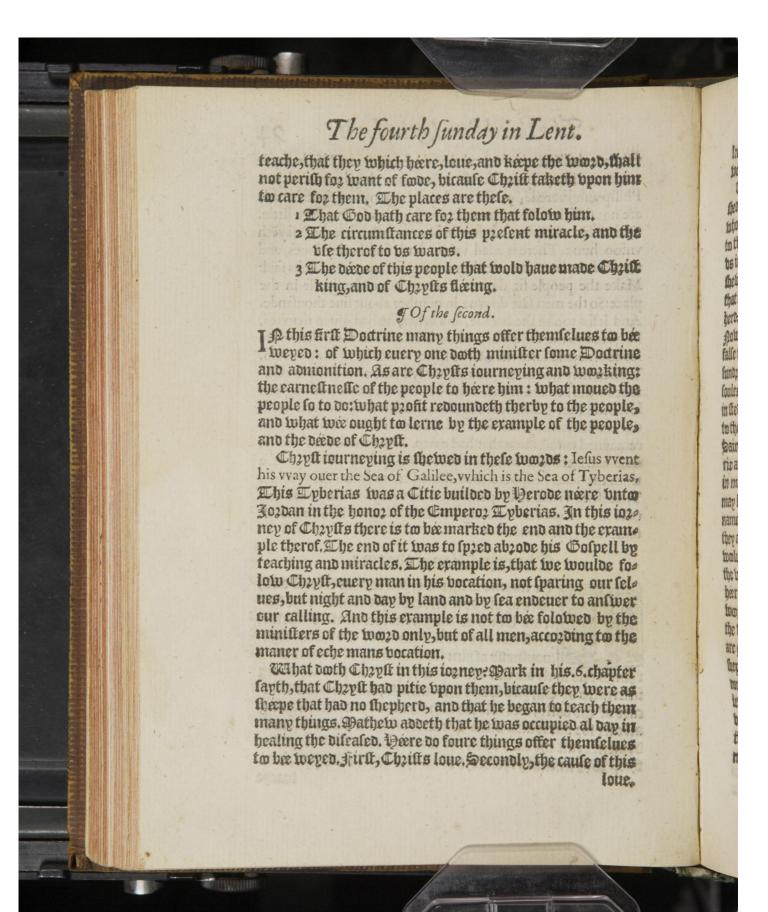
o amoun-

er, a feafte

es, and fary

oo Phillip:

vyhence



The fourth sunday in Lent. 95

lone. Thirdly, what we be without the ministration of the word. Fourthly, what is the end of the ministerie.

wid hall

bpon him

ie, and the

tade Chris

elues to be

te Dodrine

d wasking

t moued the

the people,

the people,

15: lefus vvent

a of Tyberias,

enere buto

In this 1020

to the exame

Cospellby

woulde for

ing oursel

er to answer

imed by the

ding to the

s.6. chapter

wwere as

each them

o al day in

bendelnes

ause of this

loue,

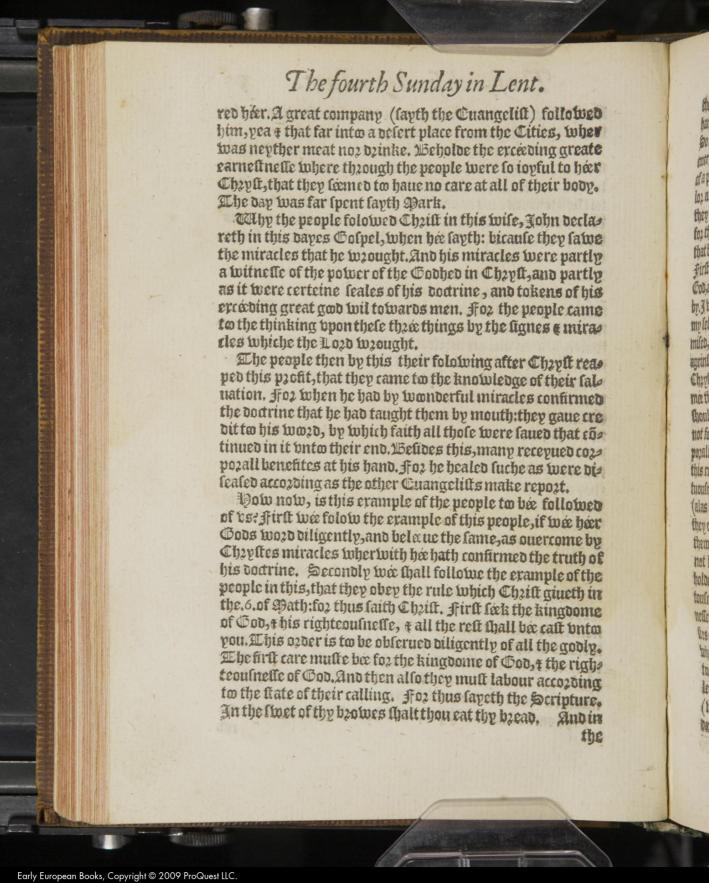
III.

Withen Chailte taketh pitie of the people, we are admoni thed to think how like a father he is minded towards bs, as who is fozy foz our miferies. This is it that the Apolile faith to the Bedzues: we have a high prieste that can suffer with bs in our infirmities. The cause why he pitied the people, is thewed by Parke. Bicause (sayth hie) they were as shiepe that have no Mephero. But what are there without a thep hero: Waretched & redy to take harme by theues & wolues. Pow when the Lozde sayd these things, the people was by falle teachers led away from the true service of BDD buto fundate superstitions, the frute whereof is the losse of their foules, like as we crewhile talted buder & Popedom, wher in fted of the true service of GDD, there were broughte in to the churche moste hourible superstitions : Paging unto Sainds, heathenithe abuting of the Sacraments, Durgato rie and other bables, whiche would DDD oid not flick fill in many mennes mindes at this day. Dereby therefore wee may lern, what men be without the ministerie of the word: namely of they be as there traying in a wildernesse, where they are every moment in very great danger of theves and wolves :02 rather (to tell all at one worde) wheras is not the word of Boo, there is no faluation. Also we may learne her the end of the ministery of the waste. Wen without the word are as theep that go altray without a thepheard. Ergo, the word is to them as the thepherds staffe, wher with men are gathered togither out of the wildernelle to their owne thepherd. Also it is fooder where with they are refreshed and nourithed. And it is the falue wherewith our foules are hear led. To be thost, it is the immostall feed by which we growe by new ageine to eternall life, when we believe the woode that is preached. It is easy then to understand hereby, how medful a thing the word of God is. The earneuncie of & people to hear Chapit, is also decla-

<u>փսիփսիփոխիսի</u>

red

Early European Books, Copyright © 2009 ProQuest LLC Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



The fourth sunday in Lent.

llowed

h when

greate

l to heer

ir boop.

in declas

hep same

re partly

nd partly

ens of his

ple came

s e mira

havit reas

f their falo

s confirmed

ney gave tre

ued that coa

epued cos

s were dis

followed

if we her

erconte by

he truth of

mpleofthe

t giueth in

kingdome

call buto

he gooly.

the right

ccozding

cripture

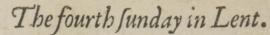
anoin the

post.

the Wfalme it is favo: Thou thalt eate of the labours of thy handes. Also Paule sayeth: De that laboureth let him eate. So is laboure appointed to all men, how be it according to enery mannes estate. For the laboure of a thephero is one: of a plowman, another: of a king, another: and of a Chaunce loz and Senatoz, another. But all men must beware that they work not artivertie, which thing they ow, that care first for the belly, and last of all for the foule. Therefore let him that beareth an office, thinke thus : Dy Lozd Charif fayeth: First seke the kingdome of God and the righteousnesse of Bod, and afterward lake the rest of things necessary to live by. I will obey this commaundement of my Loade, affuring my felfe that he wil verily performe that which he hath promised, how much so ever reason & the whole worlde grudge ageinst it, and endeuer to overturne this order appointed by Chapit. Bod feedeth the birdes: and why hould he not feede me that am obedient to him. De giveth me a body: and why Chould be not gine me rayment? De giveth mix life: and why not fode: De giveth everlatting things; and why not tem, pozall things ? Taholoeuer therefore is godly, must folowe this rule of Chayft: first fæke Gods kingdom and his righ: tuousnesse, and all things else shall be cast unto you. But (alas for forrow) many offende ageinst this rule. For first they offends, whiche not onely here not the wards of God them selves, but also are a let unto others, that they should not here it. Lyke as bugodly husbands do, whiche with holde their wynes from hering Gods worde, for cones tousnesse of their owne gayne. Thus by their rathe bolde nelle they ruth into Gods office, a maliciously despile That Aes commaundement : whereby it commeth to palle, that Whatfocuer they go about hath ill successe. First they miene to provide for the body, and afterward (if they can finde any legiure) they have a little regarde to the soule. I gather (myll some saye) for my Tayfe and my Chilozen. Thou doft well, and Jallows thy miening : for Pature teacheth ana.

փվականականականու

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



and reason perswadeth, that the husband should care for his wife and chilozen. And Waule fayth: We that neglecteth his owne, is worle than an infidell. But gather thou according to Chapits rule, and the example of this people. First feete the kingdome of God: and next be diligent in the vocation. If thou do otherwise, thy children shall have small iop of thy labours. For thy labour is curled, and curled is the frute of thy labours, and it Wall not profite thy children. For this is a most true saying: The thirde descent enjoyeth not the goodes that euill meanes have got. Crperience teacheth, that the godes which are euill gotten by the parents, are for the most part wasfully and shamefully spent by their children among harlottes in brothelhouses, in tauerning, in quarel ling and beauling. Wherfore if we have any liking of godlinette, let be folowe Chapits rule, and the example of this multitude. Which thing if we do, we that feele Gods hand to be bountifull towards vs.

馬即

mate

(emi

a cot

3 m

of G

bnto

nou il

asith

W

ly lou

thank

afier

by th

And fl

broke

his du

lerne

perec

firft

riff fi

tonol

thefi

fan

tan

ani

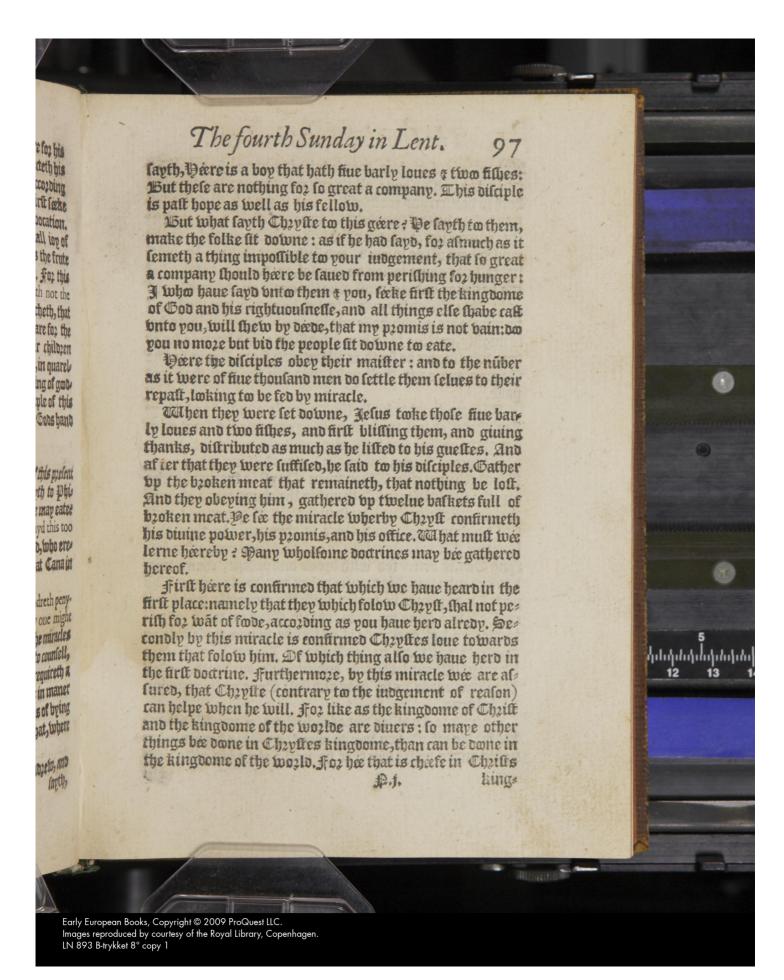
thi

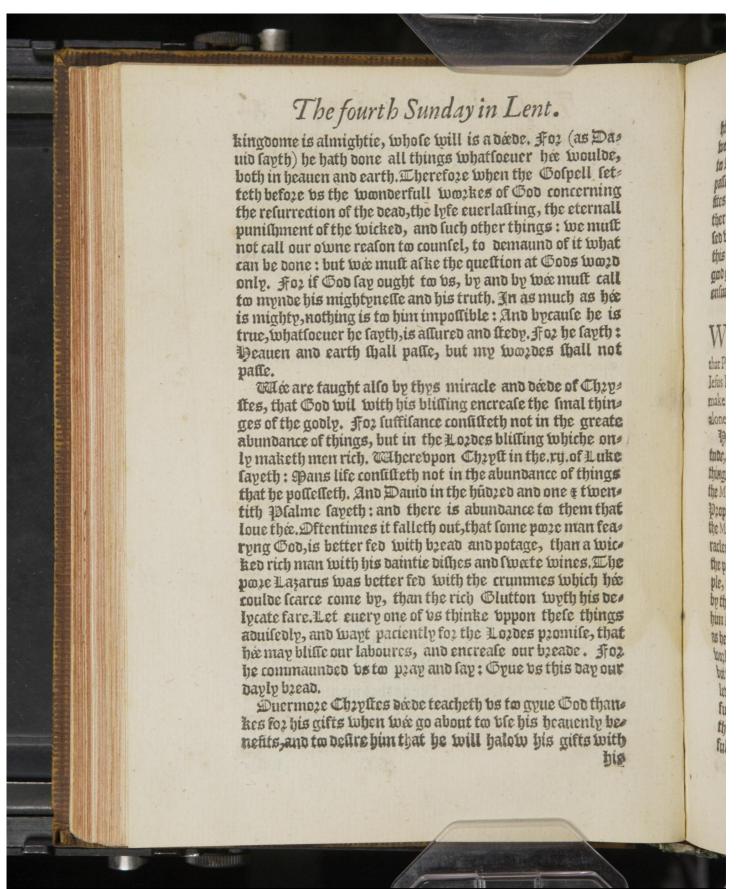
#Of the second.

Dw let vs loke vpon the circumstances of this present miracle, which are many. First the Lord sayth to Phislip: From whence might we buy bread that these may eater Why is this put to by the Guangelist: And he sayd this too trie him, that is to say, to prome what sayth he had, who ere whyle hadde seene the water turned into wyne at Canain Balilie.

But what answer maketh Philip: Tovoo hundreth peny-voorth of bread voold not suffise them, that every one might take a little. Here Philip being forgetfull of the miracles that he had seene before, calleth his owne reason to counsell, as if he should say. It is a great company, and it requireth a great summe of mony to suffise them, and we have in maner nothing. For it is to no purpose to make questions of bying bread, it is to no purpose to stad debating this or that, where impossibilitie letteth.

But there cometh another Disciple named Andrew, and farth,





The fourth Sunday in Lent. 98 his blissing. For the creature of GDD is made holy by the

his billing. Hot the creature of GDD is made holy by the twozd, and by prayer, according as Paul teacheth in the first to Timothic and the fourth Chapiter. But it commeth to passe, that many, bycause they knowledge not Gods benefites, and much lesse yielde thankes to the gruer, are either nicole, even in great plenty of things, or else are pressed with great povertie. Therefore Jerhort you to followe this example of Chryst, as often as you mine to ble Gods god gifts. And let this suffice for this present miracle. How ensueth the third place.

I Of the thirde.

When they had seene (sayth the Guangelist) the miracle that he had vvrought, they sayde: Of a truth this is that Prophet that should come intoo the vvorlde. Therefore Iesus knovving that they vvould come and take hym vp too make hym kyng, sledde ageyn intoo a Mountaine by himselfe

Here are two examples propounded: one of the multitude, and another of Chapit. In the multitude weele two things: The one is that by the miracle they acknowledge the Messias. Which thing is wel done of the people. For the Prophet Clay foretold it Mould come to passe that when the Messias came into the world, he should worke great mis racles, by the which he thould be known. Thus far therfoze the people inoged aright. The other that weele in the peop ple, is the error of the people in inogemet. With perceiving by the miracle that Jesus was the Messias, would have made him kyng. But Christes kingdom is not worldly, according as he himselfe sayo buto Pylate: Dy kingdom is not of this world. The people would faine have bin thankful to Chaiff, but they thewed not their thankfulnelle according to knows ledge. Wherby we may lerne of this multitude to bee thak: ful to God: how beit in as much as they were overshot in their dwing, let vs unbrace Gods word for a rule of thanks fulnelle.

P.y.

But

փոնփոնփոնփոնին**ն**

as Das

woulde.

pell fet

cerning

eternall

wemust

of it what

ods word

must call

ich as he

ause he is

the fayth:

de of Chapa

i final thing in the greate

g whiche one

e.tv.of Luke

ce of things

me & twents

them that

ic man feat

than a wice

mines. The

s which ha

with his dea

hele things

omile, that

noe. For

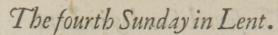
is day our

God than

anenly be

gifts with

his



But when Chapite understood the unskilful scale of the people that were minded to make him their Taying, he fled into a mountaine, and suffred not himselfe to be made king by the people. What may we lerne herby: First that which I spake of even nowe, that Chaylisking dom is not world ly. Pert, that we must couet no honoz cotrary to our bocation. Let every man content himself with that degree of estimation that he is called but o, a not take boon him an other mans office, for delire of estimatio. But let enery one of vs in his own vocation loke unto these three things. First let vs labour luftily in the feare of God. Secondly, let vs not sæke the praise of y multitude, if we that have don any and. Thirdly, let this be our purpole, to serve God and his church in the feare of God. They that do otherwise, do nothing as right, but offend God, and offer their owne paide, whome God suffreth oft to flide, that their foly may be known, and so may suffer punishment for their presumption. That the which thing happen not buto be let be pray God to governe bs with his spirit, to whom the only and everlasting god, be honoz, praise and glorie for ever and ever Sobeit.

The fifth Sunday in Lent commonly

called Passion Sunday.

AThe Gospell. John. viij.

Hiche of you can rebuke mee of finne? If I fay the truth, vvhy doo yenot beleue mee? He that is God, heereth Gods vvords: yee therefore heere them not, bicause ye are not of god. Then aunsvered the Ievves, and saide vntoo him: Say vve not vvell, that thou art a Sama-

ritane, and hast the Diuel? Iesus answered, I haue not the diuel : but I honor my father, & yee haue dishonored me. I seeke not mine oven praise, there is one that seeketh and judgeth. Verily,

verily,

this

Goo

glad

Levve

feen

Vinto

ftone

Ten

The fifth Sunday in Lent.

verely I say vnto you, if a man keepe my saying, he shall neuer fee death. Then fayde the Ievves vntoo him: Novv knovve vvee that thou hast the deuyll. Abraham is dead, and the Prophets, and thou fayest: If a man kepe my faying, he shall neuer tast of death. Art thou greater than our father Abraham vyhiche is dead? And the prophets are dead: vyhom makest thou thy felfe? Iesus aunsvered: If I honor my selfe, myne honor is nothing:it is my father that honoreth mee, which you fay is your God, and yet ye have not knoven him, but I knove him. And if I say I knovy him not, I shall bee a lyer, like vntoo you. But I knovy him, and keepe his faying. Your father Abraham yvas glad to see my day: and he savv it, and rejoysed. Then sayde the Levves vnto him. Thou art not yet fifty yeare old, and hast thou feene Abraham? Iesus sayd vntoo them: Verely, verely, I saye vntoo you: Ere Abraham vvas borne, I am. Then toke they vp stones to cast at him: but Iesus hid himselfe, and vvent out of the Temple.

The expolition of the text.

le of the

, he ded

ade king

it which

t morlo

יצוסט זעוס

ræ of effic

lan other

one of be

first let

let us not

lany god,

his church

nothing a

e, whome

nown, and n. That the

d to governs

lasting god,

rett,

ionly

finne? If I

e mee? He

vee there-

ot of god.

ide vntoo

ta Sama-

he diuel:

feeke not

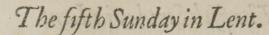
th. Verily,

verily,

Hys Gospell contexneth a lingular Doctrine concerning Chapite, and a gaynsaying of the same vocarine by Chapits enimies. For lyke as Chapit defendeth his owne person, office, and postrine, and pointeth out the true sountagn of

փւնփանփանփանին**։**

faluation: so the Jewes Chrystes enimies set themselves against the person, office and vodrine of Chryst, and pleade against him with three arguments which Sathan hath vsed from the beginning of the world farth. And those three wear pons are these: Pypocrise, Sophistrie, and Tyrannie. This Gospell therfore conteyneth the discription of two kyngs domes, that is to say, of Christes, and of Sathans. Hor as Christ her mainteineth his owne kingdome: So the champions of Sathan maynteyne their maysters quarel. But bircause it is for our behose to harken what Chryst sayeth, rather than what Sathan thynketh agaynst it: I wil proposed the sayeth.



tivo lesions out of this gospel grounded vpon Chaysts word des, and shew what his enimies answered and dyd ageinst either of them. The places are two.

That lyke as Chayste is the true Messias: so energ one

leo, for all a

den

DOE

of ly

pect

cheh

Het

clain

DET

of C

mo:

mom

inth

allfi

pelb

laye

ter

COLL

TIE:

that hereth him not, is not of God.

a That his whiche kiepeth Chaylles wordes, is set frie from eternal death. And in these two chiefe lessons of this Gospell, I will set forth the strike betweene Chayst and the Jewes, in declaration wheref, many particular lessons do offer themselves.

JOf the firste.

If the first lesson there bee two parts. Due, that Chapt is the true Messias: the other, that he which hereth not Thault, is not of God. Concerning the first part, the texte hath thus. VV hiche of you can rebuke mee of finne? If I speke the truthe vvhy doo not you believe mee? The Jewes had found faulte with Chaystes doctrine, bicause Sathan and his servantes hate the truth. Chariff consirmed his doctrine, by innocencie of life, the recorde of the Prophets, and fundry miracles, so as the Jewes might have knowne hym to be the true Messias, and also have believed in hym to they? faluation. Therfore when as they through the inflina of Sathan, for hatred to Chapillward, and of love to their own falle bodrine, which they had received of their forefather, vio with all their power set themselves against Charle: They se on the other spoe thirsting mannes saluation, defended his owne innocentnette, doctrine, and office, to the intent he might at least wife, yet win some of his foes buto Bed, and call them backe from falling headlong into dame nation. First therfore he asketh if any man can finde faulte with his conversation. VVhich of you (sayth he) can reprove mee of finne? As if he had land: I have lived overly amon you without faulte from my cravle, so as none of you is able to reproue mee of any finne. Rowe fernathat fo

The fifth Sunday in Lent.

ts wor

ageinst

and grow

15 let fre

efe lessons

betweene

erof, many

hat Chapit

pereth not

t, the terte

nelfI speke

Jeines had

Sathan and

his doctrine,

s, and funs

ne hym to

m to they;

e inflind of

a their own

forefather,

a Charle

nation, de

ffice, to the

s foes buto

into dame

10c faulte

an reprone

nly amog

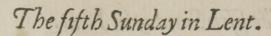
of you is

ing that lo

to pop

to bo is the propertie of the Messias, why do you not acknows leage mee to beethe Melfias that was promifed long agoe! For none is clere withoute Synne, but the Melfias onely. In as muche then as none of you is able to convide me of sinne, vie do folishely : not onely for that yee acknow ledge me not to be the Mellias, but also for that you con demne me of finne. Derevnto he addeth concerning his Doctrine. If I speake the truthe vntoo you, vvhy beleeue you mee not? As if he had fayd, In almuch as I do by innocencis. of lyfe, by record of the Prophets, and by many miracles co. firme my dodrine to be so true, that whither you will or nil peconfesse it to be true: why believe you me not ! De is worse than mad that persecuteth that thying as falle, which che he knowes to be true. But this is the nature of men. De that is nozeled in naughtynesse of a childe, is hardly reclaimed from his errour. So great a mater it is to be enu: red to a thing from the Mell. But what may we lerne her of Charit and the Jewes: Df Charit, all ministers of the worde may lerne, so to frame their life and boarine, that no man may have aught to reprove, eyther in they? lyfe or in their doctrine. For albeit that only Christ was pure from all sinne: pet not with standing those that will teach his gos pel with frute must be cler from ope crimes. Hoz the Poet layeth aright: It turneth too the teachers shame, When hee hymselfe is found too blame. For how (I pray you) can a tippling Præst fynde fault with tiplers ? How darea whorehuns ter chasten who zemongers and advoutrers : Howe shall a couetous person condemne couetousnelle: oz an vsurer, vsurie : oz a quareller, quarels ? oz a pzoud man pzide ? In fine, be that will rebuke others, must be fautlesse hunselfe. As for those that say, do as I teach, but do not as I do: they are not the ministers of Chapite, but of fathan. For no man is to be accounted to teache, unlesse hie expresse the same thung in hys life, that his teacheth in his www.des. For fo double Paule teache Timothye: 1500 thou (sayeth hie) a patern P.iiy.

փոնգոնգոնգոնդոն



a paterne to the flocke: That is to say, expresse the thing in life, that thou teachest in word, that the herers may behold in the a lively example of thy voarine. Thereupon Paule layeth of hunself: We vie folowers of me, lyke as Jam of Chapit. Pozeouer, they that here the Gospell, must learne somewhat of these Jewes. Pot tw set them selves agreente Chayst and their teachers as they did: but to take warning at their damnation, and so to repent, that they may be saucd

thin

rie

diu

who

God

ofne

andi

glosti

ther,

ולמוק

defen

char

then

raile

make

lelfe,

glozu

defen

by the benefit of Thaple.

On the other part of the first lesson, the text speaketh in this wife: He that is of God, heereth the vyooord of God, and the cause vvhy you heere not, is for that yee are not of God. He alligneth the cause why the Jewes so maliciously despised Chaylles doctrine: that is to wit, for that they were not of God but of Sathan. We speaketh not her of mans nature which in very dede is of God, but of mens maliciousnesses. which is of the divell. For this maliciousnesse maketh men buwilling to here Gods word. Der let every man examin himselfe, and deme of himselfe, whither he be of God, oz of the Divell. For he that with a good will hereth Gods word, bath Chapites recorde that he is of God. Contrary wife, he that despiseth the word and persecuteth it, is broome tedly of the Dinell: though the ungodly are not willing to here of this. But in lyke maner as the Jewes ow here persecute and slaunder Chayst that told them this: so in lyke wife are the ministers of the Gospell persecuted at this day by those whome in their sermons they declare to be of the Dineil. What then say the Jeweshare: They aunswered and fapo buto him : Say vvee not well that thouart a Samarirane, and haft a Divell? This is the craft of Sathan : when be can not deny the truth, he falleth to flat rayling. So also Kandeth the case at this day: when men are not able to denie, but that it is Gods wood wherby their wickednesse is reproved: by and by they fall to rayling, and feke for some what to earpe at in the minuters of the Gospell, But what Doth

The fith Sunday in Lent.

jing in

beholo

1 Paule

Jain of

It learne

agepnste

warning

y be faued

peaketh in

God, and

t of God.

ully despis

were not

ans nature uroninelle.

maketh men

man cramin of God, or

reth Gods

Contrary

tis bndou

milling to

o hære pero

so in lyace

at this day

o be of the

aunswered

ta Samari-

an: when

Soallo

hie to be

conesse is

for some

But what

poth

TOF

both Chapit her: We answered: I have no divell but I honor my father, and you dishonor mee. And I feeke not myne ovvne glorie, but there is one that feeketh and judgeth. In this aunfwer Chapit first denyeth himselfe to have a divell, whiche thing the Lozd confirmeth hereby, that he feeketh Goos alorie, which they do not that have made a covenant with the divell. Afterward his turneth the flaunder byon the Jewes, when he fayth: And you have dishonored mee that honour God. For those that raple boon them that honor God, must of necessitie be led by the Divell. Further moze when he ad-Deth: I seeke not myne ovvn glorie, but there is one that seketh and judgeth: De remoueth from hunfelfe the vefire of vain: glozie, and in his outifulnette commendeth himself to his fas ther. By this aunswere of Theystes, the ministers of the word may lerne three things First (as much as may be) to defend themselves from the saunders wher with they are charged, leaft their ministery should be abased, when they themselues are brought in contempt. Secondly, to cast those railers in the teeth with their owne sinnes, bycause they make warre, not so much against men, as against Goo him selfe. And thirdely, not to sieke their owne glozie, but the glozie of God, and to persuade theselucs acturedly, that God defendeth their innocencie.

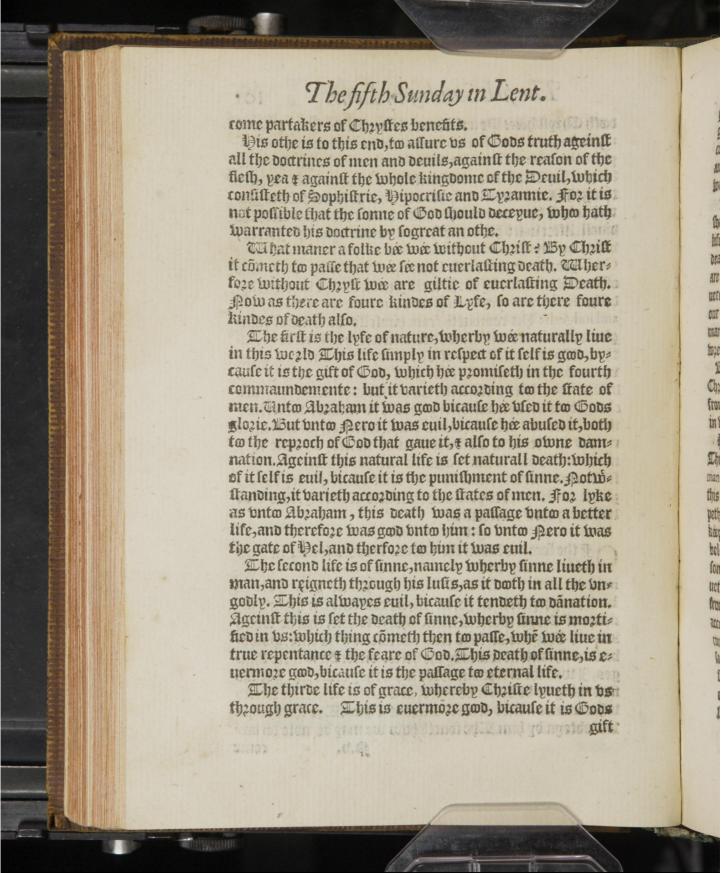
TOf the fecond.

Off the seconde lesson the Lordes swardes speake in thus wise: Verely I say entoo you, if any man keepe my sayings, he shall not see death for ever. These words are to be throughly well weed, as which conteins the highest be nestee of Chryst towards men, that is to wit, that he which keepeth Chrystes sayings shall not sweath for ever. Hower best to the intent we may the bester understand these thinges, I will shew forth in order what they conteyn. For the first thing to be observed here, is Chrysts othe. The second what maner a ones we be without Christ. The third, what we observe by him. The fourth how we may be able to be

A.b.

conte

փոնդոնդոնդոնդոն



The fifth Sunday in Lent. 102 gift, and the way to glozie. Against this is let the reath of acteins grace, that is tw say, the privation of grace: whiche thing on of the commeth to passe when we slide backe agepne into sinne, il, which and cast away fayth. This is alwayes enill, bicause it is the Fortis wavinto hell. who hath The fourth life is the everlatting lyfe, by which the godly thall line with God and his Angels in endlette blitte, This By Chaiff life is most excellent god. Against this is set everlasting h. Where death, which is endlesse damnation. Unto this endlesse death are all men subject without Christ. For volette we be delis ig Death. uered from this death by the benefite of Chapite, it thall bec pere foure our perpetual reward for finne: as Paule fayth to the Ros manes the. 6. chapter. Such are wee without Chapit; that is, urally line wzetched, dammed, and giltie of eternall death. is god, by But what do we become through Chapft ? That dothe the fourth Theyst assure bs of by his othe, namely that being belivered the frate of from everlatting death, we are rewarded with eternal life, edit to Gods in which that be top without end. abused it, both Howe are we made partakers of Chaptes benefites? owne dans This Bospell aunswereth. Verely verely I say vntoo, if any death: which man kepe my faying, he shal not fee death for euer . Then is inne. Potw this great treasure in Chaystes wordes: which who so keep n. For lyke peth, hath Charit, who only is the way to life What is to into a better thepe the word of Chapter It is to her it, to lerne it, and to Pero it was believe it according to this faying : We that believeth in the founc hath life everlatting. Why forbicante her that believe nne lueth in neth is instiffed by his owne faithe, that is to say, is set free in all the ins from finne, endued with the rightwousnesse of Chapte, and to danation. accepted to eternall life for Charites fake. De therfore that փոնգոնգոնգոնգոն ne is mostly coueteth eternall life, let him marke well the things afores we live un lago, let him live in continual repentance, let him her Chate finne is es thes word, let him believe it, and let him cotinue in the faith, even butwo death. So that it fall out, that this naturall death ueth in bs Wall be buto him a passage but o eternall life it is Gods Wint.

The fifth Sundayın Lent.

But what say the Jewes to this healthfull Doctrine of Thaiffes: Thauft faith: He that kepeth my word, shall not fe death. The Je wes answere, now weeknow wel thou halt a Deuil, Abzaham and the Pzophets are dead, and thou fayest if a man kepe my word, he thall not tast of death for ever. Art thou greater than our father Abzaham, who is bead-4c. Withom makest thou thy self: As if they had said: If thy word be of such power, that they which her the Mall not take of everlasting death, surely thou art greater than the prophets and our patriark Abzaham, which are dead, but this is falle: for thou art not greater than Abraham. Ergo, it is false that thou layelf, he that keepeth my laying, shall not tall of death for ever-Aherfore thou art a blasphemer of God and hast a Deuil. Chaift answereth, and sayeth: If I glorifie my selfe, my glory is nothing, that is too vvit, by your judgemet. It is the father that glorifyeth mee. The miening of these words is this: The only begotten sonne of God is greater than the servats of God, or than the adopted sonne of God. I am the only begotten some of God, according as the father himself witmelleth by his own boyce and works. But the Prophets and Abzaham are Gods feruants and Gods chilozen by ad: option: wherfoze I am greater than Abzaham and the P200 phets: Ergo, it is no maruel though my word be of greater power than theirs. Then bled they a pount of Sophistrie. Hoz, that which Charle spake of the cuerlasting death, they construed of the naturall death, how beit maliciously Where fore Chryste procedeth to reproue them, saying : If I say I knovve him not, I shall be a lyar as you are. Hoz you fay you know him whom you know not. But what is it to knowe god: First it is to know who he is, that is to wit, the father, the sonne, the holy Chost. Secondly to believe in him. And thirdly to order a mans life according to his wil.

Howbeit, bicause the Jewes glozied of their sather Abras ham, Chryst proceedeth to thew how vaine this boatting is and sayth: Your father Abraham was glad to see my day,

and

西西西西

in sp

atthi

couer

inhun

furred

are her

intheli

iteps o

byaggs

in hun

leene

Chan

Butt

vet fift

to lay.

therfor

then.

tore A

man

Dece

Ch27

phid

HE TOLE

the

The fifth Sunday in Lent.

arine of

Il not le

uhafta

u layest

or ever.

DESDIFF.

thy word

ot talke of

prophets

s is falle:

falle that

lt of death

und bast a

y felfe, my

it is the fa-

lds is this:

the lervats

am the only

bunfelf wit

e Paophets

lozen by ad

nd the 1010

e of greater

Sophiltrie

a death, they

ufly Where

a: If I lay 1

non fan you

t to knowe

the father,

bim. And

ber Abaa

afting is

e my day;

103

փւնփանփանին հանասան և առաջանական և առաջանի անագահանի անագահանի անագահանական անագահանական անագահանական արագահա

and reloyced. In these woods Thaust teacheth that things. The one, that he was before he toke mas nature byon him, that is to fap, from everlatting, God everlatting. The or ther, that Abzaha belieued in him. For to belieue in Chryst is spiritually to seehim. And Chariff is seene than ways: in body only, as the Jewes faw him that talked heer with him: in spirite only, as Abraha a weep believe in him, do see him at this day; both bodily & ghoffly at once, as the faints y wer coversant with Chaple boon the earth, & as wee that believe in him, thall behold him with our bodily eyes, after the Rea furrection of the dead. The middle feeing and the last feeing are healthfull: but the first is not healthful. Thirdly Chapse in these words teacheth, that the Jewes do not tread in the Aeps of their father Abraham, of whom they make to great braggs. For Abraham acknowledged Chryst, and believed in him, and was glad of it. But the Jewes do neyther bes lieue in Chapit, noz are glad of him, but rather condemne Thanke. And the fore they make a false brag of Abraham. But what aunswer make the Jewes to this? Thou are not yet fiftie yeere olde, and hast thou seene Abraham? As muche to fap, as Abraham died two thousand piere ago and more, therfore thou couldest not see him, bicause thou wert not as then. Thank answereth: Verely, verely I saye vntoo you, before Abraham vvas, I am. These words teache three things manifestly concerning Chapse. Firste that he is very God. Secondly that he is very man. And thirdly that God & man Chapft are not two persons, but one onely divine verson, which take mans nature boon it, to the intent he might become a facrifice for the sinnes of the worlde. But what dod the Jews in this case? They tooke vp stones too throve at him. Dere is described the last refuge of Sathan, whiche is Wiolence & Aprannie. Pytherto they dealt against Chryst with rayling, hypocrifie, and sophistrie: and now in the end they take them to their weapons. But Chryst hiderh himself, and getteth him out of the Temple. In whiche dede he teas

Early European Books, Copyright © 2009 ProQuest LLC Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

Palme Sunday.

cheth two things. One is, that the church is preserved by the power of God, against the tirannie of the world and the devill. Another is, that he will not have his word nor himselfe in his word, to be among those that persecute him openly: but only among themsthat receive and love him. To this med diator with the father and the holy ghost, be homour, praise and glory world without end. Amen.

Upon Palme Sunday.

AThe Gospell. Path.rrs.

this do

H

the 9

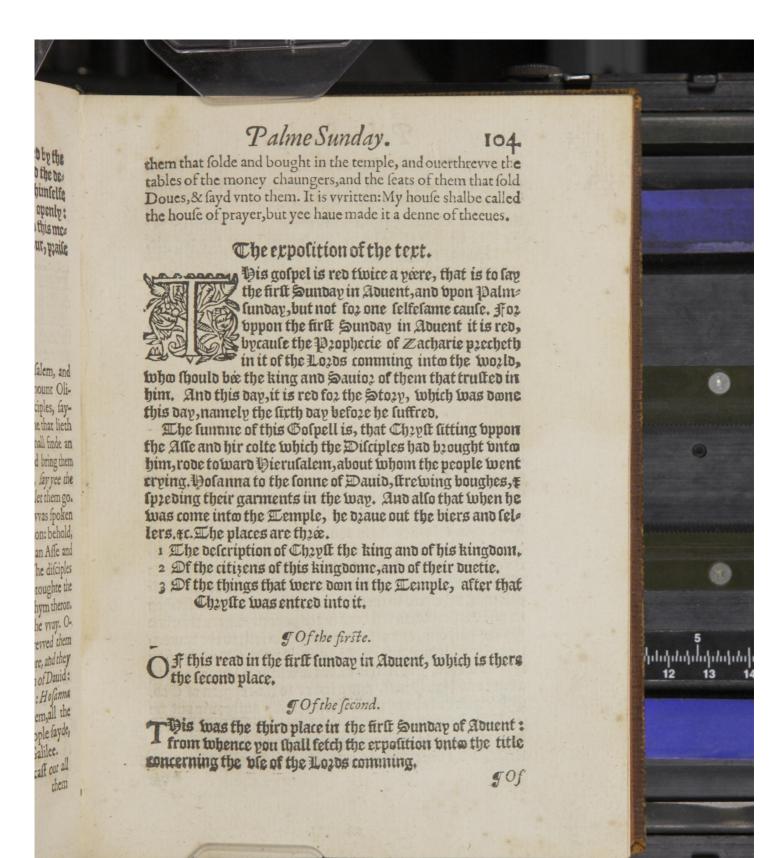
cryin

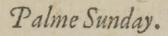
lyzedi

was o

lers, s

Nd vvhen they drevv nigh too Ierusalem, and vvere come too Bethphage vntoo mount Oliuete, then sent Iesus tvvoo of his disciples, saying vntoo them: go intoo the tovvne that lieth ouer against you, and anon you shall finde an Affe bound, and a colte with hir: loose them and bring them vntoo mee. And if any man say aught vntoo you, say yee the Lord hath need of them: and streight way he wil let them go. All this vvas done, that it might be fulfilled vvhich vvas spoken by the Prophet, saying: Tell yee the daughter of Sion: behold, thy king commeth vntoo thee meeke fitting vpon an Asse and a colte, the foale of an Asse vsed too the yoke. The disciples vyent and did as Iesus commaunded them, and broughte the Asse and the colte, and put on their clothes, & set hym theron. And many of the people spred their garments in the yvay. Other cut dovvne branches from the trees, and strevved them in the vvaye. Moreouer, the people that vvent before, and they that came after cried, saying: Hosama too the son of Dauid: Bliffed is he that commeth in the name of the Lord: Hofanna in the highest. And when he was come too Ierusalem, all the Citie vvas moued, saying: vvho is this? And the people sayde, This is Iesus the Prophete of Nazareth, a Citie of Galilee. And Iesus vvent intoo the Temple of God, and cast out all them





. TOf the third.

The thirde place is the Adzie of those things that hapned in the temple after that Chayst was entred into it. This Adzie may be devided into source parts, which are these.

The driving of the byers and fellers out of the temple, and the reason theref.

for been

theli

met

able

temp call t

ple of

war

uere

lasi

rubbe

bepu

atan

bee

2 The healing of the lame and the blinde in the temple.

3 The defence of the chilozen that cried Holanna, to the some of David.

4 The fretting of the Painces, the Paciffs, and Scribes ageinst Chaptt.

9 Of the first parte.

De Cuangelist declareth, that the Lozde entred into the Temple, and draue out the byers and fellers: and mozeo uer, that he addeth the cause of his so doings, when he sayth: My house shall be called a house of Prayer, but you have made it a denne of theeues. In this dede are thee things to be mered. First the occasion of the dede: Secondly the dede it felse: and thirdly, the fignification of the deve. The occas sion of the deed was the unsatiable conetousnesse of the pres stes, who ordeined these things for this cause, that they which would offer, thould for money have at hand what for ener they would with for. For as much as the conetoninelle of these men is to be condemned, the ministers of the Gols pell must take hed to themselves, that they seke no fetches tw pill the people, as it fel out in the poperie, where they had Dalles, pardons, and other trumperie to fell, to the damnas tion of themselves, and of others. Secondly, Chapites dede is to be weved. Foz in this dade his tellifieth himselfe to be aking and high Pault, and a loker to the religion of God. Otherwise he had not of his own private authoritie put to his hand, but had bittered the graf of his mynte by wordes only. This dade of Chayltes must aswell the godly magifirate, as the overfærs of Gods religion folowe, that there

Palme Sunday.

105

<u>իւնփանփանփանին</u>

be no defiling of Gods religion in the churches of christians. Dther that have not this authoritie, must be fory and testi-He it in words that they disallow the corruption of gods fere nice. Thirdly the lignification of this dede is to be weved. For as the temple was defiled: so he ment that there Would be a spirituall purging of the temple by his owne death and

alozious resurrection.

hapneb

it. This

e temple.

temple

na, to the

d Scribes

ed into the

and mozeo:

enhelayth:

ou have made

hinas to be

ulv the dede

The occas of the pace

that they

to what for

uetouinelle

of the Gols

e no fetches

ere they hat

the damnas

vites dade

relfe to be

m of God,

fie put to

n mardes

oly magi

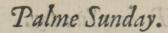
that there ber

hese.

Mozeover in the cause of this dede (which is expected by there wazos, my house shal bee called a house of prayer, &c.) we may lerne two things. First that the temple is the vifible feat of Gods feruice. Foz all be it that every place be as temple to the gooly, in as muche as it is lawfull for them to call uppon God enery where: yet not with francing, the tems ple or church, is the common place wherein we must alleme ble to pray, and to doe other things that perteine to the outs ward discipline of godlinesse. Another is that we should reuerence the churches that are appointed to Gods feruice, and keepe them cleane from Jools and Jool fervice. But (as las for forow) the Popith superstition sticketh so fast to the ribbes of a nüber, that they cannot abide that an Jool Mould be pulled out of their church. But her of thal moze be spoken at an other time.

TOf the second.

-De second part of the things done by Chapft in the temeple, is, that he healed the lame and blinde that came buto him. By which deed he tellifieth, first that he is the true Meifias. For the Prophet Clay foretolo, that when Mellias was come, he should worke such miracles. Secondly this diede theweth that the office of the Messias is to destroy & workes of Sathan. For when Chryst taketh away the viscale he remoueth the cause also : and the cause of all viseales in sinne. Thirdly he theweth by an outward token, how men thould vie & church : for the healing of booily viscales, is a representation of the elenting of mennes foules from spiritual fithis nelle D.j.



nece. Therfore the church must be appoynted to this purpose, his may be purged there fro our spirituall discases: which thing is then done, when we believe the word that is there preached, and by believing are washed from our sinnes with the blood of Chryst, according as John sayth: The bluo of Jelus Chryst cleareth be from all iniquitie.

TOf the third parte.

pef

#111

are

tol

[cda

and t

fis to

of th

me

god

uid

fret

DID

thir

ita

Ch

E hi

Da

they

Sat

This

When the children cryed in the temple, Polanna to the Sonne of Dauid, and that the Pharilyes chid them: Chryst toke upon him to kand in defence of the children and instiffeth their doing by record of the Scripture. Have you not red (saith he) Dut of the mouth of babes and suckelings

half thou made perfect thy prayle.

201

Here we have to lerne of both: that is to wit of the childzen, and of Theylk. Df the chilozen first, let our chiloze lerns to know Chayst, and to set footh his praise. If or seeing that Chapte layeth, that the kingdome of heaven belongeth to children: undoutedly his will is, to be prayled and maanis fied by the faith and by the voyce of children. But alas, there be many chilozen which not onely are Ignozant of Chapft. but also are so leudly brought op, that they learne nothing, but to sweare, to lye, to talke ribaudy, & to practile other naughtineffe: who thall not onely be punithed themselues one day for their lewonette, but also their parentes shall be punished of God, for that they have so wicketly neglected the childzen that God hath given them to bzing bp in nurturs and godlyneffe. Ageine, we may lerne of the chilozen, to confelle Chapft in the miodes of his enemies : Bere were prefent the Pharifies and Scribes the chaf Couernours of this common weale, who perfecuted Chapte, and were angrys with all those that yelved any honoz buto Chapit. Bet could not this eruelnesse so abashe the children, but that the moze they were forbidden, the more they cryed oute. For suche is the Arength of fayth, that wherfoeuer it bie, it can not bie ludden, but always bursteth out into the praise of GD.

Palme Sunday.

is puri

othat is

r linnes

Thebluo

ina to the

hid them:

lozen'and

Haue yes

uckelings

of the chile

dozé lerne

laing that

elongeth to

and maanis

t alag, there

of Chaples

enothing,

atile other

hemselues

s Chall be

ealesteothe

in nurturs

izen, to cons

merepie,

urs of this

ere angrys

pet could the more for suche

an not be

(69D.

This

106

իլեւ**փյեւփլեւի**յելին

This dutifulnette is required at all mennes handes, according to that saying of Paule in the.r.to the Romanes: with the hart we believe unto rightwousnesse, a with the mouther is confession made unto saluation.

By the dwing of Theyst we may lerne, first that he will befond those that believe him. And secondly, that after the erample of Theyst according to the state of our vocation, wie are bound to desend the innocencie of others, and specially to succour a maynteyne the godly, that they be not oppressed and troden down by the wicked.

TOf the fourth parte.

De fretting of the Winces, the Wieffs, and the Scribes against Chapit, was foretold long ago by the voice of god and the Prophets. For where as God in the third of Gener his told before hand that it should come to passe, that the siede of the woman shoulde treade downe the servents head: he meneth that Sathan and his members heathenish and but goodly men, hould perfecute Chailt and his Church, And Das uid in the second Plalme, not onely forelawe in Spirit this fretting of the Jewes ageinst Chapte, when he farth, why did the Beathe frette, and why did the people imagin vaine things: But also by the savo place of Genesis, he promiseth it thould come to patte, that the womans feede, (that is to lay, Chapft and all that believe in him) thould overcome Sathan this members. Pow in what thing this vidozie confifteth, David in the same Wsalme declareth, saying: Whisted are all they that put their trust in him. Wherefore let vs renounce Sathan and his members, and with Arong faith leane vpon Thank the vanquither of Sathan, and giver of eternall life, to whom be honoz and glozie foz euermoze.

Of the Lordes Supper, the first Epistle to the Corinthians, and the xj. Chapter.

That vehiche I deliuered entoo you, I received of the Lord. For the Lorde IES vs the same night in vehiche hee ever D.ij.

betrayed, tooke bread and vohen hee hadde given thanks, hee brake it, and fayd: take yee and eate yee, this is my body vohich is broken for you. This doo yee in remembrance of me. After the fame maner also he tooke the cup vohe Supper voas doone, saying: this Cup is the nevo testament in my blud. This doo as oft as yee drink of it in remembraunce of mee. For as oft as yee shall eate this bread and drink of this cup, yeeshall sheve the Lords death til he come. VVherfore, voho so euer shall eate of this bread & drink of this cup vnovorthely, shal be giltie of the body and bloud of the Lord. Let a man therfore examin himself, & so let him eat of that bread, & drink of that cup. For he that eateth or drinketh vnovorthely, eateth and drinketh his ovone damnation, bicause he maketh no difference of the Lords body.

The expolition of the text.

the cause why this feast is instituted, is that the storye of the celebration of the Lordes Supper, should (as this day) be handled in the church, two the intent the true vse of this holy Supper may be understode. For when Chryst the day before

he should suffer, instituted this supper, he gave commaunded ment to his disciples, that they should keep this supper in resonance of him. Therfoze it must nedes be, that there are great a weighty causes why it should be neofull to make great account of the institution of this supper. Foz whese me thosowly and with good here wey the causes of the institution of this supper, we cannot sufficiently extolute grownesses of our saudur, who although he were in most gread us so so we for his death which was at had, wold not wish as institute this supper, a leave it to his church, for a most assured pleage of our salvation purchased by him, wherin the memorial of the covenant established betweene God a man by the blud of Christ, might be preserved for ever. Howeit, to his supper, and he had a supper, we cannot with a supper, the more distinctly instructed cocerning this supper,

107

իւնդնականգանգներ

I will propounde three places, which by Gods grace I wyll expounde at this time. The three places.

i The circumstaunces of the invitation of this Supper, and the signification therof, wheruppon that be gas thered the full description of the same.

2 The true and lawfull triall of suche persons as mone to be this Supper to their profit.

3 The right ble and lawfull meditation of this Supper.

of the firste.

There be many circumstances in the storie of the Institution of this Supper, which I wil let forth in order, according

bing to the texte.

ks, hee

y vyhich

ne. After

s doone.

nis doo as

oft as vee

shevve the

all eate of ltie of the

in himself.

or he that

his ovvne

ords body.

is that the

es Supper,

church, to

pper may

pay before

maunde

over in res

that there

ell to make

onlesse we

institutio

nonelle of

rus lozow

institute

o pleage

toziall of

e blud of

intet wa

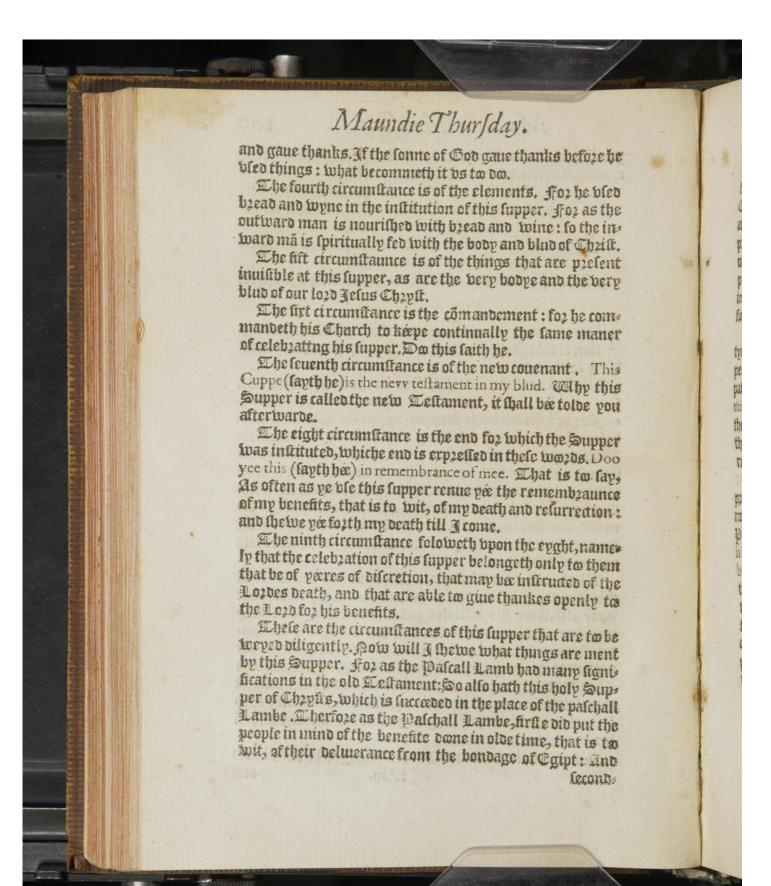
s supper,

The first is of the time. For thus lie the words of the text. Our Lord lesus Chryst in the same night that hee was betrayed for he instituted this Supper, uppon the Thursday late, before the next friday following that he should be crucified. Theruppon we may gather two things. First how great it must needes be that Theystes love was towards us, who although he knew he shotd die the next day, would not with standing institute this perpetuall remembraunce of his benefits. Another is, that the celebration of this Supper must be kept by us in true repentance, according as shall be said aceine afterward.

The second circumstaunce is of the guestes that were at this Supper. The maisser of the feath was Chaystithey that were at it, were his disciples god and bad. The god surely were very weake: and the bad was but only Judas the traitor. Hereby we are taught, that Chayste will alwayes be present at this Supper, and that this Supper perteyneth to Chaystes disciples. And although the wicked do also mingle themselves in among the realt: yet not with anding thys Supper turneth to their ivogement and damnation, as shall

be said ageine hereafter.

The third circumstance is of blissing. For he toke bread D.in. and



108

fecondly confirmed the faith of them that bled it: and thirds ly thatowed the facrificing of Charlt that was to come : and fourthly was a figure of the everlasting covenant betweene God & man: So also hath this supper sundzie fignifications: and that partly in respect of the time past, partly of the tyme present and partely of the time to come, and partly of the es uerlaftingneffe. Whiche fignifications I will declare as playnly as I can, Goo further both me in teaching, and you in hering, that it may turn to Gods glozie, & to the health full instruction of our selves.

What is the fignification of the supper in respect of the tyme patt: If we loke back to the time patt, this holy sups per is a certeine calling to mynd of the Storie of our Lords passion, according to Chrystes commaundement: Doo yee this in remembrance of mee. As often then as we come to the Supper, or other wife bie prefent at the celebration of the supper, we must be minofull of the death, burgall, and

refurection of our Lozd.

ozebe

e bled

as the

the ins

Chailt.

present

the bern

he come

maner

This

thy this

nog solo

is anabet

100,000, Doo

is to lap

mbraunce

uredion:

tht, names

p to them

inted of the

openly to

tarefobe

are ment

up lights

विष्ण paschall

put the at is to

ot: And

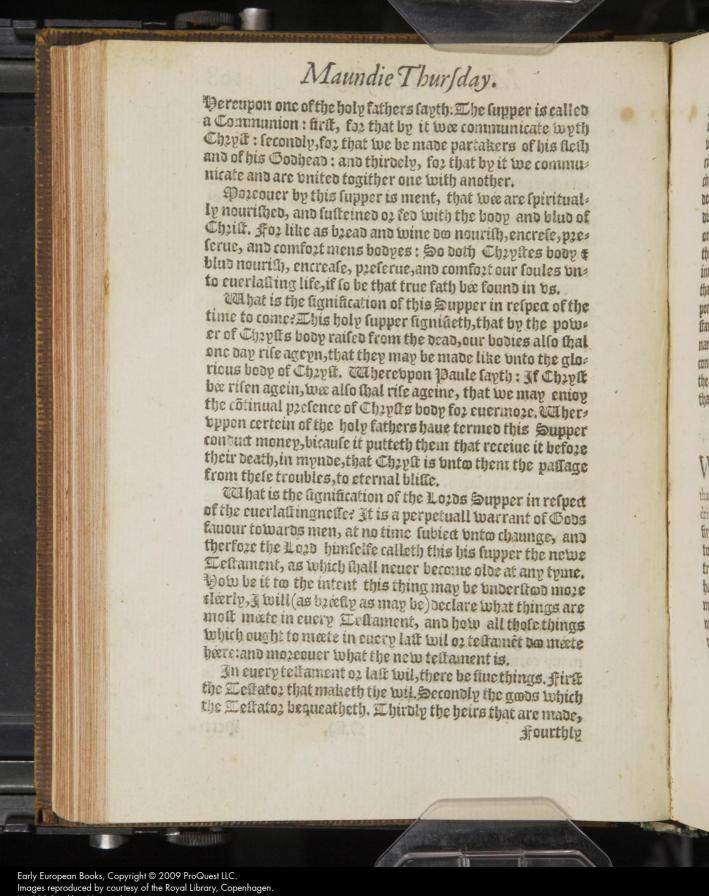
feconds

What is the mæning of the supper in respect of the time present : First it lignifyeth that we are united and incorpos rated into Chapite, and that spiritually. For so teacheth Daule when he fayth, The Cup of Bliffing which wee bliffe, is it not the communion of Chrystes blud? The bread that vve breake, is it not the communion of Chrystes bodye? That is to fay, the partaking of the body and blud of Chapft, maketh vs to have a certaine comunion with Chaple. Agein, it lignis fieth that we also are united among our selues by f spirit of Charft, as many of bs as are partakers to gither of this supper. D's which communion, the one lose is a token, as Paule testifyeth when he sayeth: bycause as there is one lose: so we being many are one body. Hoz as the lofe is made of many comes: so as many as communicate togyther, do grow togyther into one body spiritually, the head wherof is Charft: and this is the cause that Paule calleth the Supper a communion.

D.uu,

Peres

իւնդոնդենդենդեն



called

wyth

is fleth

mmu

iritual

blud of

ele, pres

s body t

iles bro

ea of the

de home also that

the glo

if Chaple nay enior

120. Where

is Supper

e it before

pe passage

in respect

ut of Gods

unge, and

the newe

any tyuic,

विक्रो मान्ह

hings are

fethings

amorte

s. First

which

e made,

ourthly

DS.

Fourthly the death of the testatour. And fifthly the condition ons that are to be kept of them that are made heires by the wil. In this new Telfament the telfator is Chapft. The hes ritage is the possession of eternall life. The heires are the chilozen of God, that is to fay, al that believe in Chayft. The beath of Thank the tellator followed presently after. For he died, was buried, and role ageine the third day. The condition ons to be observed of the heyzes that are named, are, that they Mould believe in Chapit, and obey him, and continue in innocencie of life buto the end: And if they fall into finne, that they earnestly repent them before their death. Derebps pon wee may now in this wife conclude what the new Tes Stament is. The new Testament is is an everlatting cover nant, stablished by the death of the Testatoz Jesus Chayste, concerning the grace of God, the forgivenelle of linnes, and the free gift of eternall life promised to all nations & people that believe in Chaylt crucified.

TOf the second.

Den Daule sapth: Let a man examine himselfe, and so eate of that breade and drinke of that cuppe : for hee that eateth vnvvorthely, and drinketh vnvvorthely, eateth and drinketh his ovene damnation. These wozos of Paule cons firme foure things. First that the vie of the Supper ought to be in the church. Secondly that it is necessary for men to trie themselves before they vse this Supper. Thirdly that he which receiveth thys Supper unworthely, soth finne most grænoudy. And fourthly, that this supper is to be mi nistred onely buto those that are able to examine themselues. I will speake of the second only, that is to say: how cues ry man ought to examin himselfe, that mindeth to vie this Supper to his behofe.

How then must be proue himselfe, that will vie this supper ? That both Paule teach, the feconde Spille to the Co: rinthians and f.rig. Chapter in these words: Cramin your

D. v.

իւևփւնւ<u>փ</u>ւնփոնդեն

Inow you not your selves that Chapte is in you? By which wordes is understade, that rightful triall consistest in this, that true Karth and the presence of Chapte side selte in us, that is to say, (to vse plainer wordes:) He is tried and cometh worthely to Chaptes holy Supper, that commeth to it reverently in the seare of God, in true repentance, in true saith, and with a Godly purpose. And on the contrary parte, be that preaseth to it unreverently without the seare of god, without true repentance, without true faith, and with purpose to since: commeth unworthely, not making difference of the body and blud of the Lorde, and his eateth his owne damnation. Thersore whosever approcheth to this suppers and hath a purpose to continue in his sinnes, he is a blasphermer and receiveth the sacrament with Judas.

阿

tre

fell

cour

me

felf

w

qu

phi

m

by

tol

But tw the inter the rude people Mold not rashly presume to come to this supper, the discipline of confession a absolution is instituted in our churches, two very god purpose. For this discipline analesh greatly to this, that a man may or

verly examine himselfe.

Dowbeit to h intent we may inoge aright, cocerning cofestion and absolution: first it is to be known, that as there bix two logts of cofession, so there be two logts of absolution alfo. Dne kind of confession, is to Bod only : that is to wit, when a man confesseth his fin befoze God, acknowledgeth himself to be a sinner, and desirethfozginenesse for Christes fake, & without such confession, none (of ful yeres) is faued. In this wife did Dauid confesse himself when he sayd: Haue mercie on me D God, foz I haue finned against the. Enter not into indgement with thy fernant, for no man living that be infliffed in thy fight. So confesseth Daniel himself, when he faith: We have sinned and done amisse with our fathers. So did & publican whe he durft not lift to his face buto hear uen:but ftrake his beeft, saying: Dob be mercifull to me a finner. Unto this cofficien aunswereth the absolution that is given

IIO

րևփականդեն

is given by only God. And this is done when a ma believeth his fre promise. For whosoever believeth, is instiffed from finne, that is to fay, let free from finne. Foz fith that finne is a falling away from the lawes will of Bod, with a binding unto everlatting death & damnation: bndoutedly absolution must be the releating of the believing man, from that bonde whereby he is bound to everlatting death and damnation. So was Manalles alloyled, so was David, so was the these by pon the croffe, so was Mary Magdalene. So are we astoyled dayly, when we say with a true heart, I believe the remission on of sinnes: and when we pray with faith, forgive be oure trespaces. Let this suffize concerning the first kynd of con-

fellion, and the absolution of the same.

which

in this,

e in vs.

anocos

meth tm

e, in true

iry parte.

te of god,

with purs

ufference

hisowne

is supper:

a blasphe:

horsefume

on tablolus

purpole. For

tan may op

cerning co

hat as there

fablolution

t is to wit,

iomledgett

or Thriftes

s is laued,

fano: Haue

hæ, Enter

wing that

elf, when

fathers.

into hear

lltoma

ation that is given

An other Confession is of Discipline, when a man for counsell, instruction, and confirmation of his faith, commeth to the minister of the Churche, acknowledgeth hims felfe a finner, craueth comfort, and defireth to be intruded with Boos word, to the intent his conscience may be made quiet. In this case the minister of the worde mut intrude hom that so confesseth hom selfe. And if he knowe bun, he muste lay before him the sinnes that he hath perceyued by hym. De muste thewe him the greatenesse of Gods weath towarde burepentant persons. And on the other side, if in confessing himselfe, he besozie for his sinne, and promise amendement: he must comfort him with the promises of the Bospell. And if he say his belieueth the promises, the minis ther mult in Chapites name allure him that BDD is at one with him, and denounce but him the forginenesse of hys finnes, in the name of the Father and of the Sonne, and of the holy Choft: warning hym earnestly to thun fin heeraf ter, that the end of him become not worse than the begyin nyng. And thus much concerning the seconde kinde of confestion, and the absolution that answereth the same. As cons cerning the publike confession and absolutio, I must entreat therof at another time: & also of the Confession & is made to the



the brethren whom we have offended.

TOf the thurde.

Now remaineth that we tell whiche is the right vie and lawfull meditation of this holy Supper. Then lith this holy Supper of Chayst, is the Sacrament of our redemption by the facrifice of Chayst: these things are oaverly to be consydered, and earnessly we yed in the receyuing of this holy Supper.

Fyzik, the Communicants must call to minde the cause of Christes death, namely the synne of mankynd. Rom. 4. He died for our sinnes. Esay. 43. He smotehim for our einis

quities.

The seconde thing that is to be thought vpon, is the ende of Chaptes sacrifice, which is: the redemyng of vs from the bondage of sin and death.2. Cozinth.5. Hoz he hath made him to be sinne, which knew no sinne, that we by his meanes should be that rightuousnesse which is allowed before God. John.1. The blud of Jesus Chayste clenzeth vs from all iniquitie. John the first: Chayst is the Lamb of God that taketh away the sinness of the world.

Thirdly, by the excellencie of this facrifice, we must consider how greate the weath of DD must needes have bin ageenst Synne, which could not be appealed by any other facrifices, than the one facrifice of the only begotten sonne

of God.

Fourthly the excéding greate mercie of GDD is to bé thought vpon, who would receive us wretched finners into

fauour, for the fatisfaction of his sonne.

Fifthly, the great love of the sonne of DD is to be thought boon, who taking mans nature boon hym, was cotent to become a sacrifice so vs, and to remove gods weath but whimselfe, and satisfie Dods justice with the punishmet of the crosse. All these things will the sonne of Dod have vs to thinke vpon, when he biddeth this supper to be made in remembrance of hym.

Withen

cont

wit

mat his b

ncol

to be

ble and

lith this

ethorisos

ily to bee of this ho:

the cause

1. Kom. 4.

2 oureing

s the ende

if us from hath made

op his meas

seth be from

b of Godthat

ve must con

des have but by any other

gotten lonna

Distobe

finners unto

Dis to be

m. was co:

ods weath

mnishmet

o have by

e made in

知 bett

Withen we thus mule boon these things, beholding Gods wrath, there riseth by a sorowfulnesse: and by thinking by bon Gods mercie and the propictatorie sacrifice, there springeth by faith: out of both which, there issueth thankfulnesse, confession, pacience and other vertues, of which this supper putteth bs in minde.

III

րևփակականվան

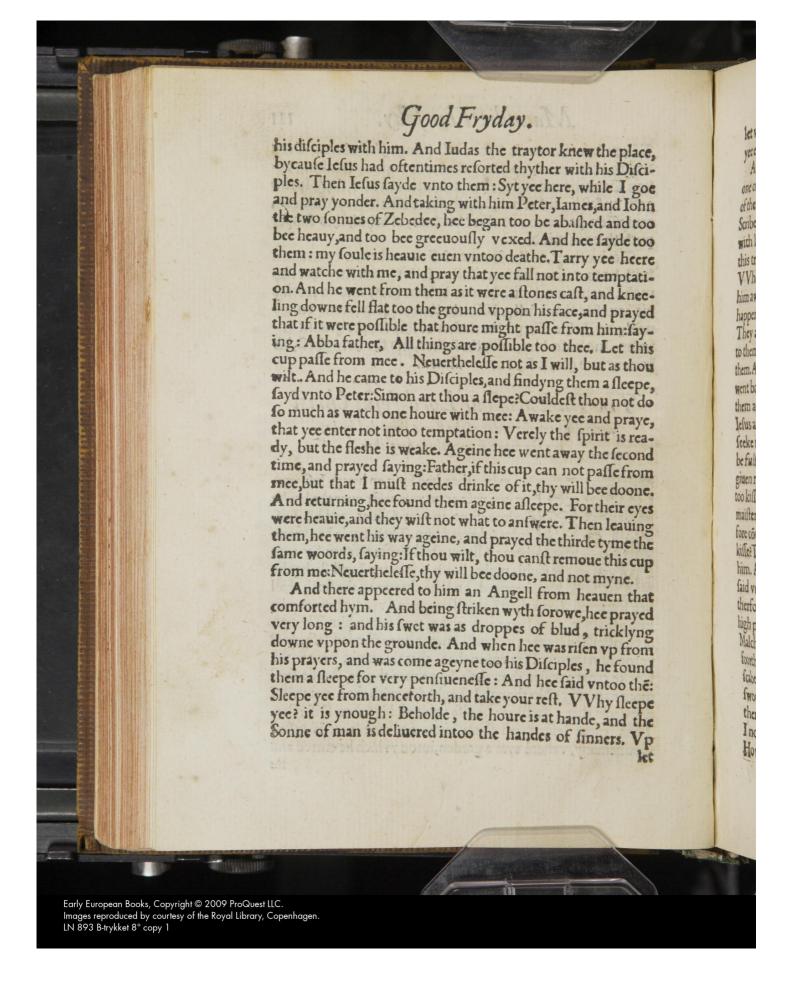
To be thost, as the Sonne of God maketh a covenaunt with vs to receive vs mercifully: so let vs on the other side make a covenaunt with him to believe him, and to receive his benefits thankfully. Thicke thing that we may bufayencely do. Jesus Chayst the maker of this supper graunt bus to vs. And vuto him, with the father, and the holy ghost, be bonour and glosie for ever. Amen.

The Passion of our Lord Fesus Christ

according too the order of the storie, compiled by laying the source Euangelists toogither.

Nd vvhen they had fung an hymn, lefus going out, vvet as he vvas vvot ouer the broke Cedron intoo mount Oliuet, and his Difciples folovved him. Then fayde hee vntoo them: All you shall fuffer offence by mee this night. For it is vvritten, I vvil strike the shepperd, and the sheepe of the flock shall

bee scattered. But vvhen I am risen ageyn, I vvil go before you intoo Galilee. And Peter answering, sayd vntoo him. Though at be offended by thee, yet vvill I neuer bee offended. Iesus sayd vntoo him: verely I say vntoo thee, that this night before the Cocke crovve tvvice, thou shalt denye mee thryce. But he sayd more earnestly: No though I should dye vvith thee, yet vvill I not denie thee. In likevvise also sayde all his other Disciples. Then came Iesus vvith them intoo a tovvne that is called Gethsemany, vvhere vvas a garden, intoo vvhich he entred and



112

իւնսիւնսիւնաիննաին

let vs go: he is at hand that betrayeth mee. But pray yee least

the place, his Disci-

ile I goe

and John

ed and too

e layde too

yee heere

temptati.

and knee.

and prayed

m him:fay.

c. Let this

but as thou

em alleepe,

thou not do

ee and praye,

Ipirit is rea-

ray the fecono

ot passefrom

ill bee doone,

for their eyes

hen leaving

irde tymethe

noue this cup

not myne.

heaven that

e, hee prayed

, tricklyng

en vp from

he found

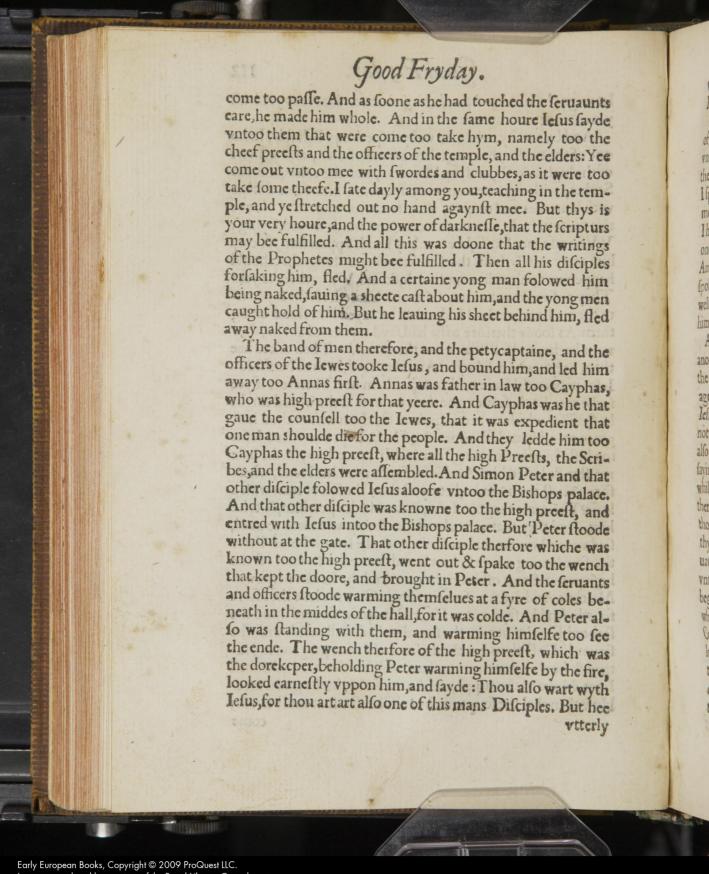
vntoo the

Vhy fleepe

le, and the

inners. Vp

yee enter intoo temptation. And by and by, while he was yet speaking, Beholde, Judas one of the twelue, hauyng taken a band of men, and officers of the high Preests, and the Phariseys, and the elders, and the Scribes, with a greate company following him came thither with lanternes and torches, with svvoords and clubs. Novve this traitour had given them a common watch woord, faying: VVhomfoeuer I kisse, hee it is: Lay hands vppon him, & cary him away warely. lefus therfore knowing al things that should happen vnto himself, went foorth, & said. VVhom seeke yee? They answered vnto him, Iesus of Nazareth: Iesus sayd vnto them: I am hee. And Iudas that betrayed him stood amog them. As soone therfore as he had sayd to them, I am he, they went backe, and fell downe too the ground. Then asked hee them ageyn, whom feke yee? And they fayd, lefus of Nazareth. Iesus answered, I haue told you that I am hee. Therefore if yee feeke mee, let these men goe their ways, that the woord might be fulfilled which he hadde spoken: Of them whom thou halt giuen mee, I haus lost none. And Iudas stept out vntoo lesus too kisse him:and coming foorthwith vntoo him, sayd: Haile maister, & kissed him. And lesus sayd vnto him: Frend, wherfore comest thou? Iudas, betrayest thou the son of man with a kisse? The came they too lesus, & layd hads upon him, & toke him. And they that were about him feeing what was toward, faid vntoo him: Sir, shal we strike with the sword? Simon Peter therfore having a fword, drew it and finote the feruant of the high preeft, & cut off his right eare. And the feruats name was Malchus. And lefus answering, sayd: Giue me leue thus farre foorth. And he fayd vntoo Peter: Put vp thy swoord intoo the scaberd. For al that take the sword in had, shall perish with the fwoord. Dost thou not think that I can now pray too my father, & he will give mee mo than twelve legios of angels? Shall I not drinke of the cuppe, whiche my father hathe given mee? How then shal the scriptures be fulfilled for so it must needes



113

րևփանփանանի

vtterly denyed it before them all, saying: VVoman I am not, I know him not, nor I wote not what thou sayest.

Then the high Preest examined Iesus of his disciples and of his doctrine. Iesus aunswered him: I haue spoken openly vntoo the world. I haue alwayes taught in the Temple and in the Synagoge whereas all the Iewes resorte, and in secrete haue I spoke nothing. V Vhy askest thou me? Aske them that herd me what I haue spoken too them. Beholde they knowe what I haue sayde vntoo them. V Vhen he had sayde these woords, one of the officers standing by, gaue Iesus a blowe, saying: Answerest thou the high Preest so? Iesus answered: It I haue spoken euill, beare witnesse of the euill, but if I haue spoken well, why doost thou sinyte mee? Annas was he that had sent

him bound to Cayphas the hye preest.

eruaunts

elus sayde

y too the elders: Yee

in the tem-

But thys is

he scripturs

ne writings

nis disciples

lowed him

e yong men

id him, fled

ine, and the

and led him

too Cayphas,

has was he that

xpedient that

ledde him too

ests, the Scie

eter and that

ishops palace.

h preest, and

t Peter Stoods

re whiche was

too the wench

d the feruants

of coles be-

nd Peter ale

elfe too fee

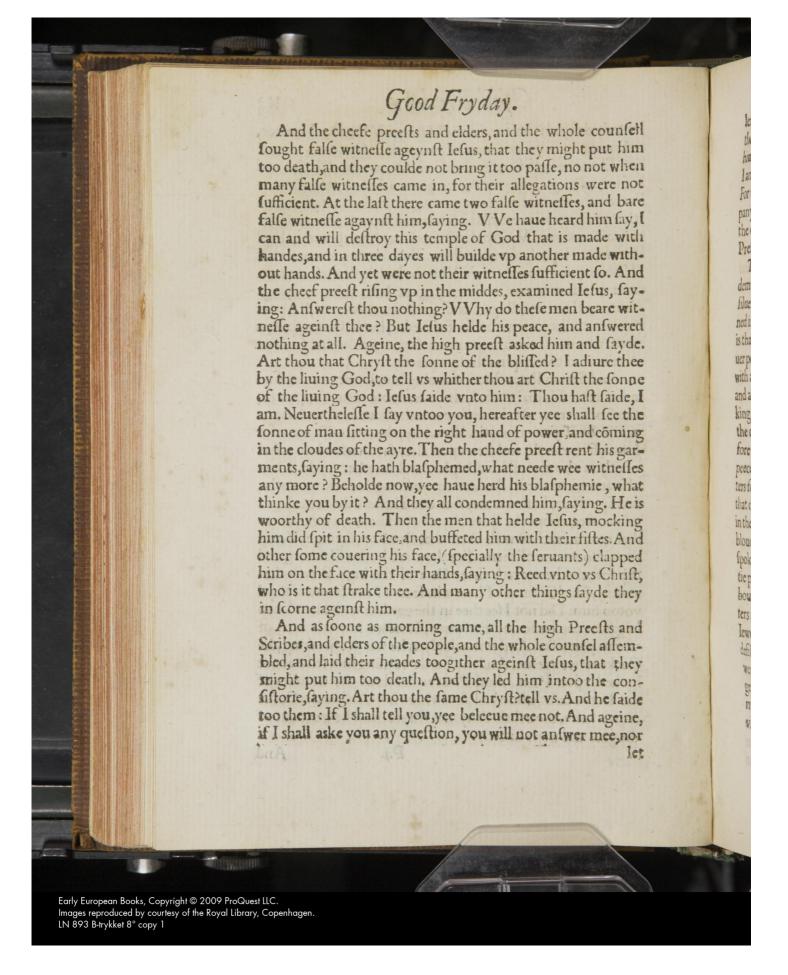
which was

by the fire, wart wyth

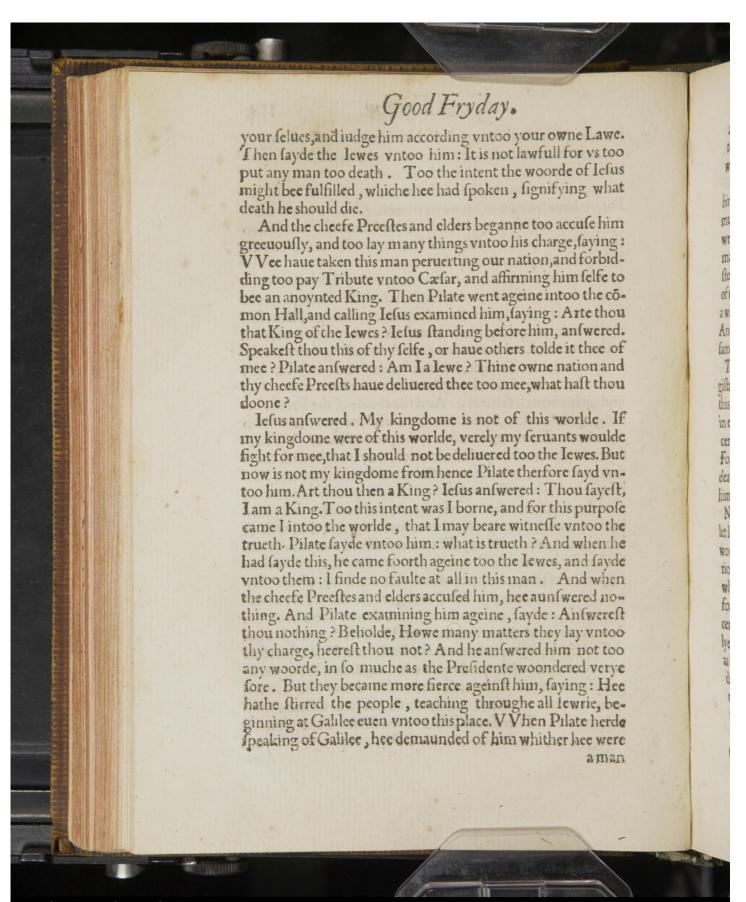
les. But hee

ytterly

And Simon Peter stood warming him in the porche. And anon after his first deniall, as he went out intoo the porche, the Cocke crew. And an other wenche fawe him, and began ageine too fay too them that stood by, this man also was with Ielus of Nazareth, and herevpon they fayd vntoo him: Art not thou also one of his disciples? and another sayd: Thou also art one of them. And he denyed it ageine with an othe, faying: Man, I am not, neyther doo I knowe the man. And a while after, about the space almost of an houre, a certeyne other man auouched with them that stood by, saying: Verily thou also art one of them. For thou art both a Galilean, and thy speeche bewrayeth thee. One of the high Preests feruaunts, (the Kinsman of him whose eare Peter smote of) sayd vntoo him: Did not I fee thee in the gardein with him? Then began he too curse and forsweare, I knowe not this man of whom you talke. And immediatly as he was yet speaking, the Cocke crewe ageine. And the Lorde turning him felfe about looked upon Peter. And Peter remembred the woordes of the Lorde lefus, whoo had fayd vntoo him, before the Cocke crowe twife, thou shalt deny mee thryce. And he went out of the gate and wept bitterly. And



Good Fryday. 114 counsell let mee go. From this time shall the sonne of man be sitting at put him the right hand of the power of God. And they all sayde vntoo ot when him: art thou then the sonne of God?who fayde: you fay that Were not I am. And they fayde: why feeke we for any further witnesse? and bare For we have heard it of his owne month. And the whole comthim lay, I pany of them ryling vp, led lefus bound from Cayphas into made with the common hall, and delivered him vntoo Pontius Pilate the nade with. President. And it was early dayes. nt fo. And Then Iudas that had betrayed him, seeing that he was conlefus, say. demned, repented him, and brought backe the thirtie peeces of beare wit. filuer too the cheefe Preests and the elders, faying: I have find answered ned in betraying the giltleffe bloud. And they answered, what and favde. is that too vs? Looke thou too that. And cassing down the filidiure thee uer pecces in the Temple, he went his way and hung him felfe the fonne with a halter: and as he hung, hee burft a funder in the middes hast saide, I and all his bowels fell out. And the cheefe of the Preests tashall fee the king vp the money, sayde: it is not lawful too put them intoo the comon Treasure, bicause it is the price of bloud. VVherand coming fore taking counsell upon the matter, they bought with those rent his garpeeces of filuer, (whiche were the rewarde of iniquitie) a potee witnelles ters feeld too bury fraungers in. And it was knowen too all emie, what that dwelt in Hierusalem, in so muche as that feelde was called lying. He is in their moother tung Akeldama, that is too fay, the feelde of s, mocking bloud, euen vntoo this day. Then was fulfilled that whiche was r fiftes. And spoken by leremy the Prophete, saying: And they tooke thirits) clapped tie peeces of filuer, the price of him that was folde, whom they to vs Chrift, bought of the sonnes of Israel, and gaue the money for a pots fayde they ters feelde, as the Lorde hathe appointed mee. How beeit the Iewes entred not intoo the common Hall, left they might e bee Preefts and իսեփանդանդանդան defiled, but that they might eat the Passeouer. Pilate therefore alelassemwent out vntoo them, and fayd: what accusation bring you athat they geynst this man? They answered and sayd vntoo him. If this the conman were not an offender, wee would not have delivered him id he faide wittoo thee. Then fayde Pilate vintoo them: Take him you nd ageine, Pili er mee, nor



Good Friday. II5 a man of Galilee. And as soone as he knew that he perteyned too Herods iurisdiction, he sent him vntoo Herode, who also was at that time at Hierusalem. When Herode saw Iesus, he was exceeding glad: for he had

ne Lawe.

or vs too

e of lefus

ing what

ccuse him

ge, laying:

and forbid.

um selfe to

too the co.

Artethou

answered.

e it thee of

nation and

at hast thou

is worlde. If

ruants woulde the Iewes. But

Thou fayelt,

r this purpole

ele untoo the

And when he

ies, and fayde

And when

infwered no-

: Answerelt

ey lay vntoo

im not too

lered verye

ying: Hee

lewrie, be-

late herde

er hee were

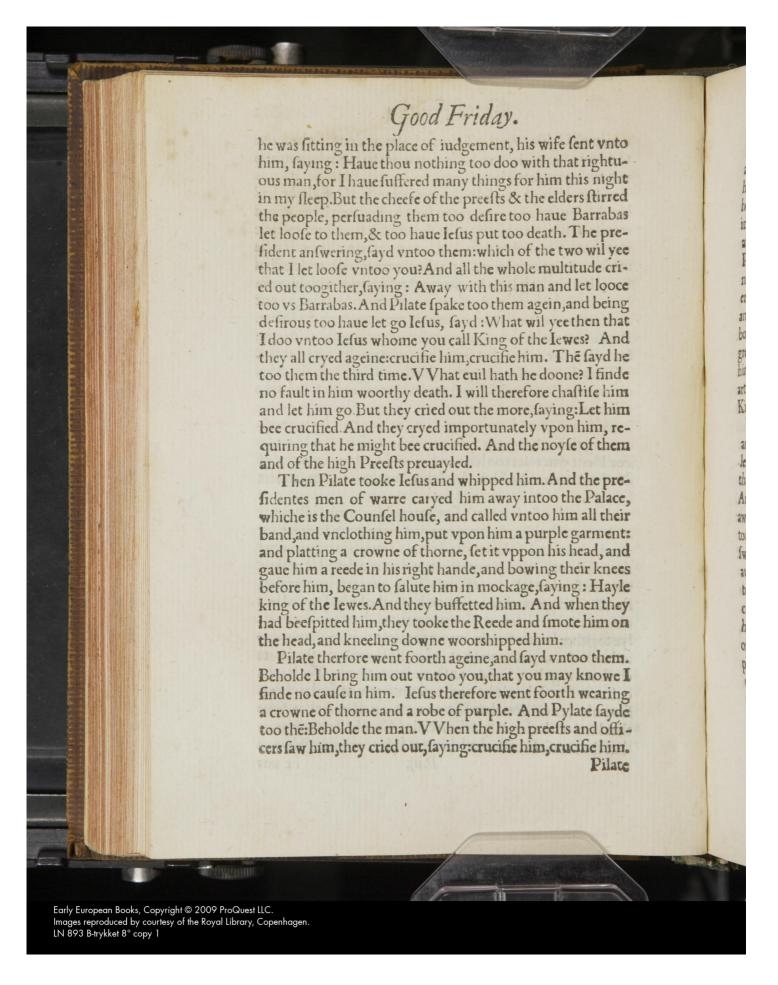
2 Man

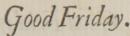
When Herode saw lesus, he was exceeding glad: for he had bin desirous of a long time too see him, because he had hard muche of him, and he hoped he shuld have sene some miracle wrought by him. And he asked him many questions. But he made him none answere. Also the cheese Preests and Scribes stood laying sharply to his charge. And Herode with his men of warre despised him. And when he had mocked him, he put a white garment vpon him, & sent him back again to Pilate. And Pilate & Herod were made frends among the selves the same day: for before that time there was grudge betwixt the.

Then Pilate calling togither the cheefe Preests & the Magistrates and the people, sayd vntoo them. Yee haue brought this man vnto mee as a peruerter of the people, and beholde in examining him before you, I find no fault in this man cocerning those things that you accuse him of, no nor Herode. For I sent you ouer too him, and behold nothing woorthy of death is doone vnto him. I wil therfore chastise him, and let

him go. Now at that feast it was of custome, that the presidet must let loose to the people, some one prisoner, whom soeuer they would demaund. Now he had at that time in prison a notorious fellowe, namely a murtherer, that was called Barrabas, who with other fellowes of his faction, was cast into prison, for comitting murther in a tumult whiche he had rayled in a certen citie. And the people crying out with one voice whollye togither, began to aske importunately that he should doo as hee had alwayes doone ento them. Therefore as they were clustered togither, Pylate answered vnto them. Yee haue a custome that I should let one loose vnto you at Easter: therefore whither wil you that I let go vnto you Barrabas, or Iefus that king of the lewes whiche is called Christe? For he knewe that the cheefe Preestes had delivered him for envie. Now as he was P.iii.

րևփանփանանի





it vnto

rightu-

s night

Stirred

barrabas

he pre-

10 Wil yee

itude cri-

let looce

ind being

then that

res? And

në saydhe

e? I finde

affile him

on him, re-

oyle of them

nd the pre-

the Palace,

mall their

garment:

head, and

their knees

ng : Hayle

when they

ote him on

too them.

knowe !

wearing

ate fayde

cifie him.

116

րևփանփանինի

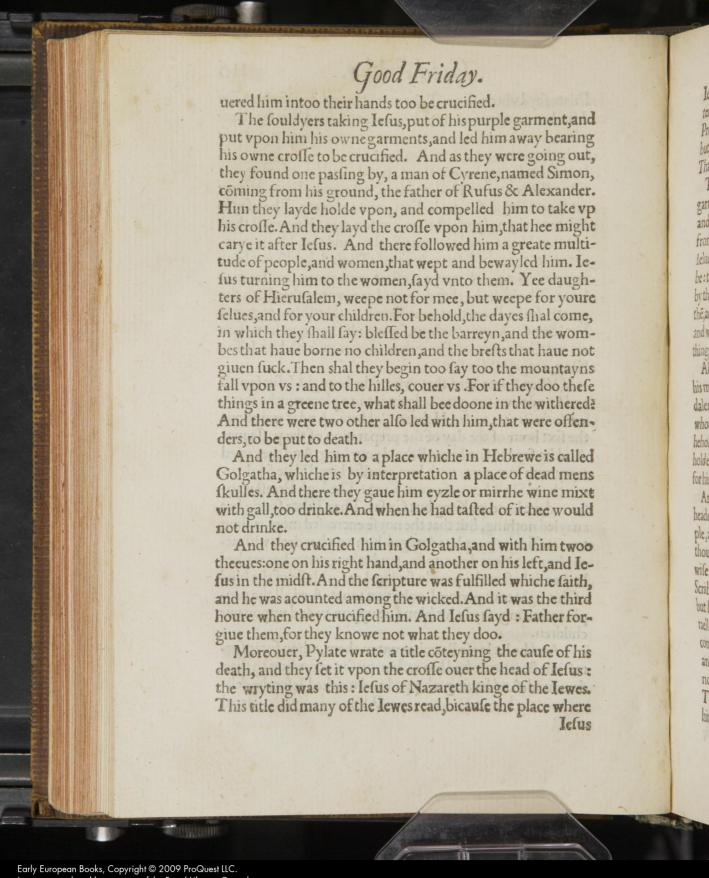
Pilate fayd vntoo them Take you him, and crucifie him. For I finde no cause in him. The lewes answered him: we have a law, and according too our lawe he ought too die, bicause he hath made him seif the sonne of God. V Vhen Pilate had heard this saying, he was more asrayd. And he entred againe intoo the common Hall, and sayd vnto Iesus. From whence art thou? But Iesus made him none answere. Then sayde Pilate too him: speakest thou not too mee? Knovvest thou not that I have power to crucifie thee, and that I have power too let thee go. Iesus answered: Thou shouldst not have any povver against mee, vnlesse it were given thee from aboue. Therefore he that delivered mee vntoo thee hath the greater sinne. From that time foorth, sought Pilate to acquit him. But the Iewes cryed out, saying: If thou quit him, thou

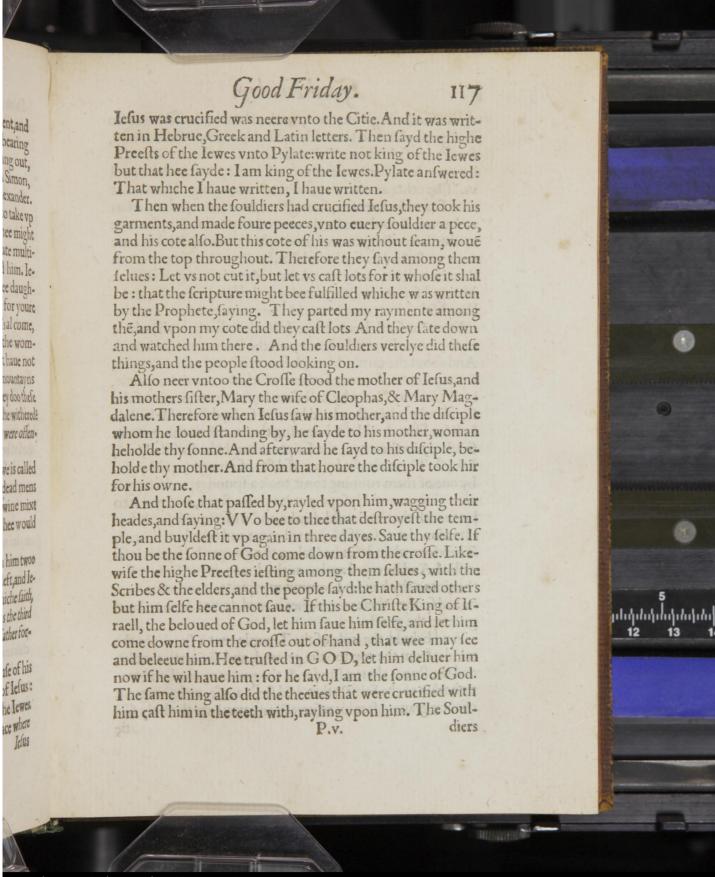
art not Cæfars freend. For vyhoo so euer maketh him selfe a

Vhen Pilate herd that voord, he brought Iesus foorth and sate down too give judgement in a place whiche is called Lithostrotos, and in Hebrew Gabbata. And it was about the fixt hour of the day of the preparation of the passeouer. And he sayd to the Iewes: Behold your king. And they cried away with him, away with him, cruciste him. Pilate sayd vntoo them. Shall I cruciste your King? The high Preestes answered, we have no King but Cæsar. Then Pilate seeing hee awayled nothing, but that the noyse encreased more, willing too satisfie the people, adjudged him too bee dealt with according too their demaunde. And taking water hee washed his hands before the people, saying: I am giltlesse of the blud of this righteous person. Looke you too it. And all the people answering, sayd: his bloud be vppon vs and vppon our

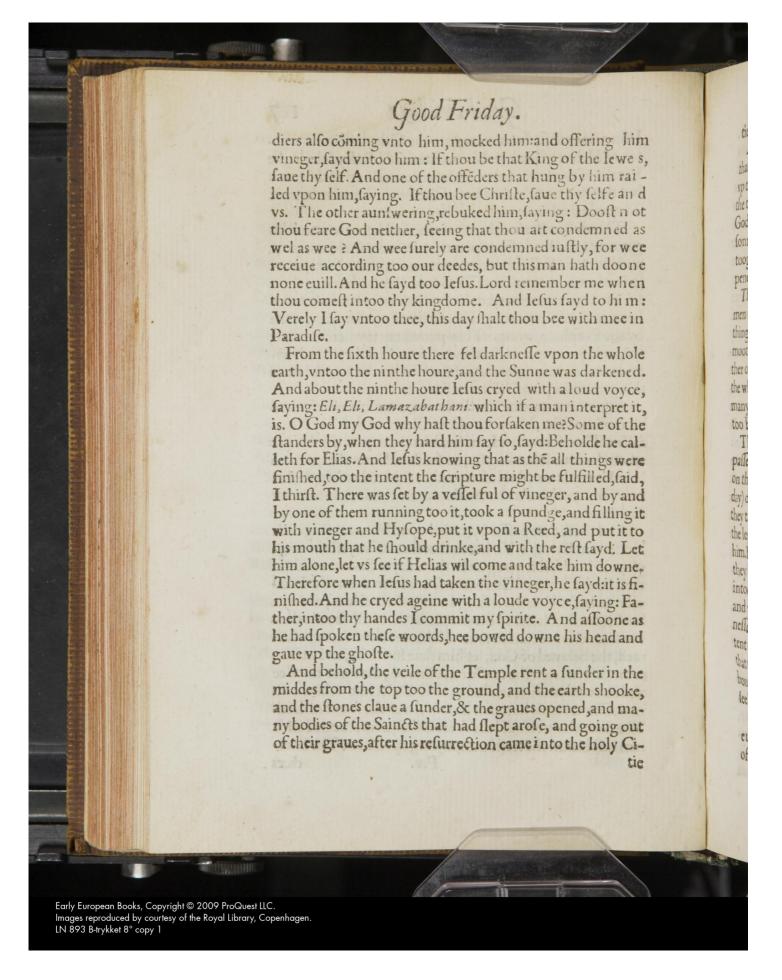
And he let loose Barrabas vntoo them, whoo for insurrection & murder had bin cast in prison according to their demaund. And having whipped and mocked lesus, he deli-P. iii.

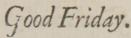
children.





Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1





118

րևփանփանդանդան

tie, and appeared vntoo many.

ring him

ne lewes.

um rai -

lelfe an d

Joost not

iemned as

ly, for wee

ath doone

r me when

vd to him:

ith mee in

the whole

darkened

oud voyce,

Interpret it, Some of the

eholdehe cal-

things were

ulfilled, faid,

and by and

and filling it

nd putitto

elt fayd. Let

him downe.

e sayditish.

e, faying: Fa-

nd affoone as

his head and

inder in the

th shooke,

ed, and ma-

goingout

ne holy Ci-

And the Capteine that stood over ageinst him, and those that were with him watching Iesus, seeing that he had given up the ghost with suche a cry, & seeing the earthquake, and the things that had bin done, were fore afraid, and glorifyed God, saying. Of a truthe this was a righteous man and the sonne of God. And all the company of the that were come toogither too behold these things, and had seene what happened, returned knocking them selves on the brestes.

There stoode all his acquaintance a farre of & many wormen that had followed him from Galilee, beholding these things, Among whom was Mary Magdalene, & Mary the moother of Iames the lesse and of Ioses, and Salome the mother of Zebedies sonnes, whiche women had followed him at the while he was in Galilee, and had ministred vntoo him, & many other moe, that had come up with him from Galilee

too Hierusalem.

The Iewes therefore bicause it was the preparation of the passeouer, too the intent the bodies should not remaine vpon the crosse on the Saboth day (for that Saboth was a hie day) desired Pilate that their legges might bee broken, and they taken downe. The Souldiers therefore came, and brake the legs of the first, and of the other that was crucified with him. But when they came to Iesus, & saw him already dead, they brake not his legs, but one of the Souldiers thrust him intoo the side with a speare, and by and by issued out bloud and water. And he that saw it bare witnesse of it, and his witnesse is true. And he knoweth that he sayth truthe, to the intent that you also may believe. For these things were doone that the Scripture might bee sulfilled, yee shall not breake a bone of him. And ageine another Scripture sayth: They shall see him whom they have perced.

After this, when evening came, bicause it was the Easter even which goeth before the Saboth, there came one Ioseph of Arimathaa, borne in Arimathaa a Cittie of the Iewes,

ariche

Good Friday. a riche man, and a Counselloure, and a good and just man, who had not consented to the deuise and deed of them. For he also was one of them that loked for the kingdome of god. For he was also a disciple of Iesus, but privily for feare of the Iewes. He taking courage to him, went in vnto Pylate, and be fought him that he might take down the body of lefus. And Pylate wondered that hee was already deade, and fending for the Captain, enquired of him whither he were already deade or no. And when he knewe the matter by the Centurion, he gaue the body of Iesus vnto Ioseph, commaunding it to bee deliuered vnto him. And Ioseph bought a sheete. Thyther came also Nichodemus that had come before vntoo Iesus by night, bringing with him of Myrrhe and Aloes mingled togither about an hundred pound weight. So they took downe the bodye of Iefus, and lapped it in a cleane sheete, and wrapbacth ped him in linnen with spices, as the maner of the lewes is to the a bury. There was in the same place where hee was crucified, a Ben! gardine, and in the gardine a newe Tumbe of Iosephs, which ours he had hewen out of a stone, wherin as yet had neuer mã bin Char layd. Therefore bicause it was the Easter euen of the lewes, & and b that the faboth day drew nere, they laid lefus in it, bicause the this it tumb was nere at hand, & rolling a great stone to the mouth where of the graue, they went their wayes. And there were presente fulw Mary Magdalene, and Mary Ioles, fitting against the tumbe, and other women, which also were come with Iesus from Galilee, beholding where and how his body was bestowed. And when they came home, they prepared spices and oyntments, ticle and rested the Saboth day according to the comaundement. But the next day that followeth the preparation of the passe ouer, the high Preests and Phariseys came togither vnto Pylate, faying: Sir, wee remember that this deceyuer while hee was aliue, fayd: After three dayes I will ryfe agayne: Therefore commaund the Tumbe to be garded vntil the third day. leaste peraduenture his Disciples doe come and steale him awaye, and say vnto the people, Hee is risen from the deade, and Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

iust man

em. For

ne of god.

eare of the

late, and be Ielus. And

fending for

ready deade

nturion, he

ing it to bee

te. Thyther

too lesus by

mingled to-

took downe

te, and wrap-

the lewes is to

was crucified, a

Iosephs, which

neuer mā bin

the lewes, &

it bicause the

to the mouth were presente

If the tumbe,

fus from Ga.

lowed. And

d oyntments,

naundement.

n of the passe

er unto Py-

er while hee

ne:There-

ethird day,

eale hima-

n the deade,

119

րևփանփանդանդան

and the last errour shall be woorse than the first. Pylate sayde vntoo them: Yee haue a watche, go and make it as sure as yee can. Then they went their wayes, and garded the Tumbe, sealing the stone, and setting watchmen about it, too keep it.

The expolition of the text.

Dealmuche as no worke is more wonderful than the work of our redemption, which is the pallion and death of our Lorde Jelus Chryste, according to that saying of Peter in the first chapter of his first Cpittle: Die are not redemed with transitorie things, as Golde & silver:

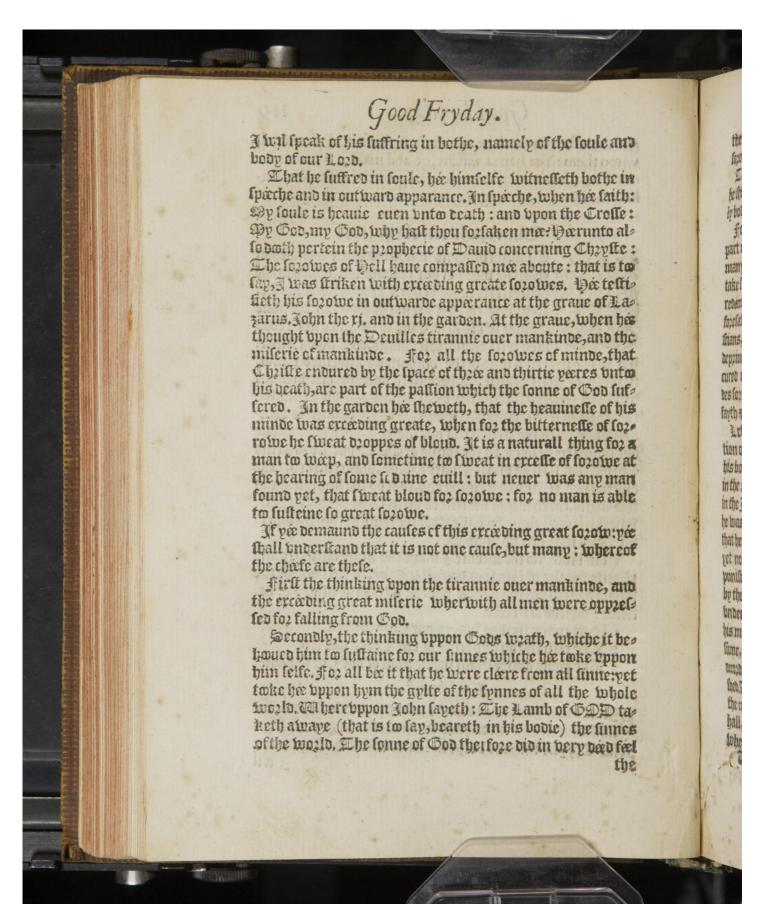
but wishe precious blud of the insposted a undefiled Lamb, namely of Jesus Christ: It becometh us, right deer beloued brethren a sistern, to endeuer by al means possible to knowe the storie of this wonderful work, specially seingit is betaken unto us in the Articles of our fayth, where we professe our selves to belove in the sonne of BDD our Lord Jesus Chryst, that suffred under Ponce Pilate, was crucised, vead and buryed. L. And that to the end, that by the knowledge of this storie, fayth might be stirred up in us by the holy ghost, whereby it may come to passe, that the frute of this wonder, ful sweet may extend unto us.

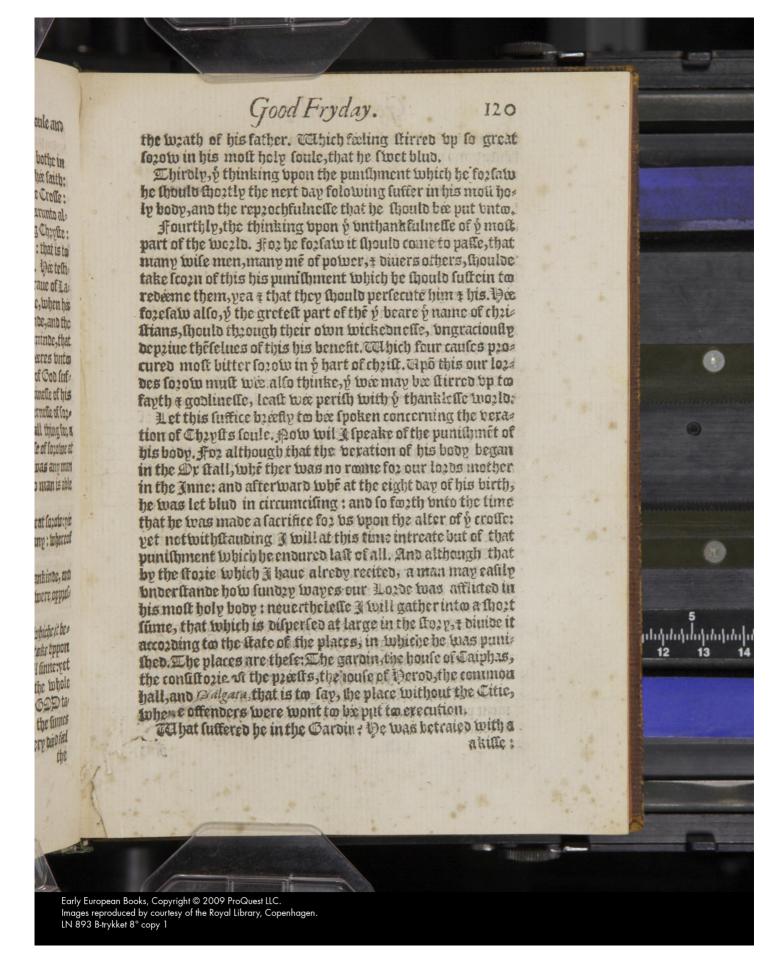
Pow best, to the intente I maye the more diffinally and plainly speake of this wonderfull worke, I will devide the whole voorine of the Lords passion into these places or articles: which are these.

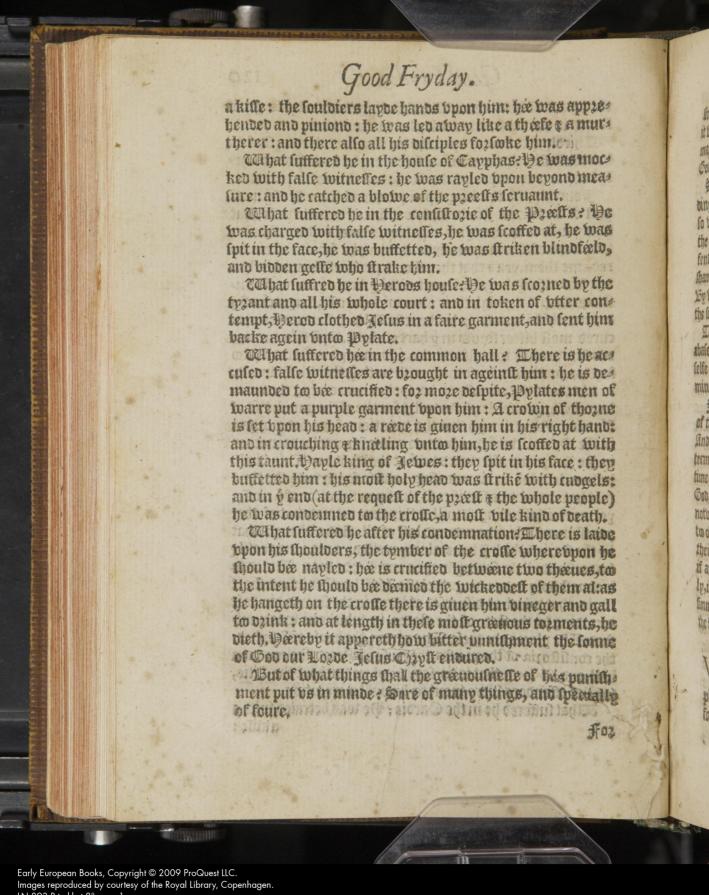
- 1 Dowmany fundzy wayes our Lozd fuffred.
- 2 The estimation and frute of our 1 020s passion.
- 3 The godly anohelthful meditation of our Lozds pattio,

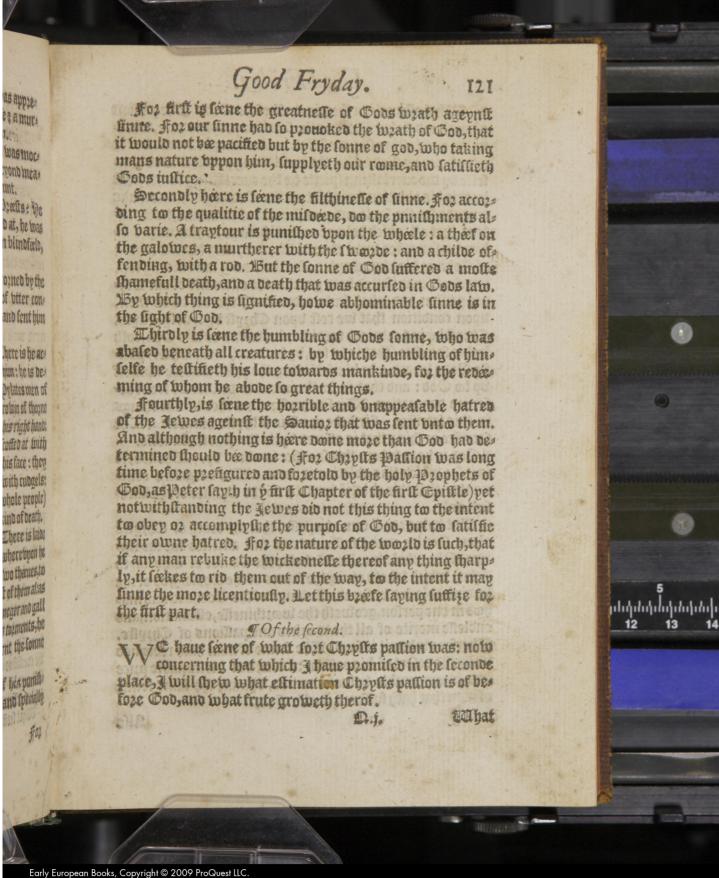
g Of the first.

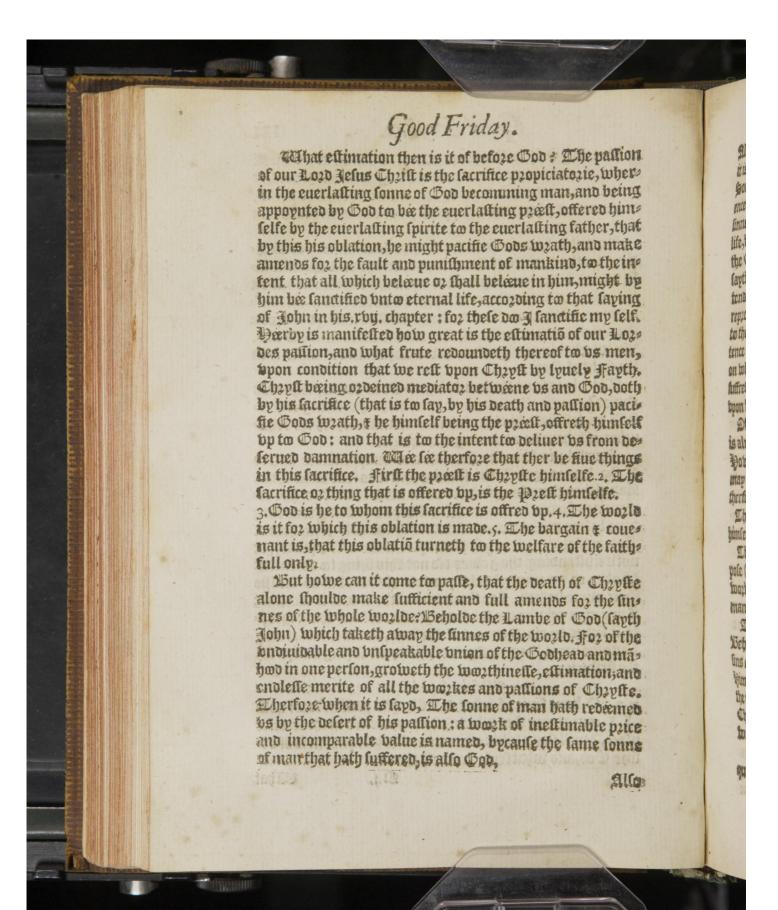
Befause we have sinned bothe in bodye and soule, and that satisfaction must need have bin made so; bothe: our Lozd Mesus Chayste suffered bothe in soule and bodie. Therefore I wil

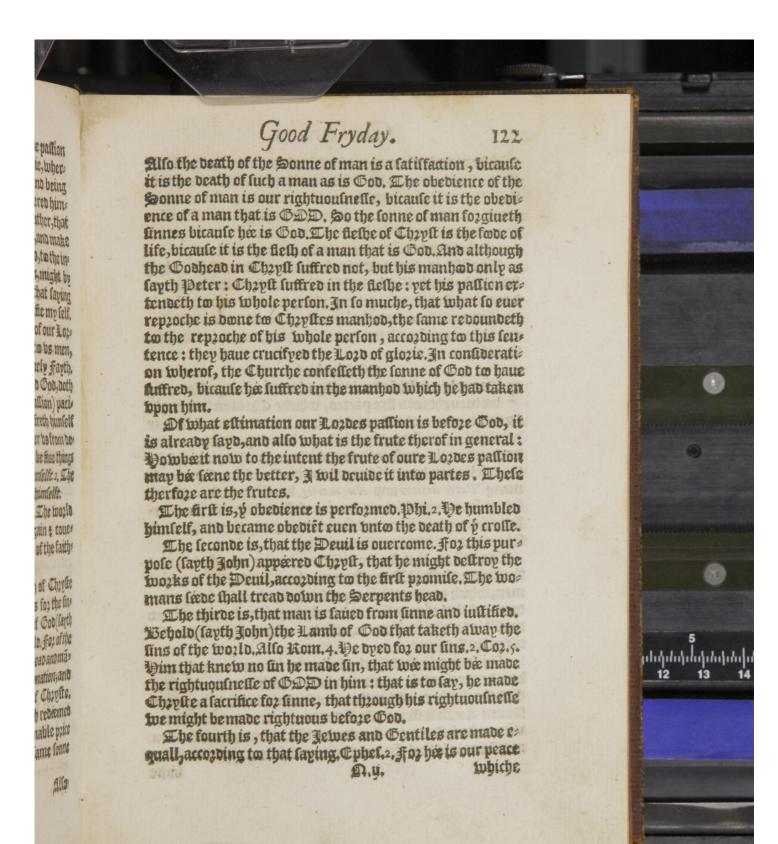


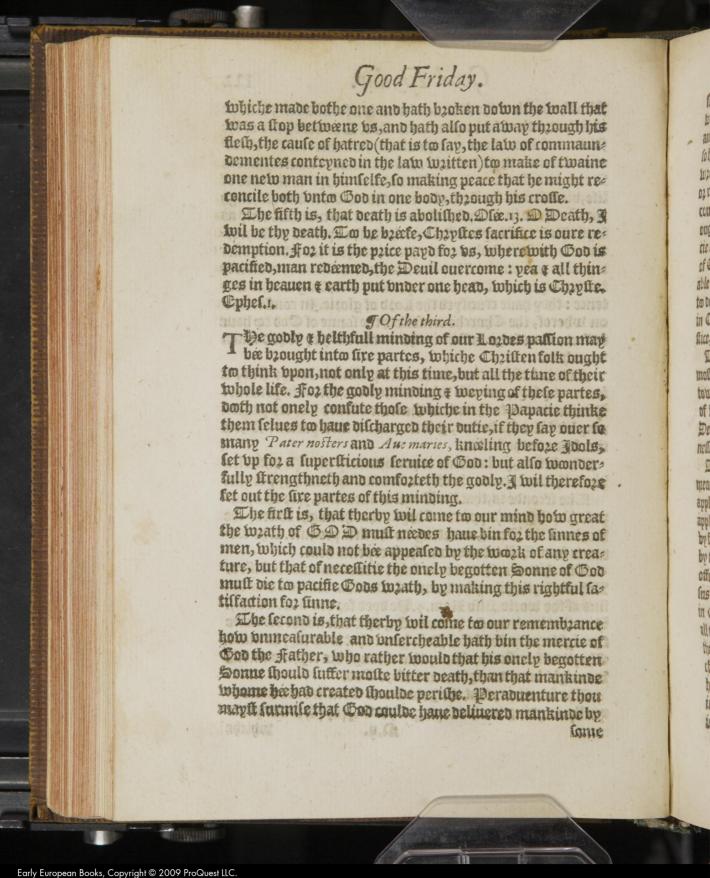












Good Fryday. 123 wall that some other meanes. What art thou that will feache God 20ugh his what he might have done: Think thou boon Gods Justice mmaun and mercy togither. Hoz as his mercy moved him to faue: oftwaine to his inflice moued him to loke for rightfull amends of the might rewrong. Wan linned : and for lo doing he mult either perily, .allor or make amends. Powe, man being no more but man. Death, 3 could not latiffie Gods fullice : and other than man, none is oure re ought to do it. Gods wildome therfore found through mers outh Godis tie a remedie in this cale, which was, that the eternal sonne a all thin of God hould become man, by meanes wherof he both was is Charle able to latiffie Bods iuftice, bicaule he was God: and ought to do it, bicause he had taken mans nature byon him. Thus in Chapits Paffion appeareth mercie to be mirte with insalion may Aice, and wisedome hath tempered them both. The thirde is, that thereby will come to mynde the nfolk ought mothe ercellent and unspeakable love of the Sonne of God tune of their towards mankinde, who bouchfaued to turne the weathe fthele partes, of his father to him felfe, and to abyde so saunderous a dapacie thinke Death: and that for his enimies, as Paule beareth witiev lay ouer le nelle. Rom.c. refore Tools, The fourth is, that thereby will come to minde the true llo wonders meane whereby the frute of our Lozdes Pallion may be wil therefore applyed to thee, so as it may be for thy soule health. This applying of it is brought to passe three wayes: by the word, nd bow great by fayth, and by the Sacrament. By the worde, as it were the finnes of by the hande of B.D.D, is the benefite of the Lozdes passion h of any creas offered but the, where and as often as the Gospell of Jes Sonne of God fus Chapit is preached: and the ministers of the worde do nis rightful la in Gods ftede thewe the frute of our Lozdes Passion to all that here the Gospell. Ageyne, when the benefite of րև փոնոկանականականակա membrance the Lozdes Pallion is thus offered as it were by the hande cf Goo: it must be recepued by Faith, as it were a certeyn he mercie of hande of man, the which fayth the holy Choft worketh p begotten in men that here the Gospell, and obey it. Furthermoze, it mankinge is sealed up with either Sacramente, of Baptim, and of nture thou inkindeby the Diy. iome

the Lordes supper, and the Arength and vse there is painted out as it were in tables, like as we heard yellerday. Therefore when thou reherself the Article of thy beliefe concerning the Payion of the Lorde, persuade thy selfe firmely, and believe most assuredly, that the sonne of DD fussered death for the. Which thing if thou do, thou art parataker of the Lords death, in so muche that all the whole obedience of Thryst is thy acquitall from sinne, and thy righter ousnesse. But there is a double obedience to be marked in Christ: his obedience of the Trosse, and his obedience of the law, which was his perfect suffilling of the same. Like as his obedience to the crosse, is our clensing from sinne: so his obedience of the law, is imputed to vs for our righteousnesse. Homes.

The fifth is, that when we be thus made partakers of the Lozds passion through faith: it wil come to our remembrance, what is the lotte of the godly in this lyfe. For like as Christ hath suffered, so will be have the rest of the godly to suffer, that they may be comformable to the image of the sonne of God. Therepon Paule in the sixt to the Komans sayth: For therefore do we suffer with him, that we may

accor

theb

they

Sun

prep

an A

ming

men

rolle

exce

lawe

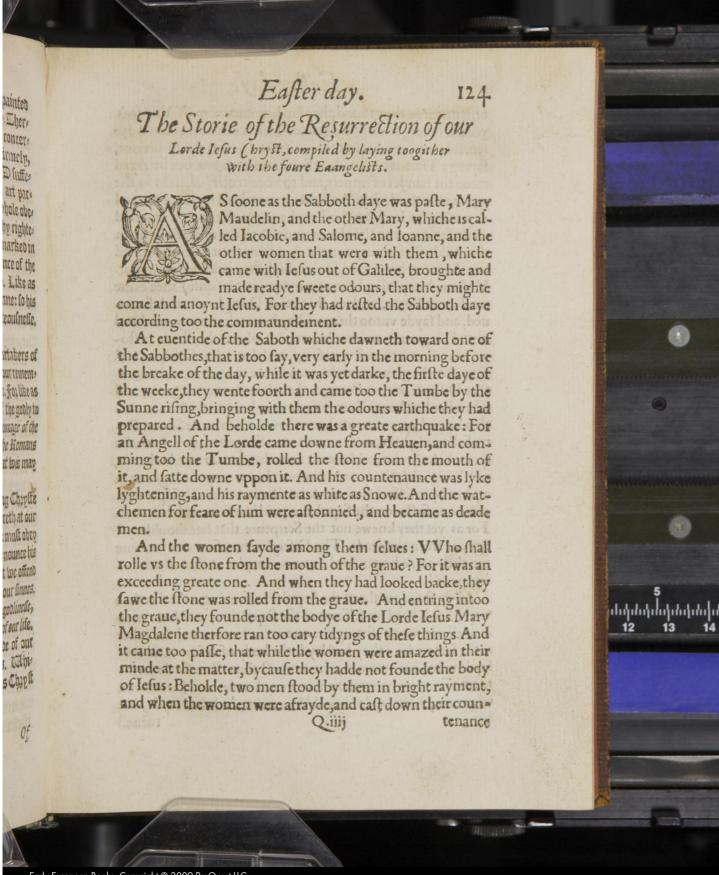
tto

m

0

be alozified togither with him.

The firt is, that we shal call to minde what thing Chapste (who hath redeened be with his own blud) requires hat our hands. For now sith we are redeened by him, we must obey him. That willeth he? First that we should renounce his enimie the divil. Seconly is we should sie sin, that we offend not God ageine wittingly and willingly with our sinnes. Thirdly that we give our selves to holinesse and godlinesse, and that we serve him in true seare all the dayes of our life, and that we serve him in true seare all the dayes of our life. Which thing is we do, we shall obte one the ende of our sayth, that is, the everlasting salvation of our soules. This she God the Father graunt vnto be, through Jesus Chapstern Loode. Amen.



Easter day. tenaunce too the ground, they fayde vntoo them: VVhy feek that yee the lyuing among the deade? Hee is not heere : but is rythou sen. Remember what he tolde you while he was yet in Galilee, dent faying: That it behoued the Sonne of man too bee betrayed mee 8 intoo the handes of sinners, and too bee crucifyed, and too rise ageyne the thirde day. And they remembred his woordes, and ynto Rab departing backe from the Tumbe, they afterwarde reported all thefethings too the eleuen, and too all the reste. And when mee they tolde these things too the Apostles, their woords seemed myb too them too bee doting fooles, and they beleeved them not. your Magi V Vhen Mary Magdalen ran away (asit is fayde) shee came too Simon Peter, and too that other Disciple whom lefus lowhen ued, and sayde vntoo them: They have taken away our Lord thehr out of his graue, and wee knowe not where they have bestoplesth had fee wed him. Peter therefore role vp, and that other Disciple, and went too the graue. And they ran bothe toogither, and that otoo his ther Disciple outran Peter, and came firste too the graue, and hir,th when hee had bowed him felfe downe, hee faw the linnen clopulci thes lapped vp, yet wente hee not in. Then came Simon Pewhite ter following him, and entred intoo the graue, and fawe the the Lo lynnen clothes lie, and the napkin that was aboute his heade, knowe not lying with the lynnen clothes, but wrapped toogither in hee is t a place by it selfe. Then wente in also that other Disciple whi-Was pu che came firste too the Sepulchre, and hee fawe and beleeued. trom For as yet they knewe not the Scripture that heeshoulderyfe there ageyne from the deade. The Disciples therefore went ageyne ung too their owne home. And Peter maruayled at that which had and happened, Erem Mary stoode without the Sepulchre weeping. And as shee for th wept, shee bowed hir felfe intoo the Sepulchre, and lawe twoo ittoo Angelles in white, litting the one at the heade, and the other And at the feete, where they had layde the body of lefus. And they hin fayde vntoo hir: woman, why weepest thou? Shee sayde vntoo se them: Forther hauetaken awaye my Lorde, and I wotte not fe where they have layde him. V Vhen shee had thus fayde, shee turned Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen.

LN 893 B-trykket 8° copy 1

Easter day.

hy leek

out is tvo

Galilee.

betrayed

id too rife

ordes, and

le reported

And when

rds feemed

them not

shee came

om lesus lo

ly our Lord

naue besto.

Maple, and

r, and that o-

the grave, and

he linnen clo-

ne Simon Pe.

and lawethe

ate his heade,

toogither in

Disaple whi.

nd beleewed.

eshoulderyse

e went ageyne

hat which had

Andasshee

nd lawet woo

nd the other

And they

wde vntoo

wotte not

s layde, shee

125

ւնսիսնդենդենդենդեն

turned hir selfe backe, and sawe Iesus standing, and knew not that it was lefus, lefus fayde vn too hir. V Voman why weepelt thou? whom feekest thou? She supposing he had but the Gardener, sayde vntoo him: Sir if thou have borne him hence, tel mee where thou hast layed him, that I may fet him. lefus fayde vntoo hir: Mary: Shee turned hir felfe and fayde vntoo him: Rabboni, which is too fay, maister. lefus fayd vntoo hir:touch mee not, for I am not yet ascended too my Father. But go too my brethren, and say vnto them: I ascend too my Father and your Father, too my GOD and your God. This is that Mary Magdalene out of whom lefus had cast seauen Deuils, to who when hee was ryfen, hee shewed him felfe first, in the morning the first day of the weeke. Shee going hir way, tolde the Disciples that had bin with him mourning and weeping that shee had seene the Lorde, and that he had spoken suche things vntoo hir. And when they heard that he was aliue, & was feen of hir, they beleeved it not. And the women entring into the Sepulcre, sawe a yong man at their right hande clothed in a long white garment, and they were afrayde. For it was an Angel of the Lorde. And hee sayde vntoo them : Bee not afrayed, for I knowe that yee seeke lefus that was crucified : hee is not here: hee is risen as hee faid : come and see the place where the Lord was put, and go quickely and tell his Disciples that hee is risen from death. And beholde hee wil go before you intoo Galilee, there yee shall fee him. Loe I have tolde you. And they departing quicklye from the Tumbe, wente their wayes with feare and great toy, and ran to bring his Disciples woord. And they trembled and were amazed, and tolde no body anye whit of it, for they were afrayed. And as they wente too beare woorde of it too his Disciples, beholde lefus met them, saying : All haile. And they came and hilde him by the feete and woorshipped him. Then layde Iefus vntoo them, bee not afrayde. Go and tell my brethren, that they go intoo Galilee, and ther they shall fee mee. VVhen they were gone, beholde, some of the keepers came intoo the Citie, and shewed vntoo the highe Preestes all the

Easter day.

the things that were happened. And they gathered them toogither with the Elders, and tooke counfel, and gaue large money too the Souldyours, saying: say yee that his Disciples came by night, and stole him away while yee slept. And if this come vntoo the Presidents eares, wee will appeal chim and saue you harmelesse. And they tooke the money and didde as they were taughte. And this saying is noysed among the sewes vntoo this day.

The exposition of the text.

His fealt is the highest of al feasts, wherin is let forth unto us the Article of our Lozds refurrection from the dead, that the third day (according to the Scriptures) who by his glozious refurrection, as he was conquerour of death, sinne, and the Deuil: so became his the rediemer of al them that thall not refuse to believe in him. It is a custome in this feast tw entreat (out of the storie of the resurrection) concerning the benefit or frute of the same, & of the vie there of: all whiche things this present Gospell conterneth. It is tolde by the Angel that Chapite is rifen. This is the fumme of the storie. The women are willed not to be afrayd. This is the fruit of this benefite: and the women fek Chaple ray: sed from death. By the example of whom is commended butw vs, the helthful vie of our Lozds refurrection. TA herefore not without cause, Paule wayting to Timothie, sayth: Res member that Jelus Chaylte is rifen from beath. Foz as the fame Apolile faith in the to. to the Romains. If thou believe in thy harte that Goo hath rayled him from death, thou thalk bec faued. How becit to the intent this Article of oure farth may be the better confirmed but bs, I wil handle thee plas ces in this fermon, whiche are made but but sman world but

- bow many wayes there are to prone the Lords res
- 2 Why her arose the third day.
 - 3 WAhat is the frute of Chapites refurrection.

The

和的

[peal

that

fore

ten,

third

theo ten:

photo

les,in

the I

311

ming

pasa

mo

pent

from

niha

lagin

outo

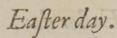
puer

1000e

deaf

after

a



126

ւնականականականական

TOf the firste.

em too.

arge mo-

ples came this come

dfaueyou

sthey were

ewes vntoo

is let forth

on from the

deriptures

nguerour of

demer of al

is a custome

refurrection

of the ble there

terneth. It is

s the fumme

frand. This

Chaple raps

mended but

The herefole

e fayth: He

1. For as the

thou belowe

th.thou Chalt

of oure fayth

le thraplas

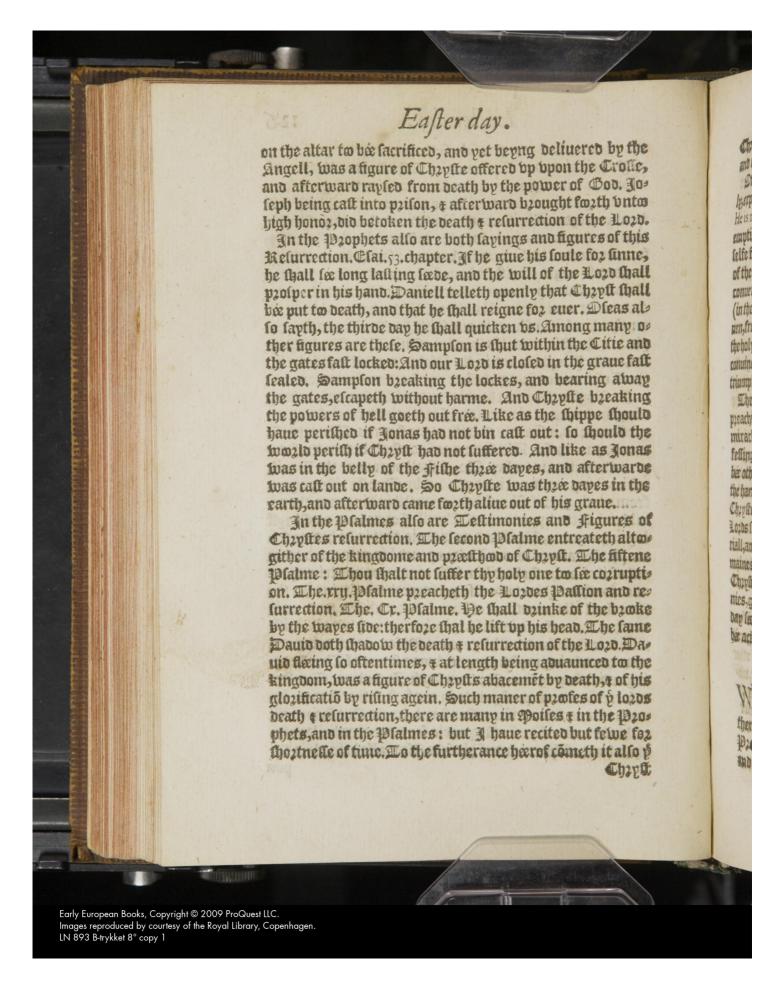
LOZOS TO

gThe

By the kindes of Aestimonies is the Loedes Resurrection confirmed. How there are Aestimonies that go before, and that go with it, and that come after it: Of which I will speake in order. Christ admonishes be in the pring of Luke, that we should admisedly wey the testimonies that went be sore the Loedes Resurrection, where he sayth: So is it written, and so ought Christ to have suffered and risen again the third day, and repentance and remission of sinnes to be preached in his name but all nations. But where is this written. De himself answereth and saith: In Poiles and the prophets of the Psalmes it is written of mix. Therfore in Moysles, in the Prophets and in the Psalmes, must wie sake for the Aestimonies that go before our Lords resurrection.

In Poples there is a double kinde of Tellimonie concers ning the Lords Refurrection. For it is both foretolde in er, prefle words, & hadowed with many figures. The expresse wordes are thefe: The womans fiede thall breake the Sero pents head: that is to fay, Chapft Hall ouercome the Deuil. which thing could not be done but by Theylks riling agent from death for if Chayle had taried fill in his grave, the des nithao had the buper hand of Chapit. For as long as Chapit lay in his grane, Thriff had no vidorie, that is, he had no tris umph. But affone as our Lorde opened his grave, and came out of it alive: he wed him selfe conqueroz and triumpher ouer Sathan. Derebnto also perteyneth this saying. In thy fiede thall all the nations of the earth bir blitted. Pow as in death is the curle: fo is bliffing to be feen in b life of Chaift. Also it is thatowed with figures in Hoses. Adam dying and afterward being rayled ageyne, was a figure of Thaylte dy ing and ryling ageine. For thus fayth Augustine, Chapites refurrection was prefigurate in our first father Avam, bes cause like as Adam riling after flepe, knew Gue shaped out of his fede: So Chailt riling agein from the dead builded the shurch out of the wound of his fyde. Haac also being laid bp pon

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



ւնականականականական

Chayle oftentimes forewarned his Disciples of his deather and refurredion.

ed by the crosses

Dod. 300

outh unto

the Lozo.

ures of this

le for finne

e Lozo hall

Thapft hall

r. Dieas al

ng many of

he Citie and

he grave fact

aring away

de breaking

duppe should

to should the

like as Jonas

no afterwards

coaves in the

Grave.

reateth alto

The fiftene

o fee corrupti

affion and re

of the broke

ao. The fame he Lozo. Day

unced to the

eath, t of his

sof b lozos

in the 1320

ut fewe for

eth it also p

Oftellimonies that go with it, there be two lozts: namely, expresse words, tignes. In this Gospel the Angel sayth:
He is risen, he is not heer. The signe was sæn, the grave was
emptie, there was an Carthquake: the Lozde shewed him
selfe first to Pary Pagdalene: afterward to the more part
of the Apostles: and then to sue hundred bræthren: he is
conversant with his Disciples sortie dayes: and at the ends
(in the sight of a great number) he asceded visibly into heauen, from whence (the. x. day after his ascencion) he sendeth
the holy Chost according to his promise, whiche holy Chost
convinceth, Chryst to have ascended into heaven in ded, as
triumpher over death and hel.

The testimonies that folowe, are of two soztes also. The preaching of the Apostles whiche is confirmed with sundry miracles, afterward the records of the whole Thurche confessing Chryst their Lozd and mediatoz. Besides these, there be other signes also. The inward signe, is Chrysts spirit in the harte of the believers, whiche testisieth unto them, that Chryste liveth. The outwards signes are Baptime, and the Lozds supper. Foz by Baptim is signed Chrysts death, buriall, and resurrection, as Paule teacheth the, by, to the Romaines. The Lozdes Supper doth also represente unto us Chrystes resurrection. He that believeth not these testimonies, going before it, with it, and comming after it, shall one day se him comming in the Clouds to be his indge, whome he acknowledged not to be his Saujour her on earth.

dulersuren anne & Of the second.

Why arole he ageine the third day: Why did he not put it of till the last day, that we might have risen togy ther with him: He role ageine the third day, first to fulfil the Prophecies. For it was tolde before by the Prophet Dleas, and prefigured in Jonas, that he should rise ageine the third

Easter day. 35 day. Secondly to make good his owne promiles. For he pro-(urt miled his Disciples, that after hee had bin delivered to the Centiles, and mocked of them, he thould be put to death and Med riseageine the third day. And he preuented not the third day, therd bicause all men might certeinly know, that he was bead in tth f deed. Therfore by lying fortie houres in his grave, he we'ved anda himselfe to have bin dead in very deede. And why he delayed third not his refurrection til the last day, there are right weightie day, causes ready to be thewed. right The first is, bicause it was written: Thou shalt not suftoall fer thy holy one twice corruption. For Chaptes body might not rot in the grave. First for that it was made of the bloud his reli of the moste chaste virgin by the working of the holy ghost. tion of Secondly, for that as long as he lined in this world, he kept **Ging** an it pure and undefiled. Therfore had it bin bumest that fuche a body thould have become wormes meat. The seconde cause why her delayed not his resurrection, is our hope. For thus layeth Peter. Blilled be God the Fa ther of our Lorde Jelus Chryste, for begetting vs ageine to a lively hope, throughe the refurredion of Chrystefrom the bead. The third cause is, that hee should be the first of them that heauen rife ageine. For like as Adam was the firste that appeared in his gra mortall body by reason of sinne: so ought Chryste to be the E 13H first that thould appear in immortall body, justifying be, and mille healing our bodies from eternall death. the in And although we that all rife ageine, and that others be-Daopi lides Charlibane risen ageine: Vet is there erceding great tropt difference betweene the refurrection of Chapite, and of other men. For first, Chryst role ageine by his owne power, which that ar che thing no man coulde ever do, faue onely hee. Secondly Wen, 9 four the other that were rayled (as the widowes sonne, the ruler of the Sinagogs daughter, and Lazarus, and others) role to m Die ageine. But Chayle role to line for evermore. MIL Belides

or he proc

ted to the

death and

third day.

मां वहरूव इहव

the themen

phe delaves

tht weightie

halt not full body might

ef the bloud

e holy about.

iorla he kept

nex that fuche

is refurredian,

a be ancine to

vite from the

of them that

it appered in

ate to be the

fring bs, and

that others ber

receding great

e, and of other

power, which

secondig

ne, the ruler

hers)rolets

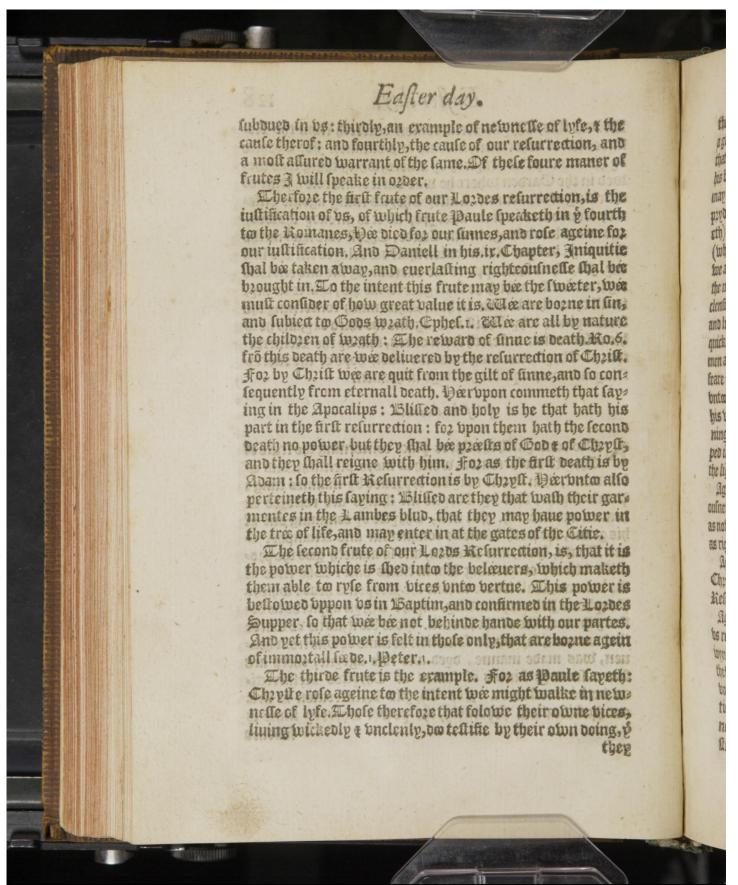
ւնականականականական

Belides this, Chaylis Refurredion differeth from the Resturredion of other men, in frute and efficacie. For Chaylie by his owne power rayleth up others, which thing was the wed in the Sarden where he was buried, and rose ageine at the riling of the Sunne. Lastly Chaylis rising ageine differeth from oures in time also. For as it is already shewed, and as we knowledge in our Crede, Chayli rose ageyne the third day: but our Resurredionshall be delayed till the last day. For then shall appeare the everlasting life and endlesse righteousnesse, which he shall give to all his, that is to say, to all them that believe in him. Thus much concerning the second place, why Chaist rose ageine the third day, and how his resurredion differeth from oures, that by the Resurredion of Chayli, we may conceive lively hope of the everlassing and incorruptible heritage in heaven.

TOf the thirdes

TDio remayneth the thirde place concerning the frute of Chapits Kelurrection, which is more plentifull and go bundaunt, than that it may be expressed by mannes tung: Paule saythe, that by Chapite all things are restored in heaven and in earth. For first, Chapte by comming out of his grave, the weth himselfe conquerour and triumpher os ner Death, Hell, and Sathan, and so maketh good the promille offered concerning him in times palt: The feede of the woman, thall treade downe the Servents head: whiche Prophecie John expounding, layth: Chryst appeared to des from the workes of the Deuill. How be it as to us wards that are men, for whose saluation became downe from hear uen, was made manne, dved and role agevne, there are foure sundaye kindes of frutes of Chapites Resurrection on to be considered. For Chapits Resurrection is first our Julification. Secondly, the power whereby finne is subdued:

6363



in Easter weeke. 129 yfe, the they despite Thaulte, whose Resurrection is set before us, as non, and a glasse to see how we ought to leave our life. For they think maner of that Charle was scourged, crowned with thomes, and shed his blud bypon the altar of the croffe, to the intent that they ion, is the may give over themselves to all outragiousnesse, tyzanny, in a fourth payde, and lufts: and after this maner (as much as in them lis e ageme for eth) they crucific the sonne God of new agein. We therfore r, Iniquitie (who couet not only to be called, but also to be the same that elle thal bie we are called, that is to fay, Christians,) must think bypon weeter, wa the mater as it is in deede: namely, that Chapit doed for the oone in fin. clenting of suche mennes sinnes, as receive Faith with him ll by nature and live in true repentance, by mostifying the old man and Death. Ho.6. quickening the new man. There bee foure entls wherewith m of Chaile. men are burthened:ianozance, giltinelle of linne, vices, and eland fo cons feare of endlesse damnation. Ageinst ignozance, Chapite is neth that lays but ws wisdome: whyle heby his Gospel instructeth vs of that bath his his will towards vs. for if we were not instructed concers bath the fecond ning his will, by the word of god:our mind thould be wrap: ode of Chiple, ped in continual darknesse, which darknesse is put away by It death is by the light of the Gospell. Ageinst the giltinesse of sinne, Chapte is butw be rightus erbnto alle oulnelle. Hoz his obedience is imputed to be that believe, so all their gars as now wee may appere in Gods fight, not as finners, but ne power in the Citie. as righteous persons. Ageinst the vices and lustes naturally bred in our fleshe, 1, 15, that it is Theofte is but ws fandification, while by the vertue of the which maketh Refurrection, he fancifieth bs through the holy ghoft. Chis power is Ageinst the feare of endlesse damnation, Chapste is unto in the Loades bs redemption. These foure benefites of Chapit, both Paule th our partes. ւնդնարականում iopne togither in the first Epistle to the Cozynthians and eborne agein

Ageinst the feare of envielle damnation, Chayste is unto be redemption. These four benefites of Chayst, both Paule ione togither in the first Cpistle to the Coaynthians and the first Chapter, in these words: God hath made Chayste unto ve, wisdom, rightwousnesse, sandification, and redemption. Vé therefore that desireth this highest and utmost be nesite, must spéciely passe south unto it by the former, as by seppes, for assome as any man hath lerned Chayst, he must

arn ternes Chryu, ne mus 13.3. belau

aule sayeth.

lke in new

owne vices,

own doing, b

they

The second Holy day

believe in him: when he believeth in him, he must be fanctioned with his spirite: that is to say, he must (after the example of Chayst risen ageyne,) lead a new life. After this newe life, shall at lengthe follow full deliverance in the last indgerment, when he shal render but o every man according to his diedes. Let this therfore wherof I have now spoken, bee the thirde frut of our Lords Resurrection, namely that we live a new life after his example. Hierebut tendeth that saying of Paule: If ye be risen ageyn with Chayst, savor the things that are above.

The fourth frute of the Lozds Refurrection is, that it is bothe the cause, and the warrant of oure Resurrection, by which the soules of the dead shall be ionned agenne to they? bodyes at the second comming of Chapte, when he that come to inoge the quick and the dead. Herevppon Vaule.1. Coz. 16. chapter disputeth at large, and handleth this poynt: Chaift is rifen from the dead, Ergo, wee that rife ageyn alfo. . Thef. 4. For if we believe that Chapit Jesus died and is risen as acine, so thall God also reise by with him, those that are fain a flepe through him: And John in the. v. Chapiter. The hour that come in which all that are in their graves that here his voice and come forthe: They that have done god, to the Kes furrection of life, and they that have done evill, to the Refurs rection of indgement. Vare is mention made of a double refurrection, that is to wit, of life and of judgement. The Refurrection of life, is that which be promifed to them that have done well. The Refurrection of indgement is that which he threatneth to those that have done euill. Decreunto also vertenneth that faying of Paule in the tenthe to the Romanes. This is the word of faith which we preach. If thou halt acknowledge the Lord Jesus with thy mouthe, and believe in the hart, that God hath raised him from the bead, thou thalk be faued: that is to fay, thou thalf rife ageine to the Refure region of life and everlatting faluation.

And

con

Chi

the

int

toti

tow

and

And 1

And

and fa

haft

dayes

oflet

and y

in Easter weeke.

e fancti

e erame

is newe

it indge:

ng to his

n, bee the

t we line

at laying

the things

, that it is cotion, by

e to there

thal come

wnt: Theiff

alfo. Thef.

nd is rifen as

that are fain

.The hour

al heere his

to the Res

he Reluis

bouble res

The Re

n that have

at which he

to also pers

Romanes.

u Chaltaca

belowe in

thou Chalt

ne Actur

and

130

ւնդանդականդական

And these things are briefly spoken concerning the Refurrection of our Lorde, wherby first of all is to be confirmed our faithe, concerning the Article of the Resurrection. Secondly is to be consuted the erroure of the Jews which denie Chrystes Kelurrection. And so shall we be putte in minde of the frute of his Resurrection, that by the same we also may in this life rise from sinne, and at length in the last day, rise to the Kesurrection of lyse, through Jesus Chryst our Lord, to whom with the father and the holy ghost be honor, praise and glorie for evermore. Amen.

The second Holyday in Easter weeke. The Gospell. Luke.rring.

Nd behold, tyvo of his disciples went that same daye too a tovvne called Emaus, vvhiche vvas ofro Ierusale, about.lx. furlonges: and they talked togither of all the things that had happened. And it chaunced vvhyle they commoned together and reasoned, Iesus himselfe drevv neere, and vvent with them. But their eyes vvere holde that they shold not know him. And he sayde vnto them: what maner of communications are these that yee haue one too an other as ye vvalke and are sadde? And the one of them (vvhole name vvas Cleophas) aunsvvered and fayde vnto him: art thou only a stranger in Ierusalem, and hast not knowne the things which have chanced there in these dayes?he fayd vnto them: vvhat things? And they fayd vnto him of Iesus of Nazareth, vvhiche vvas a Prophet, mighty in deede and yvord before God and all the people; and hove the high preests and our rulers delivered him to be condened to death, and have crucified him. But weet rusted that it had bin hee, whiche should have redemed Ifrael. And as touching all thefe things, too day is even the thirde daye that they were doone. Yea and certain yvomen also of our company made ys astonied, ust su a su fini, francis and R:ij.

The second Holy day

vvhich came earely vntoo the Sepulchre and founde not his bodye: and came faying, that they had feene a vision of Angels, vvhich fayd that he vvas aliue. And certaine of them vvhiche vvere vvith vs, vvent too the Sepulchre, and found it even lo as the vvomen had fayde, but him they favv not. And he fayde vntoo them: O fooles and flovy of hart too beleeue all that the Prophettes haue spoken. Ought not Chryste too haue suffred these things, and too enter intoo his glorie? And he began at Moyses and all the Prophets, and interpreted vntoo them in all Scriptures vyhich vyere vyritten of him. And they drevve nigh vntoo the tovvne, vvhiche they vvent vntoo. And he made as though he vyould have gone further. And they constrayned him, saying: Abide with vs, for it draweth towards night, and the day is farre passed: And he vvent in to tary with them. And it came to passe as he sate at meate with them, he tooke bread and bliffed it, and brake, and gaue to them. And their eyes vvere opened, and they knevy him, and he vanished out of their fight. And they fayd betweene themselues: did not our harts burne vvithin vs vvhile he talked vvith vs by the vvay, and opened too vs the Scriptures? And they rose vp the same houre and returned too Ierusalem, and founde the eleuen gathered to gether, and them that vvere with them, saying: the Lorde is risen in deede, and hath appeared to Simon. And they told what things vvere done in the vvay, and hovy they knevve him in breaking of bread: and they beleued them not. And it vvas tovvard euentide the same day which was one of the Saboth, and the dores vvere shut vvhere the disciples vvere gathered togither for fear of the Ievves.

The exposition of the text.



He summe of this storie is, that Christ & same day y he arose, appeared to two of his disciples as they were going to Emans (now this Emans was a town almost, y, miles of fro Hierusalem,

and

Chi

ofe

wa

of, fi

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

The second Holy day

ger yet ble

yven

ffes

red

alt

in de

buta

man

this!

ter a

and

like

COTT

the

befoze of the Prophecies concerning Christ: yet were they somewhat slow to believe perfectly. So the Chaisten fayth hath his conception and his tendernelle, which is to be ches rithed with communication of Chapte, butil it may grow to some Erength. Also they maruelled at those things that had happened. For nothing is more wonderfull, than for a dead man to come out of his grave alive. This wonderment was mirt with hope and feare, or with beliefe and douting. For like as the fleshly binderstanding and indgement of reason provoked them to dout: so the sparke of Fayth that was in them, relifted their douting, although very faintly. So come meth it often to valle in chaiften folkes. On the one lide the fleth affaileth and trineth to drawe a man into wanhope. On the other live the spirit setteth himselfe ageinst the slesh, sometime more faintly, and sometime more stoutly. How be it to the intent the spirit yeld norto the flesh, it is to be quickened by with talking of There, that is to say by mins ding and hering the Golvell and other godly exercises. By this example then is confirmed the laying of the Doophet Co fay in his fortie and two Chapiter: who speaketh thus of Thank. A banked Riede Chall he not breake, nor quench knos king flare, but he shall otter indgement in truth. These two limilitudes teach, howe Chapfte dealeth with those that be his, in whom he findeth any spark of godlynesse. By the similitude of the brused Riede, he maneth that he will not als togither breake and crush in paces, those that are halfe bros ken alreadye: but rather ease them, and beare with them. that he may preferue and encrease whatsoever and is in them. These two Disciples were halfe broken and not farre from a fal, so soze were they tossed with the wind of the flesh. But to the intent they hould not fall, Chapte beareth them by with his grace. Ageine the metaphoz of the smoking flar. is taken of matches, which by reason of the smoke that they fend forth, do not lightly go out, so there be any body by to put to his hand. Eue to wher to ever there pereth any fpark of

in Easter weeke.

re they

in farth

o bee chee

growto

s that han

for a bead

ment was

iting, fior

hat was in

g. So come one lide the

wanhope,

at the flesh,

outly, How

b. it is to be

o lay by min

reccises. By

Deophet Co

eth thus of

mench (mos

Thesetwo

ofe that be

130 the to

will not als

re balfe bio

with them

r god is in

no not farte

of the fleth.

areth them

thing flar,

e that they

body by to

any (park

132

ofgodlynesse, Thriste is streight at hand, and cherishesh and kindleth it, that they may burne more clerely, according as we se in these two Disciples. Here from may we drawe most excellent comfort. Although we weake men do stagger and halt, although we be already brused and discounted: yet both not he by and by cast be away as offerly burrositable: but beareth with us a long time, untill he have made us more strong and stedie, so that we followe the example of these Disciples.

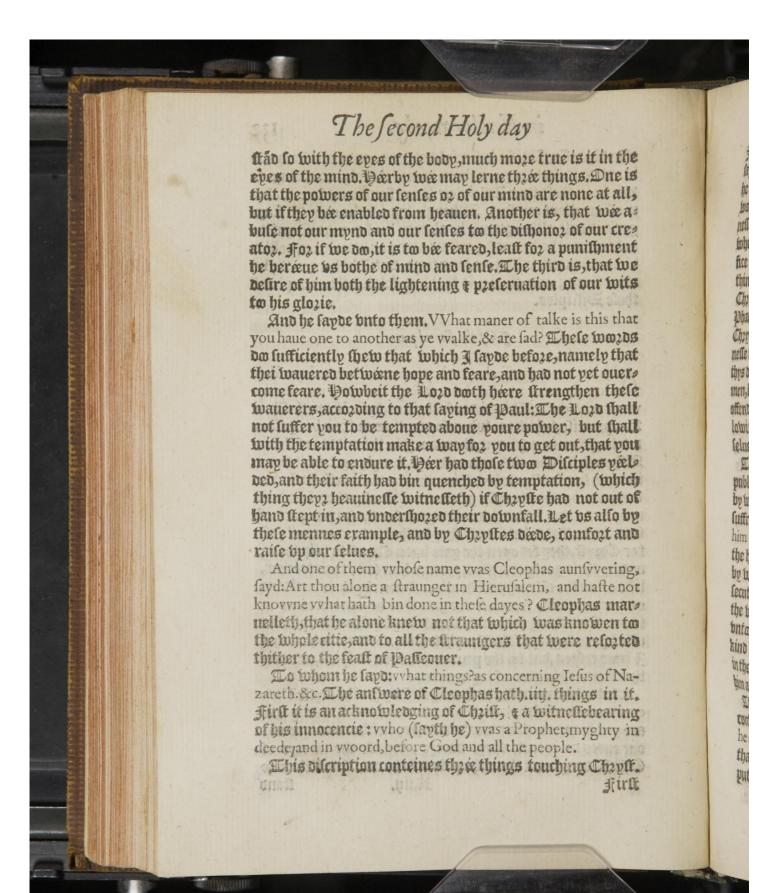
TOf the second parte.

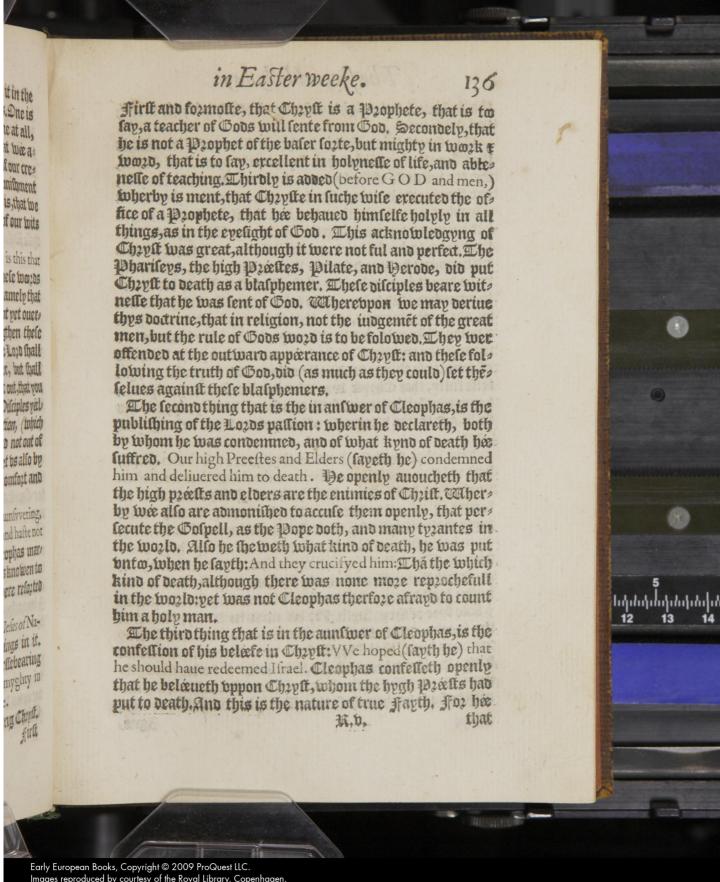
Nd it came to passe that as they were talking and questioning one with another, lefus falling intoo theyr company vvent with them. This dede of Chaiftes, first cofirmeth Chais Ces promise, which is: wheresoever two or three bee gather red togither in my name, there am I in the middes of them. Although this bee not done always bodyly : yet is it done in deede spiritually, which thing the Load meeneth to thewe but bus by this bodyly presence. Hereby therefore we may lerne that which I warned you of in the former part of this stozie, that what soener they be that sæke reverently af ter Chapit, they let open the gate but o Chapit to help them, and by their godly exercises, procure him to be their teacher, like as on the cotrary part heathenish men by their bucleane communication, foreclose the gate that he can not come at them. This thing is auouched, not only by this example, but also by the saying of the Wrophet Csay. 66. Unto whom that I have respect, but to the poze and broken in spirit, and him that standeth in awe of my wordes?

But what mæneth the Cuangelist by that he sayth: Their eyes overe hild least they should know him. Hæreby wæ are put in mynd of our weaknesse. For neither our eyes nor our eares do erecute they duetye, whese the mercye of DD do graunt them the power so to do. And if the case

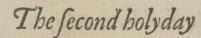
Rig. Cand

լեփակականում





Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



that belieueth but orightuousnesse, cofesseth with his mouth to saluation.

The fourth thing that is in the aunswere of Cleophas, is the Arengthning of his weak farth by the promise of Christ, and the witnesse of the women, by the vision of the Angels, and the recorde bearing of certein of the Apollles. For when Cleophas nameth the third day, he doth it for that the Lorde had promised to rise account he thirde day. This promise bes læueth hæ to bæ fulfilled, notwithstanding that hæ bæ tols sed betweene hope and feare. But against feare, he taketh but bim the nourishment of Faith, lest it should be otters ly quenched. And where as he telleth, that the body was not founde by the women, and that there appeared but them a vision of Angels, and that the report which the women had made of the emptie Tumbe, was anouched by the witnesse of men: these things tende all to this ende, to persuade hym selfefully, that Chayst was risen againe. So the goody man being doutfull betweene faith and feare, underproppeth his faith, and to the ottermost of his power weekleth ageent

But what fayth the Lozd to thys geare? O fooles (fayth hie) and flove of harte too believe the things that are spoken by the Prophetes. Hiere first hath our Faith somewhat to learne at Chaystes hande. Chayste verely sindeth faulte with those disciples for their slownesse, as well in lerning, as in believing, yet both he not cast them off for theyr weakenesse. But rather (according to his owne custome) his chastiseth them after a fatherly sort, and helpeth their weakenesse: least being overcome with feare, they should quench fittle fire of theyr fayth. For his came to his a physician of the weake, and not to sorow the weake with seare. Hierby with may lerne, that Chayste will not cast off any man that hath a small and weake fayth, so he suffer it to his strength ned and encreased by the word of God. But what thing sindeth he fault with in these two Disciples: with two things.

the

kil

thi

150

mar gett

ffer

red

the

of is

ton

tofu

iulti

ha

Che Cu

120

th

in Easter weeke.

is mouth

tophas.is

of Christ.

ge Angels.

. For where

at the Loade

promise be

t her ber told

, he taketh

lo be offers

ody was not

buto them

women had

the witnesse

persuade hour

the godly man

erpzoppeth his

fleth ageynst

fooles (fapth

at are spoken

omewhat tw

noeth faulte

Uin Lerning,

2 they? wear

custome) his

h their weaks

hould quench

phylitian of

are. Hierby

man that

ie Grength

at thing fin

two things,

agilo!

134

հայտականականության

Ignozaunce of dulnesse in terning and slownesse in believering the Prophetes. Dulnesse hyndered their buersanding and slownesse hyndred their Faith. Hor although they had a very little Fayth, yet ought they to have made greater furtherance in it, for that they had not onely hero from their childhod the foresayings of the Prophetes concerning Chryste, but also Chryste hymselse foretelling them what kinde of death his should be put to, and that he shoulde (the thirde day after come out of his grave agence alive. Here is our dulnesse also reproved, who have here the Gospell so many yieres togisher, and yet many are to be sound amongest vs, that have not yet learned the Apostles Criede: of whom I am sore afrayd, whelse they amend between

After that Chapite hath founde faulte with them, he bes ginneth to teach: Whyche is the poynt of a god scholemas fter. Anotherfoze he fayth: Ought not Chryst too have suffered thele thyngs, and to too enter intoo his glorie? Thys is the ground that the Lozd teacheth opon: the meening where of is this. Chapit according to the forelaying of the prophetes, ought to luffer death upon the Crosse, and afterwards to rife from death, and to enter into his glozie. We oughte to luffer veryly foz our finnes, and to rife ageyne foz oure instification. Rom. 4. Then sæing væ confesse mæ to bæ Chapit, vie must also know out of the Paophets that it bes housed mee to dye, and ryle ageyne from the dead. This thing themeth he also out of Poyles, and the Pzophetes: but the Quangelift telleth not by what places of Scripture he did it Potwith Chanding, it is not to be douted, but that he first of all expounded the promis concerning Chapft let footh but o Adam: which is this: The fiede of the woma that tread down the ferpents head, and many fuch other, as you have herd yes Aerday. Poples (by the commandement of God) did let by a beasen serpent in p wildernesse, as many as loked theron, were healed of they woundes. Whiche figure Chayste ers pounding in the third of John, layeth: Like as Poyles lifted by the

The second holyday

by the serpent in the wildernesse: so it behoveth the sonne of man to be lift by, to the intent that all that believe in hym, hould not perich, but have life everlatting. Dowbeit as he was reciting these things out of Dovses and the prophets, they drew neere the towne that they were going to, and he made as though he would have gone further, but they cons Arained and intreated him to tary with them. Vereby we may lerne what account wee ought to make of them that rebuke vs, when we do amisse, and call vs backe into the way of found doctrine. They do not here give Chaylt taunt for taunt, a call him fole agern, but they acknowledge their owne foly, and yield themselves to him easy to be taughte, tw the intent they may be delinered from their erroure and foly. Thus do all the godly. On the contrary part, the bugods ly freat and wer mad agreenft those that goe about to call the back into the way by thewing them their erroz, as we have verd even now that the Jewes vid.

曲

國師師師會皆

*

TOf the third parte.

No foloweth what was done within the house. And it came to passe (sayeth the Guangelist) that as he sate at meate with them, hee tooke bread and blissed, brake it, and reached it too them, & they reves were opened and they knew him. Here the Guangelist declareth, that the disciples knew the Lozde by breaking of bread. Hor as often as the Lorde twke meate, he had bothe a peculiar maner of praying, and a singular gesture in reaching sorth the bread. Which things bicause they had ofte marked in Christ, they knew him there by, sor that being now raised from the dead, he kept the same maner that he had done before. Therefore lyke as the disciples knew Chryst by his gesture: so let us as often as twee easte bread, learne by his example to offer thanks to him the author of life, which marke wil make us knowne from heathenish men.

Pozeover as some as Chryst was knowne, his vanished out of

in Easter weeke.

e forme of

ue in hym.

beit as his

prophets.

to, and he

out they can

Hereby we

of them that

teke into the

Chapft taunt

wledge their

o bee taughte.

erroure and

ent, the brigod

bout to call the

rop, as we have

e house. And at as he fate at

brake it, and

isciples knew nas the Lorde

vaping, and a

Which things

new him ther

kept the lame

te as the disci

often as wee

as to him the

ne from head

, her banished

putof

135

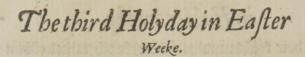
out of their fyght: and they henceforth talked of him with more sweetnesse than before. Did not our hart (sayde they) burn vvithin vs by the vvay, vvhyle he spake vnto vs, and opened the scriptures vnto vs? Dere wee may marke the frus tes of Gods word in men. And albeit that Chryste nowe a days appeare not buto bs bodyly, and speake buto bs mouth to mouth: pet notwithstanding he speaketh but w by the ministers of his word, according as he sayth: He that has reth you, hereth me. What is that frute: Whosever has reth Gods word with his eares, and with his hart, in hym there is kindled a certeyne frze, and his harte beginneth to glowe. Then lyke as he that feleth not this glowing in his hart when he hereth Goos word hathe eares, but not to here: and a harte, but not to understand: and that through his owne default, bycause he understandeth the holy ghost: So he that feeleth this glowing in his hart, hath a witnesse of Charles spirit speaking in him, and that he hath a lively f true faith. TAherfoze we are warned to here Gods word in the feare of DD, with greate reverence and earnests neste.

90f the fourth parte.

And they rising up the same houre, returned to Hierusalem, and found the eleven gathered togither.&c. These things teach, that that heate which is kinoled in vs by the preaching of the word, is not yole, but the weth it selfe abroade out of hande. For he that knoweth Chryste aright, coveteth also that others thouse knowe him likewise, to the entent that many may glorisie him togither. That such a heate may be kinoled in vs, our Saviour Jesus Chryste graunt, to whome with the father and the holy ghoste be honor for evermore.

The

հանականականականում



The Cospell. Luke.. rriis.

N D as they thus spake Iesus himselfe came as they were set downe, and stode in the middes of them, and sayde: Peace be vntoo you: and hee vpbraided them with their vnbeleese and hardnesse of hart, bycause they beleeved not those that had tolde them hovy they had seene

him risen from death. And they being amazed, and afrayd, thought they favv a ghost. And he fayde vnto them: VVhy are yee afrayd, and vvhy doo thoughts arise in your hartes? See my hands and feete, that it is I. Feele mee, and fee, for a spirite hath no flesh and bones as ye fee mee haue. And vvhen he had fayde thus, he shevved them his hands and his feete & his fide. Then were the disciples glad when they savv it was the Lorde. And whyle they yet beleeued not for ioy, and woondered, he fayde to them: Haue you any meat heer? And they offred him a peece of broyled fish, and a peece of a hony cobe. And he tooke it, and ate it in the fight of of them, and fayd vnto them: These are the vvoords that I spake vnto you, vvhile I vvas yet vvith you, that all things muste bee fulfilled vyhiche are vyritten of mee in the l avv of Moyses, and in the prophets, and in the Psalmes. The opened he their minde that they might vnderstand the scripturs, and fayde vnto them: Thus is it vvritten, and thus it behoued Chryst to suffer, and to rise agein from death the third day, and that repentance and forgiuenesse of sinnes should be preached to all people in his name, beginning at Hierusalem. And you are vvitnesses of these things. And he sayd vntoo them ageyne: Peace be to you. Asmy father set me, so fend I you also. VVhe he had fayd so, he breathed uppon them, and sayd untoo them: Take ye the holy ghoste. VV hose sinnes soeuer ye release they are released vnto them: and vvhose sinnes soeuer ye vvithhold, they are withholden. The

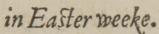
ever

beein

alina

bein

with



e came as

he middes

o you: and

beleefe and

eleeued not

y had seene

and afrayd.

: VVhy are

rtes? See my

spirite hath

ne had favde

slide. Then

Lorde, And

dered, he fayde

ed him a peece

tooke it, and

These are the

ith you, that

of mee in the lmes. The o-

the scripturs

is it behoved

third day, and

d be preached

lem. And you

them ageyne

ou also. VVhe

dyntoo them

re release they

ye yvithhold,

The

The exposition of the text.

Dis is the fifth appering of the Lozd bypon the very day of Calter, in which he appeared to the Disciples that were talking of hym. For first he appeared to Pary Pagdalene, out of whom he cast seven divels. Secondly, he appeared to the women as they were re-

136

եփակականական

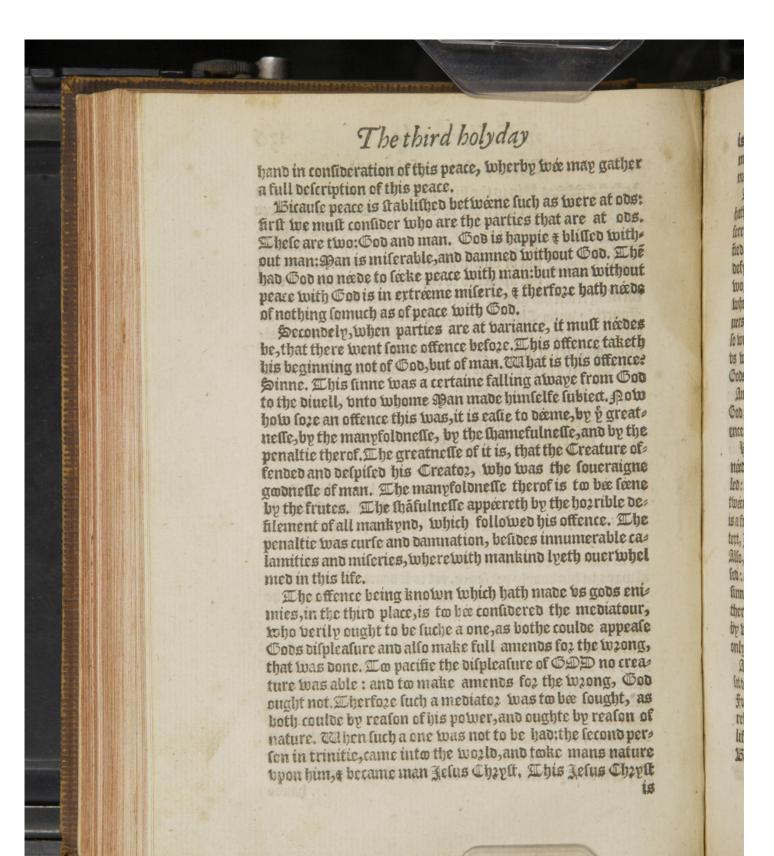
turning from his grave. Thirdly he appeared but Weter. Fourthly but Cleophas, and his companion. And fiftly (as this texte theweth) but the.rj. Disciples as they were talking twaither of him. The places are two.

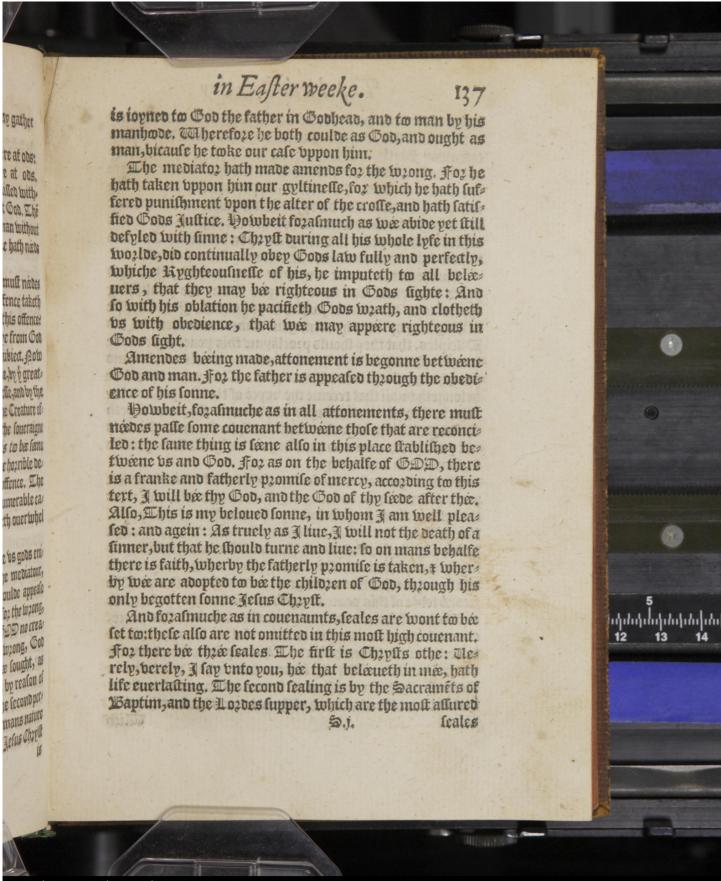
1 Chaites greeting, and the testimonies wherby hys Refurrection is proved:

2 The necessitie of Chaysts death and Resurrection, and y vie of the same, namely that repentance & foagine, nes of sins must be preched to al natios in his name.

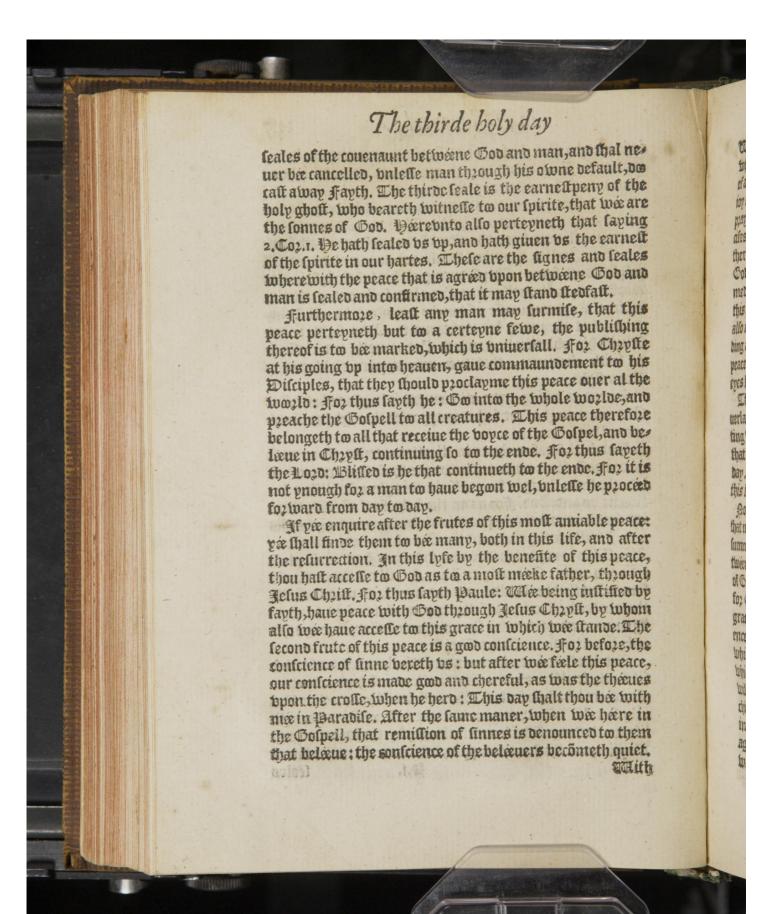
TOf the firste.

Esus stoode in the middes of them, and sayd vnto them: Peace bee to you. The disciples being sozowful, talked of Chapit, who is present with them, according to his promis: wherso ever two or thee are gathered togither in my name, I will be in the myddes of them. For although this be not done always in his bodyly presence, yet is it done, in very dede: For he will never do against his promis. Powe what he bringeth with his presence, his greeting sheweth, wherewith he here comforteth his forowfull Disciples. For in as much as Charit is given to be a comfort to the forowfull, here he offreth peace, saying: Peace be onto you. Thys peace which the Lord witheth to his disciples, is not comon, but heavenly:not of the world, but of the kingdome of Deas uen : not betweene man and man, but betweene God & man, Howbeit to y intent wee may understand how great a god thing this peace is, whiche Chapte offreth to those that bee his, I will expounde moze at large the things that come to hande





Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



in Easter weeke.

d thal new

efault.do

enty of the

at wee are

gat laving

the earnest

and fealer

me God and

e, that this

e publishing

For Charle

ment to his

e over al the

worlde, and

eace therefore

Solvel and be

For thus faveth

ende, for this

elle he proceed

mable peace:

ife, and after

ng instiffed by

rost, by whom

ice Cande. The

For before, the

ele this peace,

as the theeues

thou be with

we have in

nced to them

ömeth quiet,

四世

of this peace, there through

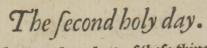
edfalt.

With this god conscience is is in ed the in ed of the Spirite, whereby it cometh to passe, that we glozie even in the mins of afflictions, as Paul saith. Powbeit this glozying and this in of Spirite is increased by thinking uppoin the worde, by prayer, by use of the Sacramentes, and by other godly ereraises. After this frute followeth also a fourthe, namely brotherly love. For when we perceive and sele by fayth, that God our common father is reconciled to us by our common mediator: we begin to love one another, as coparteners of this common treasure. With this fourth frute, there goeth also a fifth, whiche is a glad departure oute of this life, according as Simeon (when he had sen Chryst the author of this peace) sayd: Pow let thy servant depart in peace: for mine eyes have sene thy salvation.

The frute of this peace after the Resurrection, shall be esterlassing involuncie, everlassing gladnesse, and everlassing fruition of the sighte of GDD, and of all the Sainces that have lined from the beginning of the worlde to that day. This frute is no man able to conceive sufficientely in this life.

Pow that I have somwhat largely spoken of those things that meete togither in this peace, I will drawe into a brefe fumme or description, what this peace is. The peace bee twene DDD and man therefore, is a mutuall agreemente of GDD and man. Df GDD accepting man into fauoure for Therefes fake: and of manne, recepuing (by farth) the grace that is offered him, and promiting earneftly his obedience buto ODD. Let this suffize concerning the peace which Charle offreth heer, not onely to the eleven disciples, whiche were then present; but also but wis, and to all that will receive this peace when it is offered them by the preaching of the gospel. After this peaceable greating, it followeth in the text, by what means Chapit proneohim felf to be rife agein fro death in ded. And he theweth that the fame thing was to forciold in Poyles, in the prophets, & in the Plalms. 1But 5.U.

ւփանդենդանդենդեն



But for as much as you have herd of these things byon Catter day, and yesterday: I wil speak onely of the necessitie & vse of Chaystes death and resurrection.

I Of the second.

So is it veritten, and so ought Chryst too suffer and rise agein from death the third day, and repentance and forgiuenesse of sinnes too bee preached in his name too all nations, beginning at Hierusalem.

int

of ful

MI

tha

and

Ch!

師

Bill Bi

feet

uati

inte

re

w;

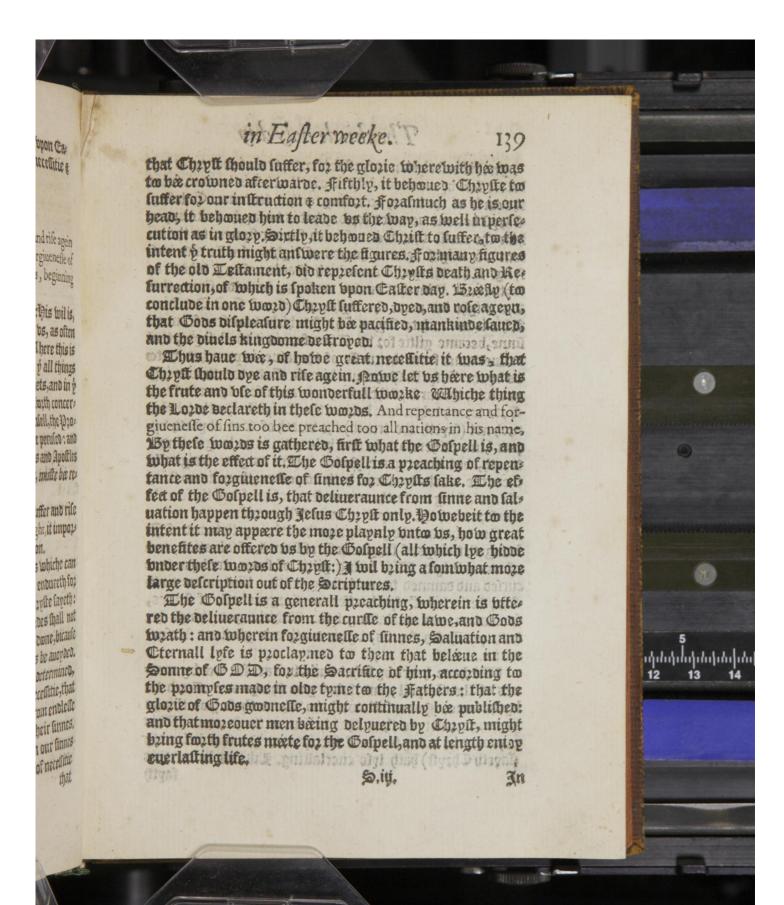
Cti

First therfoze when his faith, so is it written: Pis wil is, that not reason, but Scripture should were with bs, as often as the kingdome of God cometh in question: Where this is written, his addeth: saying: It must nices bis, y all things bis fulfilled in the law of Poyles, in the Prophets, and in y Psalmes. Therfore when any question is put forth concerning saluation, Poyles must bis called two counsell, the Prophets must bis read, and the Psalmes must bis perused: and consequently the writings of the Cuangelists and Apostles Whatsoever is repugnant to these writings, must bis replicated, as proceeding from Sathan.

What is written: that Chryst ought so tw suffer and rise from death the third day. When hee saith, So ought, it impor-

teth a necellitie of Chapftes death and refurrection.

Thy then ought hee first that the scriptures whiche can not lie, might be fulfilled. For like as GDD endureth for cuer: so his word endureth for ever: so his word endureth for ever. And Chryste sayeth: Peaven and Carthe shall passe, but my wordes shall not passe. Secondely, this thing muste needes become, bicause God hath so determined. For it can by no meanes be avoyded, but that that thing whiche God hath certainly determined, muste needes take effecte. Thirdly, it was of necessitie, that Chrystemust suffer so, the redemption of man from endlesse punishementes, whiche they hadde deserved by their sinnes. For had not Chryste suffered, we had abidden in our sinness under the wrath of GDD. Fourthly it was of necessitie



The thirde holy day

10

TE

gr

mes

Ical

In this description is fyrit let forth, from what eails we be let fre by meanes of the Gospell: that is to wit, from the curse of the lawe, according to that sentence. Galath.3. Charle became accurred for us, that is to lay, he toke uppon han the curile that we deserved for our sinnes, to the intent wee might become heyres of righteousnelle and blis lyng. This thing also auoucheth Paule.2. Co2.5. where he fayth thus: Dim that knewe no linne, he made linne, that we might be made the rightcousnesse of D D in him. This is as much to say, as Chapft whiche was free from all finne, became giltie for bs. Therefore is it well fapoe, that delineraunce from the curife of the lawe, is preached onto bs by the Bospell. Pozeover bicause Bods weath was ions ned with the curse of the lawe, wie are also belyuered from Bods waath when we belowe the Gospell. He that below neth not (fayeth the trueth) the weath of God abyoeth bps pon him. Therefoze he that beloueth, is no longer bnoer weath, but under grace. Poine where as grace reigneth. there the vivels tyrannie bath no power, there is no fling of everlatting death, there is no feare of hel, from thefe evils therfore both the Gospell preache delineraunce.

But what are the god things that it bringeth word of It bringeth tidings of forgivenesse of sumes, of saluation, and of eternall lyse. The being giltie of sume, are by nature cursed and damned to everlasting death. But nowe doth Chryste in his Gospell, offer us Horgywenesse of sumes, Saluation, and everlasting lyse. Thicke god things her hath purchased sor us, by his death and glorious kesure region.

nes of the Gospell, and what gwo things are offered vs by the same. Powe followeth tw whom these gwo things happen, namely tw them that believe in the Sonne. This is proved by many tertes of Scripture. He that believeth sayeth Chryst) hath lyse everlasting. Like as before this fayth

in Easterweeke. 140

cuits inte

wit, from

Calath 2

tokehppon

5, to the in

We and blice

.s. Where he

e linne, that

Dinhim

free from all

I fayde, that

eached onto

ath was tope

vuered from

de that believe

od abydeth by:

o longer brider

trace reigneth,

ere is no fting

om these cuils

h mord off It

aluation, and

are by nature

ut nowe doth

esse of sinnes,

too things ha

ozious Reluis

fre by meas re offered bs god things

onne. This

hat believeth s before this

fayth

ւփանդենդանդենդեն

faveth goeth forginenesse of sinnes: so goeth there with it foule health. And Deter faveth, that the ende of oure fauth is the health of oure foules. The fame thing is mente here when it is fand. There must repentance bee preached where throughe we forowe for oure finnes, and fle with Chryste, who fauth: I came not to call the rightness, but finners to repentaunce. After these things it followeth, by whose benefite we atterne fo greate god things, namely for the facrifice of Chapite, that is to wit, for Chapites death and refurrection. Wherebypon Paule in the fourth to the Komas nes. Die dred for our finnes, and was rayled ageine for oure The emolition of the text. noisilours and

And lest any man should think the Gospell to be a newe learning, Jadded in the definition, according but the promise made by the fathers in olde time. For both butw Adams after his fall was the promise made in the third of Genelis, and it was often times after repeated t beaten into the fathers heads, by the space of foure thousand peres, til Chapte came in the flethe. In the conclution are added the endes for which Chapit came: first to deliner bs from the indocment of the law: secondly that they whiche are definered, thoulde being forth frutes worthie of the Golpel: thirdly that they thouse blaze abrode this so greate a benefite: and fourthly, that at the last they should obtein ful redemption in eternall life, through our Lord Jelus Chryst, to whom with the Father and the holy Chost bee praise, honor, and glory for ener and euer. Amen. tenned in this Colpel.

The first Sunday after Easter.

HE SAME daye at nyghte, whyche was the fyrste daye of the Sabbothes, when the doores were shutte (vvhere the Dysciples vvere gathered toogyther for Sing. оолду

The first Sunday after Easter.

feare of the Ievves) came Iesus and stoode in the middest, and sayde vntoo them: Peace bee vntoo you. And vvhen hee hadde so sayde, hee shevved vntoo them his handes and his side. Then vvere the Disciples glad vvhen they savve the Lorde. Then sayd Iesus vntoo them ageine: Peace bee vntoo you: As my Fathet sent me, euen so send I you also. And vvhen hee had sayde these vvords, he breathed on them, and sayd vntoo them: receive yee the holy Ghoste. VV hosoeuers sinnes yee remitte, they are remitted vntoo them. And vvhosoeuers sinnes yee reteine, they are rejeved.

nes. Die derd for dun finnes, and was eagled ageine for ours in Archesten. . The the political of the text.

his Gospet conteyneth parte of the Cozie, that John the Enangelist wrate concerning the resourcement of the Lozd, in whiche part the Lozd testifieth by his visible and sleshely presence, by in wid, day, and miracles, that he is risen from

the

ans

gar

tha

wo,

The

ther

whol

andu

thefe

T

coth

buta

of the

nuter

Who a

canno

that a

theth

etha

erro

both

坳

gen

or pea

tha

the vead. And vertaking but whis Disciples the ministerie of his wwid, he and wheth them to verbised that shall believe in him. In the ends of the texte, is added the finall cause of all the holys Scripture. For thus sayeth he: These things are written that we may believe, and that by believing ye may have life in his name. Howbeit for almuche as inoughe is spoken already the last were concerning the Lordes resurrection, I will not make any more processe about it at this time: but wil intrease of three other places whiche are conterned in this Gospel. The places.

- Definition of the words and of the power of the Animate. 19376 Animates 19376 Animates
- 2 Df the confession of Thomas.
- 3 Dithe end of holy Scripture of I

After the forthyche was the furfic

The wordes of the ferte concerning the ministerie of the word and the power of the Churche, are these; Peace be untoo

The first Sunday after Easter. ddest, and vntoo you, as my Father fent mee, fo fend I you. VVhen he had hee hadde fayde this hee breathed uppon them, and fayde untoo them: fide.Then Take ye the holy Ghost: vvhose sinnes so euer you release, they Then favd are released vntoo them, and vyhose so euer you with holde, my Fathet they are with holden. Here have wee few wordes, but they layde thefe be pithic and conteine a plentiful doctrine, whiche all chailie receive yee ans ought to knowe. Therefore I exhorte you to give god , they are reear, that you may binderstand this doctrine. And to the intent eterne, they that may be don the more commodicully, I wil devide thele words wherby the ministerie is orderned, into foure parts. The first part: peace be but o you. The second part: as my father fent me, so send I you also. The third part: he breathed bpon them and said, take ye the holy ghost. The fourth part: torie that whole sinnes so ever you release, they are released but offe, ning the re and whole so ever you with holde, they are withholden. Df art the Lozd these foure partes wil I speak in order. s prefence, by The first part, namely the greeting, Peace be but wou, e is riven from both not only comfort the Disciples that were then present, e ministerie of but also giveth courage to all that bee and thall be ministers t Chall believe of the word in the Church. We that taketh opon him the mis all cause of all nisterie of the worde, hathe by and by the Deuil his enimie, le things are who continually lyeth in wait for his doctrine and life. If he ung per may cannot corrupt his voctrine, he endeuozeth to staine his life, is inoughe is that a man might beny the thing in his works, which he teas Loides refut cheth in his wozds. If the Deuil cannot defile his life, he lay bout it at this eth a snare for the bodrine, that men might be deceyned with hiche are con erronious doctrine, and so be damned. In many he defileth both life and doctrine. Wesides that, the minister of the word power of the bath also the world ageingt him, which assaileth him est with ւփսեփսեփսեփու Wirannic, eft with Dipocrific, and eft with Sophistrie, that be might not execute his outie aright. Withat thould the minister of the worde do in so great dis-Areae: He hall comfort him self with this saying of Thry A: peace be unto pour and ther withall he thall pray unto God, arie of the that he will keepe him in this peace, so as he hinder not the courle e: Peacebe කු.හ. vntoo Early European Books, Copyright © 2009 ProQuest LLC

The first Sunday after Easter.

course of the Gospel eyther by his voctrine or by his conversation. We shall set more by the peace of Chryste, than by all the delights and fredships of the world. Let this then be the comfort of the ministers of the Gospel, whiche must fighte as geinst the crafts of the Deuil, the tirannic of the worlde, his

and

teac

adm

law

they

Chi

bul u

are at

are bo

hero d

make

Chir

of th

God

nitter

Wert

not ett

their h

Them,

them

pope

bndo

Chi

DITT

bni

pocrifie, and sophistrie.

The second part is: As my father sent mee, so send I you. How did the father lend the sonne: The father sent the sonne to destroy the kingdom of the deuil, according to that saying The womans fed thall tread down the ferpents hed: Alfo, Chailf appeared to destroy the denils woods. Wilhat? both it not belong only to Chaylt to tread down the serpents bead: Doth it not belong only to Chapit to destroy the works of the denil. Des surely, only but on Chailt. But in this so greate a worke, there ned two engines : Sacrifice and Dodrine. Chaift was fent, that he alone by facrifice fould appeale his fathers wrath, and vanquishe the Deuil. Afterward, bicause this benefite is offred to men by Dodrine, he destroyed the work of the Deuil by doctrine also. Therefore was Chapte fent for two purpoles: to pacific Bod by facrifice, to teach. For the first purpose, Chayst only was meet to bee sent : for the latter purpose, (that is to wit, to teach) were sent in olde time all the Parophets, and afterwarde the Apostles, and all men that are lawfuly called to the office of preaching. There fore as in respect of teaching, Chapft sendeth his disciples as he was sent by the father . Hereby weemay gather two things. First the difference betweene the kingdomes of the world, and the administration of the churche: or between the governers of the world, and the governers of churches. Hoz the ministers of the worde are not fent to be Lordes on the earth. Koz Chaylitoke no Lozoship bpon him : neyther are they fent to the pomps of this world which Christ despited: but to teach the Bospel: to set by the kingdome of Bod: and to preach faluation unto men. Secondly herby is to be gas thered what authoritie & word is of, whiche they preach that

The first Sunday after Easter. 142

s convers

en beethe

it fighte at

portoe, his

nor Edual

ent the form

o that faving

shed: Alfo

that? both i

rpents bead

the works of

his fo areate

nd Doarine

lo appeale his

rmare, bicaufe

e destroyed the

e was Chapte

fice a to teach

n bee fent : for

resent in old

offics, and all

aching. There

is disciples as

ay gather two

agoontes of the

or between the

durches, for

Lordes on the

: neyther are

rist despised

of God: and

o is to be ga

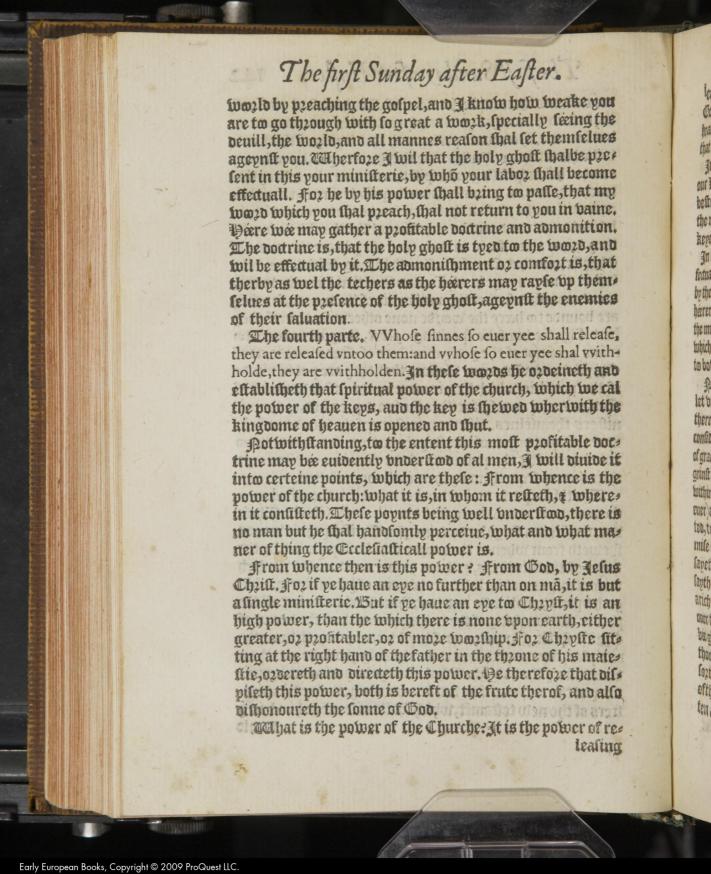
ep preach that

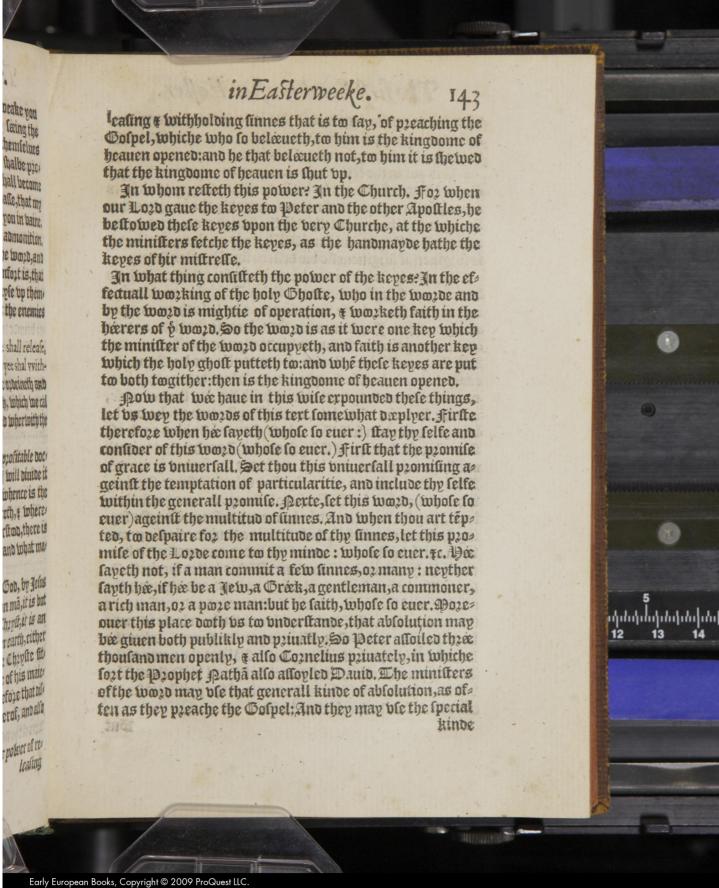
are called to the ministerie. As my father bath fent me (fayth he) fo fend I you, that you may freak, not in your own name but in mine. Derevnto perterneth that faring of the Lozde unto his visciples. Dath. 10. We that hereth you hereth meet and he that despiseth you, despiseth me. Dere have they that teache the word, a comfort, and they that here it a weightie admonition. For when these that teache the word godlily in lawful vocation, do fuffer any thing at the thankleffe world: they have a comforte in this, that they beare the rome of Chayfe, and that Chayfte suffereth wrong with them, who wil in time revenge himselfe. And they that here the wood, are admornished first of the auchozitie of the worde, for they are bounde to here the worde none otherwise, than if they berd Chapite himselfe speaking Pert, they are warned to make accompt of the godly ministers of Gods worder as of Theplis ambassadours. Besides that, they are put in minde of the penaltie which they incurre by the inst inogement of God, as many as despile either the wood preached, or the mis nisters themselves. Also the ministers of the word must co. fiver to what degree of worthin they ar exalted, that they do not either infect the purenelle of the doctrine, or eltraunge their herers from them by their euill conversation.

The thirde part. And when he had taid: he breathed upon them, and faid untoo them. Take yee the holy Ghost. These words cotein a singular doctrine. For Christ by these words sheweth from whence the words which is preached by the boyce of the ministers, hath his power and working, which be underedy is not inclosed in the voice of minister, nor has geth upon the holimeste and worthinesse of man: but all the power and working of the word proceedeth of the vertue of Christs spirit. For when as Chryst here breatheth upon the disciples, and videeth them take the holy ghost, he giveth to biderstad, if the holy ghost shall always be present at it ministery of the words is if he had said behold we shall the ministers of the new testames, which shall build me a church in it

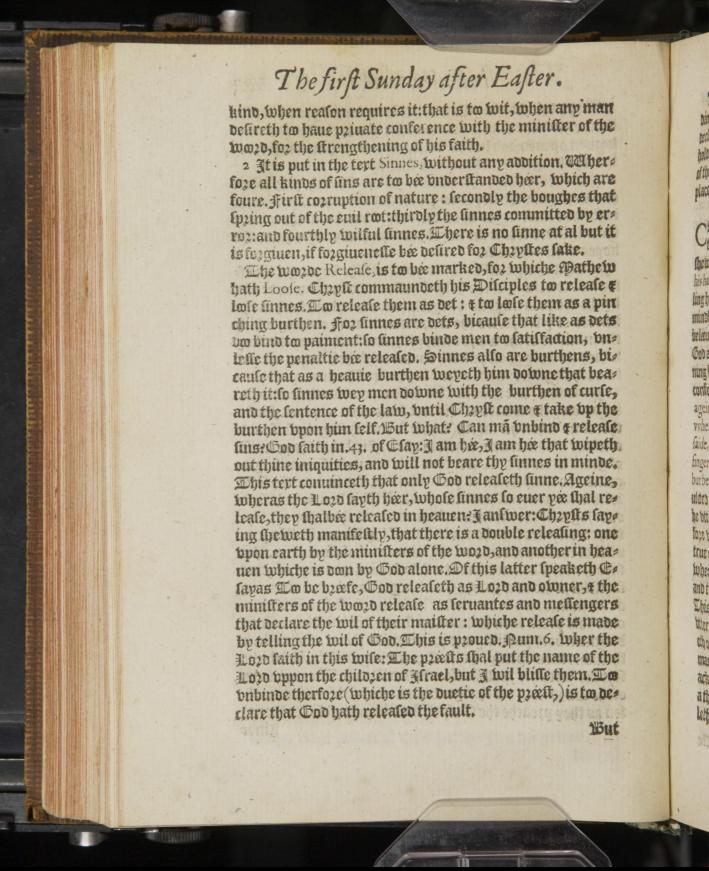
work

ւփսեփսեփսեփսեփ





Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



The first sunday after Easter. 144

But how do they withhold firmes? by the word, and according to the word: that is to wit, what finnes sowner ye shall beclare to be withhild by the word of god, they shall withholden in house also. I have spoken more herof in the feast of the Lords supper: and therefore now I passe to the second place, wherof I will entreate very bredy.

9 Of the second.

t any than

uter of the

on Taber

, which are

ooughes that

mitted by era

ne at al but it

iche Wathelu

s to release s

hem as a pin

it like as dets

ilfaction, but

burthens, bi

ownethat bear

arthen of curic

me # take by the

bubind freleafe

hee that wipeth

mes in minde,

anne Ageine,

per væ thal res

r:Chapits laps

releating: one

another in hear

ter (peaketh C

nd owner, the

nd medlengers

eleale is made

11.6. wher the

e name of the

ife them. Io

ect, istops

But

tes fake.

Ducerning Thomas, we have two things in this Coap, that is to wit, unbelæfe and confession. Dis unbelæfe hæ the weth in these words: vnlesse I see the gash of the nailes in his hands, I will not beleeve. De hero the other Disciples telling how they had feen the Lozd, and yet he being ofterly but minoful of al the foretellings of the prophets, and of Thrift, belæueth not So fore both mannes reason set it self ageinst Bod and his word in matters of faluation, Ditherto concerning his bubelæfe: Pow foloweth concerning his faith and confession. An eight dayes after, the Disciples were togither ageine in one house, and Thomas with them: And Iesus came when the gates were shut, and stoode in the mids of them, and faide, peace bee vntoo you : and he faid too Thomas, bring thy finger hither, and see my hands, &c. And bee not vnbeleeuing, but beleeve. When he had hero the Lozds voice, and was cos ulded by the manyfelt figne, he conceined fayth, out of which he ottred this cofestion, mp lozd & mp God. At Thomas there fore we may lern. y. things: fro whence faith is, a what is the true confession. Faith is of the word t of the figne, according wherento we have the golpel & most true word of Chryst, and two most stately signes, Baptim and the Lozds supper. This faith conceined by the wood a confirmed by figne, will btter a true confession, suche as this is of Thomas, who cris eth out here, my Lozd and my god. This confession of Thos mas, if it be well lifted, conteineth foure things, for first it acknowledgeth Chaple to be the fame man that was flaine a their daies before by the Jeines. Secondly whereas he cal-Leth him God, he acknowled geth his Godhead. Adores

ւփսեփսեփսեփսեփ

The firste sunday after Easter.

Pozeouer wheras he fayeth not two Lozdes or two Gods, but one Lorde and one God: he acknowledgeth the unitie of his person. Lastly whereas he sayth, my Lord and my God, he confesseth his office of redemption, uppon whom he also stared himselfe by lively faith.

9 Of the thirde.

BLissed are they that have not seene and have beleeved. This universall doctrine concerning believers is to be observed. For here Chryst by expresse words pronounceth them blissed that believe, although they see not Chryst with their bodily eyes. December perfected at the whole Scripture, as he sayth. But these things are veritten, that you might believe that lesus is the sonne of God, and that believing yee might have life in his name. The ende therefore of the Scripture, is, that we may believe. The ende of sayth, is, that the believers should have everlasting life: to which bring us Jesus Chryst the author of life, to whom with the father the holy ghost be honor for evermore. Amen.

The second Sunday after Easter.

The Gospell. John.r.

Hryst sayd vntoo his Disciples: I am the good shepheard: a good shepheard giueth his life for the sheepe. An hired seruant, and he vehich is not the shepheard (neither the sheepe are his ovene) seeth the veolse comming, and leaueth the shepe and sleeth, and the veolse catcheth and scattereth the shepe. The hired seruant sleeth bicause he is an hired seruant, and careth not for the shepe. I am the good shepherd, & knove my shepe, and am knovene of mine. As my father knoveth me, euen so knove I also my father. And I giue my life for the shepe: and other shepe I haue, which ar not of this fold: Them also must I bring, and they shall heare my voyce, and there shall bee one fold and one shepheard.

can

ffer.

Like

nin

the !

era

w

the the

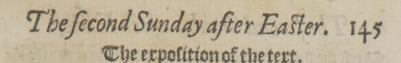
contivati

leaur

thef

wil

the



We occasion why this Gospel is set forth in the church at this leason, is this. The herd in first holy day after Cafter, to what ende it behomed Chailt to luffer & rife ageine from death: that is Ito wit, that in his name, repentance & forgivenelle of finnes might be preached to all nations: through which preaching the kingdom of Satha might be destroyed, the kingode of Christ fet up. Pow in as much as this thing cannot otherwise be brought to palle, than by faithful minis Aers of the word: (who the scripture termeth Appheros:) It liked the church, as on this day to fet forth the gospel concers ning the cheef thephero Jefus Chapit, & his care toward his there, and that to this intent, that the faithfull ministers of the word might in their doctrine, life, and charge, folow the example of this thephero. Dithertw concerning the occasion why this present Gospell is red as this day. The summe of the Gospell is, that lyke as Chapit professeth himselfe to be the true Mepherd, and to have a care of his thepe: So on the contrary parte, he testifieth that there be wolves that lie in wait for his flock, whom the hirelings feing, on fle away, & leave the there to be to me in pieces by the wolnes: against

one fold and one thepherd. The places are thie.

1 Df Chailt the thepherd, and other true thepherds.

the fallenesse of whom, the Lozd promiseth that he himselfe

will loke to his thepe, & he veclareth that he hath yet other

there which he will being togither, that there may be made

2 Df the Wolfe, the hireling & the flaing of the hireling.
3 Df Chaptes thepe, of their marke, and of the builte of

ւփւնւիւնւիւնւիւնվեն։

the shoufold.

two Gods, the builties

and my God

whom he also

raue beleeved

eners is to be

5 pronounces

t Chavit with

whole Scrip

that you might

beleeuing yee

e of the Scrip

oth, is, that the

ich bring bs Je

to the father a the

Easter.

:Iam the good

d giueth his life nt, and he ryhich

the sheepe are his

ning, and leaveth

nd scattereth the

an hired feruant,

pherd,& knove ther knovveth

my life for the

this fold: Them

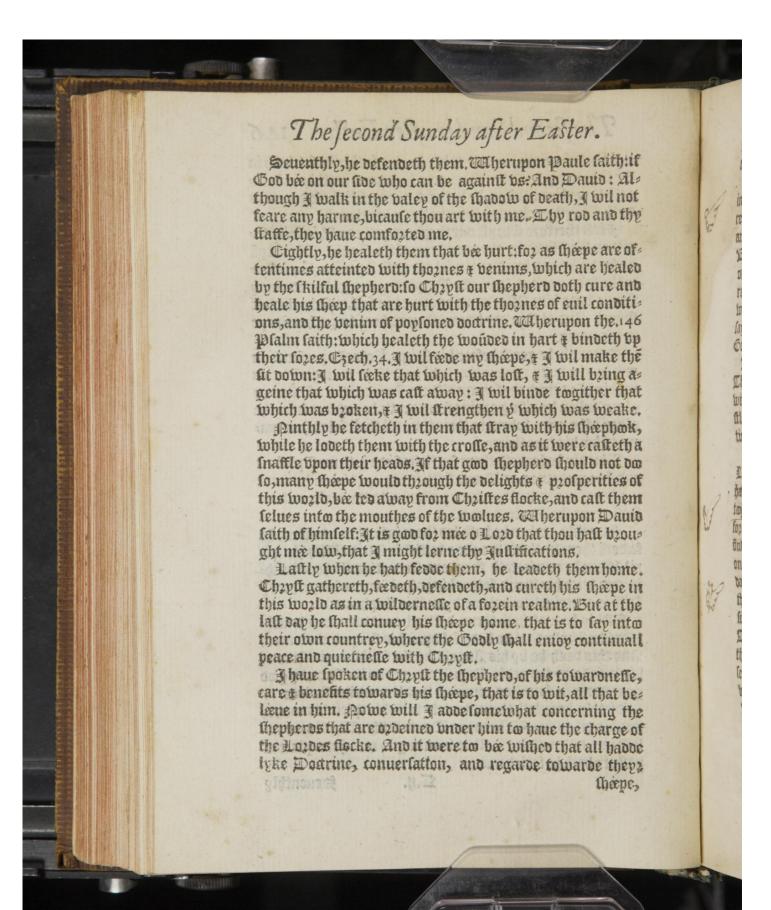
The

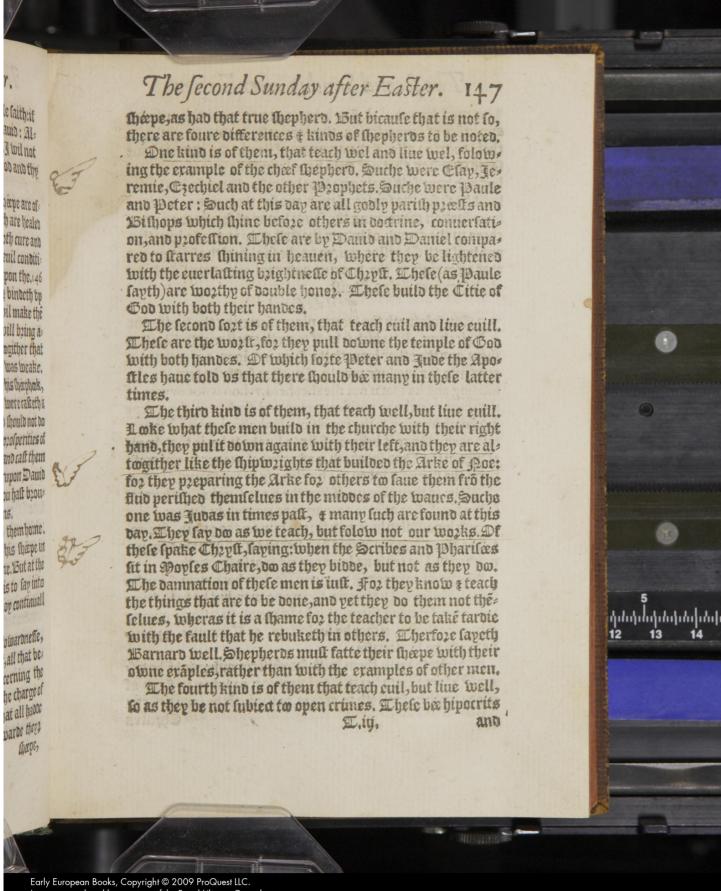
9 Of the firste.

IP the first place, concerning the thepherd Theyst, we have two things. The one is, what is his towardness: the other what are his benefits towards his church. Pow as touching T.j. Cheyst

The second Sunday after Easter. They the thephero, we must alwais bearein mynothe cofection of Ahomas which we hero an eight dayes agol foz wheras he faith my Lozd and my God, first he cofesieth him whom he speaketh to, to be the same man that had bin crus cified and dead, whom he now acknowledgeth to be rifen as git gein from the dead in dede. Secondly he confesseth also the he fame mã to be very Bod: foz he fayth, & my Bod. Thirdly he confesseth this man & God to be one person. Foz he sayth, not rit my Lozds, but my Lozd. Fourthly he cofelleth this God and tha man, one person which is both God & man, to be his fauioz. De For he is my Lord & hath charge of mie: and he is my God that hath taken me into his tution and fauoz. Therfoze he confesseth Chapst to be the true Messias and Sauiour of the andi world, and consequently that true shepherd that was promis inth sed of old time, of whom Zach. 10. I wil raise by a thepherde glosy boyon the earth. Dim doth Deter call the Mepherd & Bishop of our foules. This have I spoken breefly of Thomas confess gra tion concerning Thereft the thepherd, to the entent we may understande what is the towardnesse or inclination of this BHO our Nephero: Pow let bs her our Lozds wazds. I (fayth he) meli am the good shepherd, but what both the good thepherd? The fresh good shepherd giueth his life for his sheepe. That is to fap. A he is a good thephero, which loueth his there so well, that he fadet wil rather suffer death, than leave his sheepe to be a peap to rtt,b theues, and to be tozne of the wolves. This promis he conina firmed also by his dede: for he suffred a most shamefull death faith for his hoepe. Wie have herd how areat Chapites love is towards his tour thepe. Pow that we may behold his benefits, which he be-Ant stoweth of his mere appnesse, we will apply the similitude his of a thepherd of thepe, to Chapit our thepherd. What then both a god thepherd: first he gathereth his there togither: secondly he goeth before them: thirdly he leadeth them forth into pastures: fourthly he feedth them: fifthly he watcheth them: firthly be ruleth them: seventhly be desendeth them: sightly

The second Sunday after Easter. 146 to the cho eightly be healeth them that be burt: ninthly he fetcheth in ago Foz the that Aray, with his Mepherds hoke: and tenthly he being Meth him geth them home when he bath fed them. All these benefites d bin crus both Chapit perfourme spiritually to his church. क मार्थित कर First therfore Theyst our shepherd gathereth his show to eth allothe gither. But howeby the preaching of the Cofvel. This beat Thirdly he he to do by and by after the fal of cur first parets. Foz in spie re layth-not rit he was present with the Prophets, and gathered many is God and there onto him. Afterward he came himself, to sake the lost this fautor there. And at this day he giveth preachers to gather there is my God in his name. **Lherfozehe** Secondly he goeth before his thepe. How: In verfecution nour of the and in alozie. In perfecution whe be fuffred divers miferies was promt in this life, which the fainds also mult nedes talt of. And in a Chepherde glozy, when by riling ageine from death, he entered into the erd & Bilhov glozy of heaven, whom in their time all thall folow, as mas bomas confes my as be his true there. Thirdly he leadeth them forth to fiede into most plefant ntent we may nation of this and fine medowes, as David faith in the. 23. AD falm: he made s. I (fayth he) me lit downe in well growen paltures, to the waters of refreihment shall he leade mee. ephero? The Fourthly, when he hath led them into the medowes, he hat is to lay, well that he fadeth them with his worde a with his spirit. With his spis rit, when he comforteth them and Arenathneth them with oe a play to in: and with his word, when his golvel is veached, wherev omis he cons faith is conceived to believe byon this they heard. mefull death Fifthly he watcheth them, & litteth as it were in a watchtoure to fozele that no body fal byon his there unbewares. tomaros his And this doth he by his Angels, by the faithful ministers of which he be փմոփմոփմո<u>փ</u> մուն his worde, by the godly Pagifirate, and to bee Mort, by god he fimilitude governozs in families, common weales, and houtholdes. wat at then Sixthly, he ruleth them, namely with his spirit, his wood, ne togither: and his discipline. Wither byon David saith: The Lozde rus them foath leth me, and nothing thall be wanting to me. In a place of ge watcheth pasture bath he setled mee. noeth them: T.tt. Seventhly ciantly





The second Sunday after Easter.

A dow most harme of al. For wheras men gaze at the outward appearace of conversation, they are easy drawn to embrace their doctrine also. Like as many of you in the papacie have seene Ponkes, that not only have seemed holy to themselves but also have solve their god works but others: so lie they in wait both for the soules of men and for their gods. Thus have spoken concerning the foure kinds of shepherds or teachers in the church, of whom the first only is praise worthy, and buildeth Chrystes church to the soul health of many, and that according to the doctrine and commaundement of our cheef shepherd Jesus Christ.

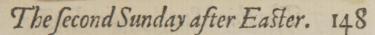
TOf the second.

Diw foloweth the second place cocerning the wolf & the hireling. Df which & wolfteareth & destroyeth Christes sheep, and the other leaveth the sheep in dager, & giveth them over into the wolves mouth. For thus saith the text. But the hireling and he that is not the shepherd, vyhoo is not ovener of the sheepe, seeth the vyolf comming and forfaketh the sheepe & runeth his vyay, & the vyoolf catcheth the sheep and scattereth them. Here it behoueth us to know, who is that wolf of whom the Lord speaketh, after what maner he entereth upon the sheep, when the hireling is to be thought to sie.

Who is then this wolf that the Lozd speaketh of her: It is the divel. For allowe as man was created, he set by on him by and by, asailed him, and threw him to the groud. So gos eth he about hungry at this day, seking who he may denour, neither wil he cease as long as this world standeth.

By what meanes (I pray you) letteth hie oppon Chrysts shieper He letteth not opon them one way, but he hath source wayes to let opon them. For he is wont to ruth in among Chrystes thispe, either by sophistrie, or Tirannie, or wickednesse, or Hipocrifie.

He letteth upon them with Sophistric, either whe he vilo guileth vices with the titles of vertues, or when in stead of Gods truth he forsteth in errors, to the intet he may destroy Christes 110



Chry fes liely thispe. To call boon Saints, a to eme evertalting life by our works, are most greuous sinnes: and yet be defedeth them as god dids: and so of many other things.

He invadeth Chaites there by Tirannie, when he baingeth to passe that they be destitute of sod and other helps of this packent lyfe, or else when he assaulteth them with open warre, to the intent he may either trouble the purchesse of

the Gospell, or else quite abolish it.

itware

mbrace

te have

nselves

etherin

Thus 7

Os or teas

: worthp.

nany, and

ent of our

wolf a the

Chailtes

ueth them

ert But the

ot ovener of

h the sheepe

p and scatte-

s that wolf

be entereth

eacht to flee.

b of her? It

t boon him

io. Sogo

nan demour,

ion Chavits

e hath foure

in among

ie, of wice

the he dile

n stead of

in destroy

Christes

He inuadeth Christs slocke w wickednesse frumblings blockes, when he draweth many unto naughtinesse, where: through the holy ghost is shake of, t me agein brought in bodage unto satha. How many in these dayes are by this policy overthrown, ther is no may seth not. In what village reignes not enuie, backbiting, bibbing, whorhunting, t such of the horrible wickednesses. In as much as we see these thigs we have an assured prof y satha inuadeth christes sheepfold.

Also he inuadeth Chaystes theysold by hipocrisse, as oftens he concreth most heinous offences with his outward pactence of holynesse: like as was wot to be in old time among the Ponks, is yet still at this day among them that have

not pet laid away their Pharifaicall falhions.

the Deuil) innadeth Christes shepfold. Pow wil we speak of the skeing of the hireling. For the hireling is he that is no owner of the shepe, and therfore he runneth away when he

forth the wolf make toward them.

But did not Chapte now a then the ? Did he not comand his disciples that when they wer persecuted in one city, they thus the into another. Did not Paul himself the who he was let down from the wal in a basket. Pow in as much as it is certain y neither Chaite was a wolf, not the rest of y Apostles, it must needes folow y this steing wherof y Load speaketh her, is not to be understod of every kind of seing. But it is to be known, y there is a steing of the body, a a steing of the minde. The steing of the body is sometimes lawfull, but the other is not. But what is the steing of the minde? It

<u>փսեփ եփ եփ եփ եփ ե</u>

The third Sunday after Easter. is when one fleth from doing his duetie. And this fleing is of foure lostes, according to the wolves foure maners of inuading Chapftes theopfold. For what minister of the word man so ever for any cause forbearetic to set himself against Soutie Arie, tirannie, wickeonelle and hipocrifie: the fame is a hireling, and not a true thephero. For the good thephero first fetteth himselfe against Sophistrie, by defending the true docs iwe frine, and by rebuking and confuting the falle. But the hire to ling at this inualion of the wolf is afraid, & dares not defend deal y true doctrine, least he wuld lose some of his earthly comodiwit ties. Therfoze either he winketh at & falle doctrin, oz at least hisl wife he revioueth it not as he ought to do: and in so doing he of th is faid to fle, not in bodie but in mind, by cause he for floweth gein his ductie, secondly the god thepherd will fet himself ageinst hybi tiranny. Howbait by cause there be two kinds of thepheros. their the one Civil, the other Ecclesiasticall, as the Civil theyherd must let himself ageinst Tirannie of wolves by the swood: so the Oclevalicall thepherd must set himselfe against it by prayer. We that both not this, is a hireling a not a Menhero. Thirdly b good thepherd that let himself ageinst wickennesse dot by rebuking a excommunication thein that give offence to and the church with their milbehauioz:like as John rebuked Des Char rod, Chaife the pharifies, all the Paophets did fet thefelues aceinst the vices of their times. The denil hath egged a faith ful perlo to admoutry, to incell, to conetousnesse, to bulante And ful lufts, 02 to bibbing. In this case the and Menhero Rands pro not in feare of me, but of Dod: and rebuketh mens vices aclyc cording to his duetie. Cotrariwise the hireling being careful Ani of his own cafe, dareth not open his mouth. If he rebuke, he bæ both it in general termes, but he dareth not charge of offeders my to their face, as did & Prophets & other true thepheros. But la some such hireling might obied: behold I am her, I fled not. Augustin answereth him: bicaule yhalt hild thy peace, thou Da half fled; and thou hildest thy peace bicause thou art afraid. Fourthly the god hepheroletteth himself ageing hipocrife, nadue errer in nor. Energial de la fina de l

The second Sunday after Easter. 149

when he plucketh of the viloz of outward hypocrites, and bewrayeth how foule the face of finne is. But the hireling runneth away from this wolfe, and vareth not displease any man, least men should hate him.

eing is

is of in

de mara

t South

ts a hires

ofirst set

truedou

it the hire

not defend

ly comody

ozat leaff

o doing he

ordoweth

elfageinst

hepheros,

al thephero

the imoro:

ageinst it by

tathevhero.

wickeonelle

offence to

chuked Hes

t theselves

raco a faith

to bulaw

hero stands

ns bices ac

eing carefu

rebake, ha

e of offeders

ieros. But

Affed not.

eace, thou

art afraid,

hipocriff

when

Pow remaineth a question to bie discussed, whither bodily steing bie lawful at all times or no? Aherebuto Jantiwere. Any shepherd that gaddeth from place to place, either to encrease his living, or for werynesse, or for the unkynde dealing of men, is surely an hireling and no shepherd. Potwithstanding, if tyrants persecute a man, or lay wayte for his life, it is lawfull for a godly shepherde to ske the handes of the Tyrant, that afterwarde (if it may bie) returning agein, he may do more god by his life, than he could have don by his death. How bie it in this case Godlynesse muste bie their rule.

TOf the third.

The third place is of Chaptes thepe, and of their mark, and that there is but one thepfold and one thepherd. The there of Thauft are all they that her Thauft, and like there do folowe him in true simplicitie, innocencie, mekenesse, and obedience. Peither are there any other marks to know Chapites there by, than denotion toward God, charitie to wards our neighbour, purenelle of conversation, and a certerne holy carefulnette and forwardnette in our vocation. And where as he faveth he hath other there, that muste be brought in to the same fold, he mieneth that there is one hos ly catholike Churche of the Jewes and Gentyles togyther. And therwithal he expredicth the maner how the there that bee brought togither when he faveth: And they shall heere my voyce. The preaching of the golvell therfore, and the belætting of the Gospel when it is preached, causeth us to bæ gathered into Chapites theopfold. They that upon this place do gather, that before Domesday there thall bee so greate as græment in true Religion, that there Mall bee no herelies not schismes: are farre wode. For all the foresayings of the T.b. page

փմոփմոփմոփմո**փ**

The third Sunday after Easter.

prophets teach the contrary. And Chryste, when, he sayde: Thinke ye that when the some of man commeth, he shall synde Faith uppon the earth: ment it should come to passe through persecution, that the most part should fall from the sayth. And the never that the day of the Lord approcheth, so much the server is the divell, to trouble the little slocke of Chryst with his sophistic, tyrannie, wickednesse, and hyporisse. Therefore let us praye to Chryste the Shepherd of our soules, that he will defende us in so great perils, to the glorie of his name. To whom with the father and the holy ghost, be honour praise and glorie sor ever. Amen.

The third Sunday after Easter.

ouerc allo t whom

of his

chyli

great

The Gospell. John.rus.

Es v s sayde vntoo his Disciples: After a vvhile ye shal not see me : and agayn after a whyle ye I shall see mee, for I goe too the father. Then a fayd some of his disciples betweene themselues: e vyhat is this that hee sayeth vntoo vs? after a vvhyle yee shall not see mee, and agayne after a vehyle ye shall see me, and that I go to the father? They sayd therfore: vvhat is this that he fayth: after a vvhile? vvee cannot tell what he fayth. Iesus perceived that they would aske him, and fayd vnto them : ye enquire of this betyveene your selues, bycause I sayd: after a vvhyle ye shall not see mee, and ageyne, after a vvhyle ye shall fee mee. Verely, verely, I say vntoo you ye shall vvcepe and lament, but contraryvvise, the vvorld shall reioyce. Yee shall forovy, but your forovy shall bee turned too ioy. A vyoman vyhen she trauaileth hath forovve, bycause hir houre is come. But assone as shee is deliuered of the chyld, she remembreth no more the auguishe, for love that a man is borne intoo the yvorld. And yee novy therfore have forovve: but I

The second Sunday after Easter. 150

but I will see you ageyne, and youre heartes shall reioyce, and your ioy shal no man take from you.

The expolition of the text.



e lapoe:

he thall is to patte

fromthe

e flocke of

s, and hypos

The phero bi

erils, to the

ind the holy

ero

After 2 while

fer a ruhyle ye

father. Then

e themselues:

o vs? after a

agayne after

er?They fayd

vvee cannot

ould aske him,

e your selues,

e, and ageyne,

lay votoo you

e prorid shall

ee turned too

bycause his

he chyld, she

hat a man is

aue fororres

but

His golpel is part of that fermon that Christ made to his disciples at his Supper, the day before he suffred, in which sermon he taught them many things. For he made mention of his owne office, death, torments, resurrection, and glorification. Woreover, he reasoned

concerning the Thurch what it is, and what thould be the state of it in this world: as that it should have adversaries which should assault it, and that it should at length by Faith overcome all hir troubles: and onto this parte perteineth also this present Gospell. For his comfortest his Disciples, whome he perceyveth to be sade for his foretelling them of his Trosse. He sheweth them before, that he would visit them againe, assone as he were risen from death. And he addeth a very godly similitude of a woman travelling of chylo, with whom the church shall task the like fortune. For like as the sozowful great belyed woman, taketh ercedying great comfort of the birth of hir chylo: Quen so the Church having wrestled out of the miseries of this present life, shall in the end enjoy sul glory with Christ, so she continue sted fast in his faith onto the end. The places are three.

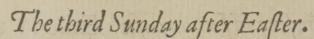
1 Chayles forewarning concerning his owne death and Refurrection.

2 The weaknesse of the apostles: and so consequently of all mostall men,

3 The Crosse of the Church in this world, and the glozious and ioyfull deliverance of the same. փեփեփեփեփե

9 Of the firste.

Oncerning the beath and refurrection of Thyest, I will speake sommhat breedy, bicause we have here all thinges at ate more plenteously. After a vehyle yee shall not see mee



see mee, and ageine, after a vvhile yee shall see mee: for I goe too the father: Deere doth Chapit somiohat darkly foreshew them his death and refurrection: But his maining is this. Atter a vyhile (fapth he) vee shall not fee mee, that is to fap, I hall live dead a them days in my grave, so that you hall not fæmæ. And againe after a vvhile yee shall fee mee, that is to fay, I shall be raised ageine from death, and you shall se me fortie days before alcende viably into heaven, and be taken away out of your light by a cloude. And this is it that he faveth bicaule I go to the Father, that is to fav, after my death, I chall palle from perfecution to the glozie of heaven. Whateis he not present with his churche after his ascensio on: Des, he is present according to his promise, even buto the end of the worlde. Dowbeit not after a bodyly maner, but after a divine and spiritual maner. For Gods word and the holy Chost are the glasse wherin Chayst will be holden: and this beholding is sufficient, wher with wee must be contented, untill he himselfe come to indeement: for afterward we shall enjoy the fight of him for evermore.

But why did he put his Disciples in minde of his death and refurrection: Surely there be many causes, of which the cheefe is this, which he alleageth in these words. I have told you of these things before hand, that when they bee come to passe, you may beleeve. For mens minds are gretly frengthe ned, when they fix things fall out according to that whiche was tolde them before. Peither dyd any thing more raife the Apolles, than that they faw all things aunswerable to Chaptes forefarings: wherby they might bothe understand his Godhead, and throughly perceive his office. Hozeover the Lordes will was, by the often forewarnings to prouive for the instrmitie of his visciples. For this is the pount of a farthfull mailter, to have a consideration of their capas citie whome he taketh bypon him to teache, and to remedie they? rawnelle by often beating the felfe same things into their heads. Belides this also, he therfore foretold his death

and

ffes.

hap

avvh

not

lo of

only

Des, 0

taule

an ou

out, (

anot

Bott

been

and

abou

ky

per

hol

ten

The third Sunday after Easter. 151

for I goe for the w

lg is this.

it is to lav.

t you fall

mee that is

you thall for

auen, and be

this is it that

y, after my

e of heaven, his ascensi

2 even buto

oply maner,

ids word and

aill be holden:

ex mult be conv

for afterward

e of his death

s of which the

ng. I have told

bee come to

etly frength

in that which

na moze raile

momerable to

the understand

ice. Mozeouer

tings to play

s is the poynt of their capa

ato remedi

things into

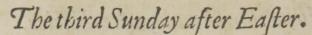
old his death

and refurrection, to the intent his disciples thouse knowe that he knew before of his owne death and resurrection, and that he willingly obeyed the father, even unto death, to the intent he might deliver us fro death. This sermon of They sees, is to be applyed unto us also: for not muche unlike bappeneth unto us. He seemeth to be a whyle from us, when he leaveth us comfortlesse wrething under the crosse. And afterwarde ageyne he is sene of us, when he comforteth us by the Gospell, and manifesteth the presence of his spirite in our prayers.

TOf the second.

The rawnelle of Christes disciples in matters of saluatia on is described in these words. What is it (say they) that he fayth, After a vvhile yee shall not see mee, and ageyne after a vvhile yee shall fee mee, and that I go to the father, vve knovv not what he speaketh. It is a greater wonder, that they being so often warned of the Lordes death and Resurrection, not only by types, figures and riodles: but also by expresse work des, coulde never the more bnderstande him. What is the cause heros: Surely, there are two causes. Dne is, for that an opinion once conceined in the mynde, is not early pulled out, specially if it have taken deepe rote. The Jewes, yea and the Lords Disciples themselves dreamed that Chapits government Hould have bin civill, so as Thepte himselfe being made chiefe Emperoz, thould suboue the whole world and reign over it, and that his disciples should have bin next about him: whiche thing the mother of Zebedies children declared sufficiently, when the made request that the one of hir sonnes might sit at Chapstes right hande, and the other at his left. An other cause, is the dimnesse that is in all man: kynd, wherby it commeth to passe, that no man is able to perceive the things that pertein to God, unless he have the holy Chost to be his teacher. Herby we may lerne, first to bewaile this our blinonesse. Secondly to hiere Gods word

փժոփ **հփանականական** ի



word more often, wherby we may be delivered frrom this dimnelle of ignozance: and thirdly to crave of God that he himselfe will teache vs according to that place of the.rrb. Pfalme: Leave me forth in thy truth, and teach mee, by cause thou art the God of my saluation. God and rightfull is the Lord, therfore thall be teach finners in the way. But wee must take heede that when the Lorde teacheth, we that not the eares of our hert against his voyce, lyke as all they do that here Gods worde without frute. As for those that fo stop their eares against Gods voyce, they may at length oclerue to be left by in their blindnesse and ignozaunce for ever. God preserve be that we incurre not this penaltie of buthankefulnesse, where with weese many to be houribly punished. For there are many to be found, that if a man alke them after the hæring of a Sermon what they have brought away, have not a word to auniwer. But if yie ques thion with them of talke had at a feast, or in game, they can reherfe you enery thing, so as they will not misse ve a wood. What is the reason: In some folke, the cause of it is mannes naturall dulnece in matters of Saluation. In other some, the cause of it is the punishment of sinne also : that hering, they here not, and understanding they understande not. Wherfoze right dare beloued, let us fall to amendement of lyfe, let us call upon God for help, and when we fiele in our selues a werinesse of hering and learning the word of God. Let be by and by think that the divel layeth a snare for vs, and let vs forthwith fle vnto Praier, befeeching GDD that he will both teach vs, and also by his spirit make rome for his word in bs.

前07

and

head

eth th

Ball

long a

fonte à

that a

fore.

losoli

non

topt

And 9

pou th

whe for

Houle

for ene

ledge

anyn

nyng

plyer

her b

atlen

inou

ofth

bno

been

TOf the third.

VErely verely I say vntoo you, that you shall moorne and vveepe, but the vvorld shall reioyce. And you shall be sadde, but your sadnesse shall bee turned intoo ioy, He repeteth the same thing that he had spoken a little before, concerning his beath,

The third Sunday after Easter. 152

frrom this

God that he

e of the reb

ach mie, by

and rightfull

the way, But

beth, we that

he as all then

for those that

nay at length

nozaunce for .

is penaltie of

o be horribly

that if a man

that they have

But if you ques

game, they can

mille ve a wood

of it is mannes

In other fome,

: that haring,

perstance not,

amendement

en wee feele in

nathe wood of

veth a linare for

feething GOD

ritmake rome

moorne and

shall be fadde

repeteth the

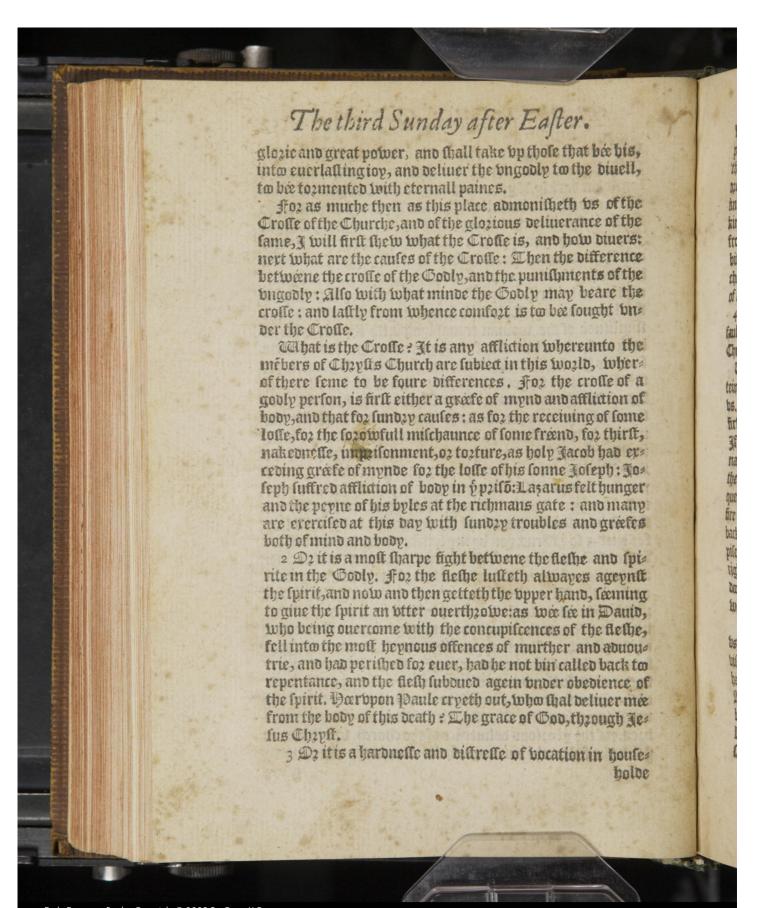
oncerning his

Death)

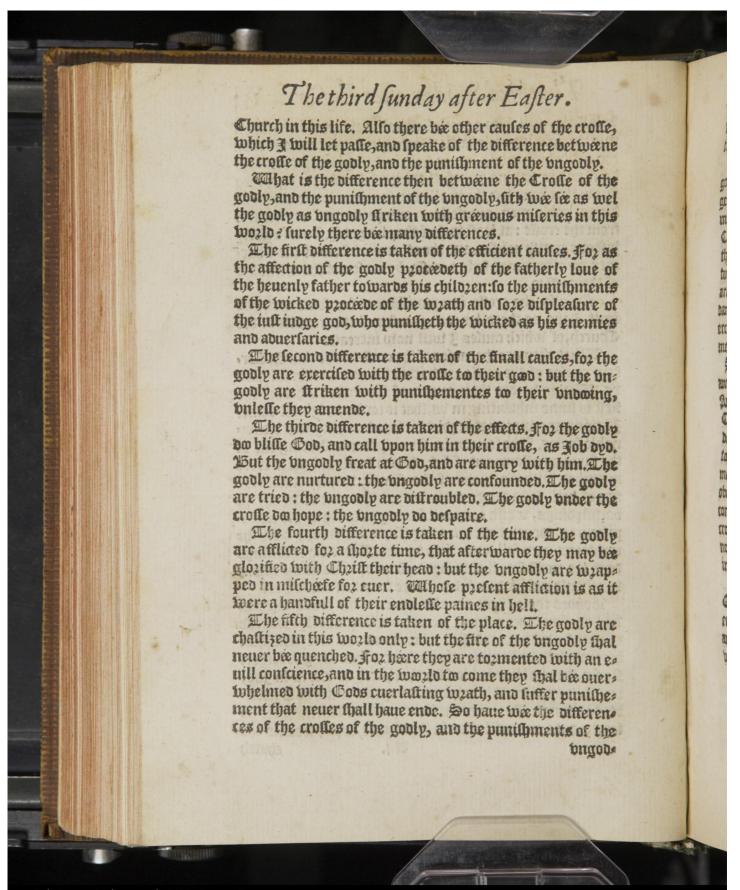
death and Refurrection. For by three fignes which were fet forth, begave an inklyng what should come after, although somwhat darkly. By the mouning of his Disciples, is signified the death and buriall of Chapfte. By the gladuelle of the world is lignified the triumph of the Jewes kylling Chapit. For when they had put him to death, they thought the selves and their common meale to be out of all hazard. And when be addeth, Your forovy shall be turned intoo ioy. He signifis eth that he will rise agenne from death, whereby his disciples Mall conceive joy. This felfe same thing declareth he by the limilitude of the woman trauaplying with chylde, who as long as the is in hir labor feleth groups throwes: but as some as the seeth the child borne, the taketh so areat jove, that the otterly forgetteth the pains that the felt a little befoze. After the same maner the disciples of the Lozd felt gret forow of mynde, when the Lord was dead and buried: but as non after, when the Lord was raised accome from death, for toy they forgate the forow past. And this is it that he farth: And I will fix you agein, and your hart that reiouce, vicaufe you that fe me raised from death, and no man that take your iope from you: that is to lave, I chall die no more, that vie Mould be cast into heavinesse for my death; but I shall live for ever, fo instruct you by my spirit concerning the knows ledge of God, that you hall have no more ned to aske me any moe questions. Thus have we playnly feare the meet nying of the Text. And nows are all these things to be applyed to the church of all times, whiche in this world thall be under the croffe, whyle the ungodly recovee: Howeveit at length when Chapft appereth, it shall obterne full & perfeation, wherof that be none end. For these thewdays where in our Lozd luffered and role ageyn, are an image of & croffe of the church, and of the ion of the world, that is to lan, of the bigodly perfecuting Chapte, and killing him in his mems bres: fof the alorious beliverace of the church, which that at I time be full, whe our Lord Challe come in the clouds with glosp

փսեւփւեւփւեւփւեւ**ի**

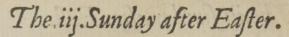
Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



The third Sunday after Easter. hold fate, civil fate, oz ecclesiasticall fate, that is to fap, of hat bee big. prinate, publik, ecclesiastical state. Dow great a crosse euen the divell the godly hulbands & wines fiele, in bringing by their chilozen, and in feeking needefull things whereby to live, they th bs of the know that have had the triall of it. Such as beare office, as erance of the kings, noble men, counselloss, and presidents, are not frie bom pinera from the croffe : at least wife if they bie goody. So also godly the difference bilhops, parith preelts, and the other ministers of the Chure uncents of the ches, do oftentimes feele a crosse, by reason of the difficultie lay beare the of their office. ex fought bu 4D2 else the crosse is a punishment for some certaine fault. Like as there be many causes of the troubles of the hereunto the Thurch, of which causes I will now intreate. vorlo, where Withat then are the causes of the crosse of the church: Certhe croffe of a tein causes of the croffe are within vs. and certein without. und affliction of bs. Within bs are three causes of the crosse: whereof the teluing of fome first is sinne inhabiting in vs, that is to say, oziginall sinne. rand, for thirft, If this sinne were not beyoled, it woulde being footh dame ilp Facob had cr nable frutes. The seconde is, Concupiscence shorting out of nne Joseph: Jo the same as a flame out of fire: which flame unlesse it were rus felt hunger quenched with the water of the Crosse, woulde kindle the te: and many fire of hell. The thirde cause is, that there beein bs daylye es and græfes backflydings, which oziginall finne procureth by his concus piscences. Seven times in a day (sayth Salomon) both the flethe and for righteous man fall, and rifeth ageine. These dayly fallings maves ageyni both the croffe flay that is layd bpo bs by God to the intent rhand, feening we should not be damned with the world in our sinnes. e fee in Danid, Belides thefe, there are also causes of the crosse without es of the flether bs. but of an other nature. Hoz God of his fatherly godnelle visiteth be with his rod. Hoz whomsoever he recepueth, him <u>փսեփ եփ եփ եփ եփ</u> her and aduous called back to he chastifeth, with none other affection than the good father. robedience of Agein, the vivil lies in wait for the church, as wee fee in Job, al deliver me but God appointeth him bounds, beyond which he is not as o, through Jo ble to raunge. Dozeover the limmes of the divell, that is to fay, tyzants and euill men in this world, which trouble the tion in house church W.i. holde



The.iij Sunday after Easter. bigodly. Pow wil Jadde a few things concerning the compe crosse. setweene forte, wherewith the godly must eraile by them selves buder igodly. the Croffe. the of the From whence then is comforte to bee fought? First the le as wel godly that is prefied boder the croffe, thall confider two thing nes in this ges in his affliction: namely inogement, and mercie. Ludges mente, that he is punished for his sinnes . Therefore sayeth Chapte: Sinne not, leafte some worfer thing happen unto iles, for as the. And mercie, that he is punished to the intent he shoulde arly love of turne and repent, according to this text. 1. Coz.11. When wee milliments are indged of the Lozde, we are chastized, that we be not pleasure of damned with this worlde. Therfore when the farthful is eris enemies ercised with the crosse, let him seke comforte at the fatherly mercy of God. iles, for the Secondly, the godly in his croffe, thall take comforte by ere but the bn: amples, whereof many are recited in the.ri.to the Webzues. ur budaing, And Paule doth oftentimes lay before us the example of Chapit, to which it behoueth be to become conformable bus For the godly der the Crosse, that wee may be glozysted with him in time as Job dvo to come. For the godly suffereth with Chapste, as it were a ith him. The meber of his. Hoz like as Chapft suffered, first that his might .The gool g ober the father, and feconoly, that he mighte vanquishe and p bender the condemne our finne: so must we also obey GDD under the croffe, bothe to vanquishe and to condemn our owne sinne: The godly not by making fatisfaction for it as he diode, but by mortify hep may be ing it. n are wrap Thirdly, the godly wall fetche comfort at the endes of the ction is as it Crosse. For the godly is not chastized with the Crosse, to the end he hould perrith: but to the end he may be holden in, and as it were repried with a certeine by pole from falling as he godly are <u>իսնսիւնսիւնսիւնսի</u>ննի ngodly that way from God. Fourthly, the godly thal cofort him felf with the prefence of with an es Bod: for thus faith Bod: I am with the in tribulation. For if al bee ouers God befined by not with his prefence in our croffe, our harts rounither M.U. differen nts of the pugode



would betterly faile, and wie thould renounce our profession. Fiftly the godly thall take comforte at the promise of delinerance, assugement of paines, and at Gods helpe. Dur fathers cryed but of the (sayeth the Plalme) and thou heardest them.

Sixtly, the godly thall take comfort by comparing the present affliction with the glory to come. The one lasteth but a moment, the other is eternall. Let this suffile concerning the crosse of the godly. GDD graunt vs grace to glorifie him with true patience under the Crosse, through our Lord Jesus Chryste, to whom be honour and glorie world without end. Amen.

The iiij. Sunday after Easter.

A The Golpeti. John.rbj.

Esus sayed vntoo his Disciples: Novy I go my vvaye vntoo him that sent mee, and none of you asketh mee whyther I go. But bycause I have sayed suche things yntoo you, your harts are ful of forovv. Neuertheleffe I tel you the trueth, it is expedient for you that I go avvay, Fot if I go not avvay, that comforter will not come vntoo you. But if I depart, I vvil fend him vntoo you. And vvhen he is come, he vvill rebuke the vvorld of finne, and of ryghtuousnesse, and of judgement. Of finne, bycause they beleeve not on mee. Of rightuousnesse, bicause I go too my Father, and yee shall see me no more: Of judgement, bicause the Prince of this world is judged alreadie. I haue yet manye things too fay vntoo you, but yee cannot beare them avvay novv: hovv be it vvhen he is come (vvhiche is the spirite of truthe) he wil lead you intoo all trueth. Hee shall not speake of him selfe, but vvhatsoeuer he shall heare, that shall he speak: and he wil shew you things too come. He shall glorifie mee for hee shall receive of mine, and shall shevy vntoo you. All things that the Father hathe, are mine: therefore fayde I vntoo you, that he shall take of mine, and shevy vntoo you.

The

firm croff

Thi feo:

pp 15

the

that

the !

men

The .iiij . Sunday after Easter.

The expolition of the text.



ofession.

of deline:

ar fathers

rest them.

ng the pre

affeth but a

cerning the

glozifie him

Load Jeius

uthout end

So ma Make

ou asketh mee

d fuche things

Venertheleffe

avvay, Fot if

you.But if I

ome he will

nd of judge-

)frightuouf-

me no more. iudged alrea-

nt yee cannot e (vyhiche is

h. Hee shall

re, that shall

shall glori-

vatoo you.

Sayde I vn-

The

His golpel is a piece of that fermon that Christ made after Supper, the night before he suffred, wherin (as I tolve you this day sevennight) he warned his Disciples aforehande of his Passion, Death, and Resurrection: and disputed of the

155

իւնդենդենդենդեն**ի**

perfecution and comfort of the Churche, and the state of his kingdome, of what sorte it should be wnto the ende of the world: and that to this end, that his Disciples should be confirmed in the faith, and not renounce their profession, for the crosse and stumbling blockes therepon risen among many. This also was the cause of this Sermon that I have rehears sed: the effect where is, that Chryst promiseth to his church an advocate, teacher, and governer, the holy Ghost. Where by is shewed the difference between the administration of the civil government, and the kingdome of Chryst. For that both neede of outwards sinues, as lawes, decrees of magistrates, open punishmentes. Ac. But this is governed by the word, by the spirite, by fatherly discipline, and by sacraments. The places are three.

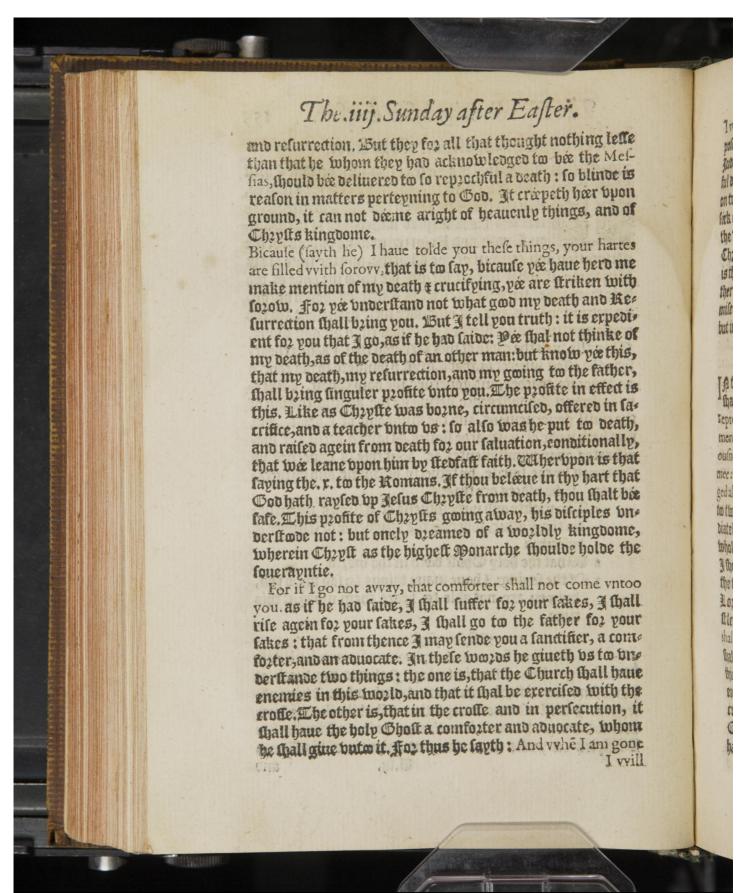
1 The profite and neverulnelle of Chrysts departure to the Father, wherein the kingdome of Chryste is described.

. What the holy Ghost both in the world.

3 Of the laying: I have many things to lay but you, but you are not able to beare them away at this time.

TOf the first.

The state of the s



The iiij . Sunday after Easter. 150

I vvil send him vntoo you. All these things tend to this purpose, that when the Disciples shouldes so Chryste betrayed by Judas, caught to be punished, and condemned to most shame, ful death, they should by some meanes take hart to them, upon trust of these promises of Chryste. From hence also let us siek comforte, as often as we be afflicted in the kingdome of the worlde, and let us thinke uppon the disserence betweene Chrystes kingdome and the kingdome of the world. In that, is the holy Ghost an advocate and comforter, whome the Kasther shall give to them that aske, according to Chrystes promise: and he shall give the holy Ghoste to them that aske; but in this there is affliction and miserie.

TOf the second.

TA the seconde parte, the texte telleth what the holy Choste shall be in the world. VVhen he commeth (farth ha) he shall reprodue the vvorlde of finne, of rightuousnetse, and of judgement. Offinne, bycause they have not beleeved in me: of rightuousnesse, bycause I go too my Father, and novv yee shall not see mee: and of judgement, by cause the Prince of this world is judged already. These wordes of Chapite are to bis referred one to two times, namely but o that time that followed immes diately after the Lordes Ascension, and to the reste of the whole time unto the end of the worlde: First therefore wil I thew how these words are to be understode in respecte of the time that followed immediatly after the Ascention of the Lorde, when the holy Ghotte was given visibly to the Apo-Ales open Whitson Sunday. First he sayth: the holy Ghoste shall reproue the world of finne that is to fay, The holy ghoft Mall manifellly convince that to be finne, whiche the world thinketh to be no sinne. For the worlde (that is to say, mine enimies of whome I am rejected, despiled and nayled to the croffe) baing convicted by the manifeste witnesse of the holy Those and their owne conscience, thall confesse itselfe to have done amille, and also to have synned very greenous Ca.uu. ly in

իլեւփլեւփլեւփլեւ**ի**լելի

thing lefte

ee the Mel-

lo blinde is

th heer buon

lings, and of

s, your hartes have here me

Arthen with

eath and Re

: it is expedi-

not thinke of now you this, to the father.

fate in effect is

d. offered in fac

e put to death

r-conditionally

her boon is that

in the hart that

thou thalt box

s disciples but

ly kingdome,

ulve holde the

not come vintoo

r Cabes, 3 hall

father for your

netifier, a conte

reth bs to bis

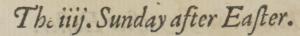
irch thall haut

cifed with the

ersecution, it

ocate, whom

whe I am gone



ly in that it hath not believed on mie, whiche thing hiertofoze it took to bie no sinne at all. You true this is, they beare wit, nesse, whome Peter reproveth of murther in the seconde of the Aces. For they being convicted of their sinne, say: Den and brethren what that we do: Thus are these men compelled to confesse their murther: and to acknowledge them selves to have sinned greenously, in killing him on whome they

ought rather to have believed.

Secondly he shall reprove the worlde of rightwoulnesse, that is tw saye, the Polye Ghoste shall clearly convince, that that is rightwoulnesse whiche the worlde thinkesh tw be no rightwoulnesse. For the hely Ghoste shall prove openly bee sore the worlde, that Chryste was rightwous in dede, whiche thing the prove Pharises and the worlde thoughte not, but Chryste consirmed his rightwoulnesse by his dede. A hat it is so, it appearesh by the reason added: For (sayeth he) I go vn-too my Father and you shall see mee no more: that is to say, When the worlde shall see openly in the Church that I have sheaded the holye Ghoste into you, it shall be compelled to confesse that I was rightwous in very dede, and not an vn-godly & blasphemous person, in that I sayd, I was the some of GDD, for the holy Ghoste shall be are witnesse of mine innocencie.

W

ari

tha

arr

tab

thu

thi

CI

Furthermoze, the holy Ghosse shall reprove the worlde of indgemente, that is to say, the holy Ghosse shall clerely consince, that that indgement is already given, whiche the worlde thinketh not: sor he shall beare witnesse that the Prince of this worlde is indged. That is that: The worlde whiche called me Chryste in mockage, and vid bid me come downe from the Crosse, shall be convinced by the holy Ghosse (whome I shall poure out uppon you on Unhitsonday) that it hath indged amisse. Hor the holy Ghoss shall bring so palle, that they shall in very ded understand and knowe, how that I having vanquished the Deuil by my resurrection, do beare the tohole swaye in the worlde, when no man shall be able

The inj. sunday after Easter. 157

to with Cande you. This is the meaning of these wordes, if we referre them but the working of the holy Ghoste by on Whitson Sunday, whiche thing we must needes do. And yet they belong not so precisely to that time, but that they bothe may and must also be referred to the whole time folowing, even but the ende of the worlde, according as I will

thew by and by.

ertofole

leare with

leconde of

right: gal

en compel

ge them sel

whome they

ntuoulnelle

nuince, that

th to be no

epenly bas

ade, whiche

thre not, but

e. That it is

नाप ठडेर (क्रम्

that is to lar.

ch that I have

compelled to

no not an bru

as the fonne

relie of mine

the worlde

mall clerely

whiche the

netic that the

The worlde

hid me com

holy Choste

(onday) that

ng to palle,

e, how that

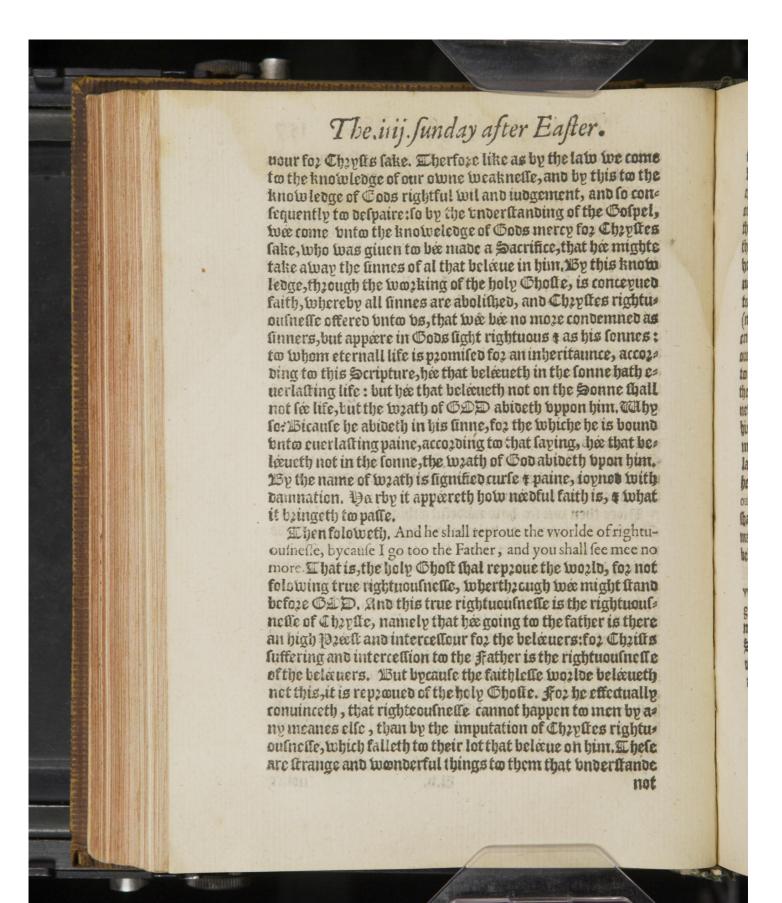
in, do bears

pall becable

First therefore, the holy Ghoste chall reprove the worlde of sinne, that is to say, chall showe it to be giltie of sinne. If what sinne: For that (sayth he) they believed not in me. And are there none other sinnes that the holy Ghost chal reprove than bublishes, or not to believe on Chryst: Pes surely there are infinite and horrible sinnes against the firste and seconds table. They then did he put this alone: Bicause as long as this remayneth, the rest also are reteyned with it: and when this goeth away, the rest are released. Therefore like as all other sinnes are where unbeliese is: so where as is sayth in Chryste, all sinnes are forgiven. For everlassing life is promised to him that believeth, which should not be done unlesse the sinnes were forgiven.

Bere then we fee how neveful a thing it is to belæne in Chapite. But what is to belowe in Chapit: It is to persuade a mannes selfe that Chapite is the highe Pacette and king, Twho by his death hathe made fatisfaction for finne, and by his glozious refurrection hathe broughte rightuousnesse, or that by his bloud, he who is bothe BDD and man, hathe purchas fed a Churche but him felfe. Aces, 20. This fayth is not the worke of man, but of God. It fpringeth not of reason, but of Bods word. Boreouer the word of ODD is of two fortes: Law and Gospel. The law pullethaway trust in our selves and the Bospel worketh trult in Chapft. For the law letteth before be the rightful wil of BDD: namely that we fhould kep the Law, or otherwise to be danned by the wil of God. The gospel setteth before vs the gracious wil of God, which is, that God forgining our finnes, wil receive be into his fas noure H.b.

րեփենդենդենին



The.iiij. sund ay after Easter. 158

not the righteousnesse of Faith, but oceanne themselves to be righteous eyther for the outwarde obedience of the law, or for mennes traditions, as the Pharifies in olde time, and our Papilles do in these dayes. These perceyue not that all the works of the worlde are farre more imperfect, than that they can overcome the power of the Deuill and Death. But how is it proued that Chapfts obedience is our righteous nelle: It is proued by molt arounded tell imonies of the faring ture. Daule Rom. s. Like as by the disobedience of one man, (namely of Adam) many became sinners: So by the obedience of one (namely of Chapti) many thall be made rightus ous. We have this rightwoulnesse of Chapste impated but to be, when we believe on him, according to that text to the Romanes. With the hart we believe but o rightwouls neste. Also: Abzaham belæded God, and it was imputed to him for rightuousnesse. Daule Rom. 3. Wae suppose that a man is made rightnous by faith, without the dedes of the law. The felfe same thing meneth Chaift in this place, whe he farth: The holy Ghost shall reproue the world of rightuousnesse, bicause I go too the father. That is, the holy Whost hall not only proue me to have bin rightwous, but also hall manifestly shew that I am the rightuousnesse of them that belieue in me.

It followeth further. And the holy ghost shall reproue the voorld of indgement, bicause the prince of this voorlde is indged. That is, the holy ghost shall (manger the worlde) proue me to be that see that was promised to tread down the Serpentes head, that is to say, that should indge the Prince of this world, with whom also are all his members indged and condemned. For if the head be condemned, what can the members dow? Wherefore let the Deuill rage ageynst the godly as muche as he listeth: yet is he able to do nothing. He shall lye in wayte truely: but he shall not overthrowe be, as long as we keepe our faythe strong and stable.

is one gladia rangolomia yana ara sugar dada ying at **Fox**

րեփենփենինինի

ive come this to the

and so conc

he Goivel.

of Chivites

t ha might e

y this know

is concepued

pites rightu

indemned as

his formes:

unce, accord

onne hathe

Sonne Hall

on him. Withou

he he is bound

na, her that be

aeth byon hun,

e, joyned with

uth is, # what

ide of rightu-

all fee mee no

nozlo, for not

e might frand

the rightuous

father is there

g:for Chris

attuouinelle

loe beloweth

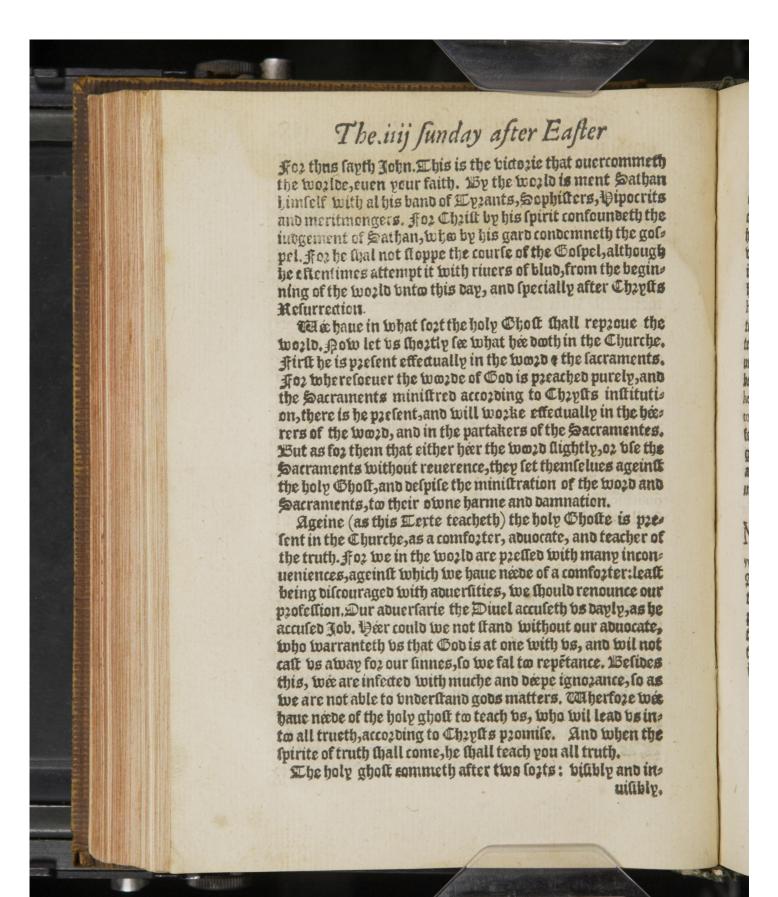
e effectually

o men by a

ites rightu

bim. Thele

onderstande



The.iiij Sunday after Easter. 159

ullibly. De came vilibly, into the Apollles uppon Whitson-Sunday, as we thall hear when the time commeth. De commeth inuifibly into mennes harts, when the Golpel is preached, and he fealeth by the truthe of the Gospell in the hartes of the hearers. Chapte speaketh of both the commings of the holy Chotte. For that whiche went before in the Apostles visibly, the same followeth innisibly wheresoener the Gospel is taught purely. But to what end tendeth the doctrine of the holy Chotte: He shall not speake of him selfe, but vvhatsoeuer he heereth, that shall he speake. That is, the holy Choste shall teache you the same doctrine that I have taughte you, & shall tel you whatsoever shall come to paste. That is, he shall reuele unto you what maner of kingcome my kingcome that be, bothe in this life and after the generall refurrection. And he shall glorify mee, bicause he shall take of mine, and shevy vntoo you. That is, the holy Bhotte Hall by his recorde and effectuall working, Cabliffe the glory whiche the Father hath given mee: fo as the gates of Det Mall not bee able to prevail a whitte ageinste my kingdome : for they can never darken mp alozy.

TOf the third.

Now remayneth to speake of this saying: I have yet many things too say entoo you, but you cannot be are them average as nove. This place do the Papills abuse, as thoughe the Apolites had not belivered a ful doctrine to the churche. And this they beholde, to the end they may stablish their Passes, prayings to Saincts, Rosaries, Pardons, holy water, and of ther deceits of Antichrist. But Chryste speaketh according to the capacitie of his Disciples, and of the weaknesse that was in them before his death, a of the gift that they should receive after his resurrection, beyon Whitson Sunday. As if he had sayd, I would speak many things to but a yet ye are not fully throughly taught by the holy Ghost, whom I wil give you in his time, who shall lead you into all trueth, that is to say, in-

1400

րեփենփենինինի

ercommen

ent Sathan

s, Dipocrits

coundeth the

neth the gol

ipel, although

om the begin

after Chapte

reprove the

the Churche,

e lacraments.

ed purely, and

ous institution

ally in the bees

Sacramentes,

attly, or ble the

mielues ageind

of the word and

shofte is prev

and feacher of

many incon

unfozter:leaf

renounce out

bs dayly, as be

t our abuncate

s, and wil no

ance, Welides

nozance, fo as

Aherfoze wa

il lead being

no when the

truth.
iably and integration

ation.

The.iiij.Sunday after Easter.

tw full knoweledge of my kingdome. This full trueth did the Apolles obteine upon the very day of Pentecolle of UA hit son Sunday, whiche afterward they did put in wryting. The must siek the same trueth, and holde our selues contested there with, if we minde to be the Scholers of the holy Chosie, to whom with CDD the father and the euerlasting Sonne, but write and glory for ever and ever. Amen.

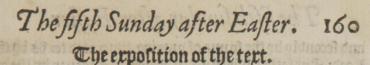
The .v. Sunday after Easter.

TThe Golpell. John.rbj.

Erely, verely, I say vntoo you: vvhat so ever yee aske the Father in my name, he vvil give it you. Hithertoo have yee asked nothing in my name. Aske and yee shall receyue, that your ioye may bee full. These things have I spoken vntoo you by Proverbes. The time vvill come vvhen I shall

no more speake vntoo you by Prouerbes: but I shall shevy you plainely from my Father. At that day shal yee aske in my name: And I say not vntoo you that I will speake vntoo my Father for you: For the Father him selfe loueth you, bycause yee haue loued mee, and have beleeved that I came out from GOD. I vvent out from the Father, and came intoo the vvorlde. Againe, I leave the vvorlde, and go vntoo the Father. His Disciples sayde vntoo him: Loc, novy thou talkest plainly, and speakest no Prouerbe. Novv are vve fure that thou knovvest all things, and needest not that any man should aske thee any question: Therfore beleeue vve, that thou cammest from G o D. Iesus answered them:novv vee doe beleeue. Beholde, the houre dravveth nie, and is already come, that yee shall bee scattered every man too his ovene, and shall leaue me alone. And yet am I not alone; for the Fatheris with mee. These vvoords haue I spoken vntoo you, that in mee yee might have peace, for in the vvorlde shall yee have tribulation ; but bee of good cheere, I have ouercome the world.

The





eth did the or Wil hite

ting. We

lieted thers

Choffeto

Donne, ba

at so ever yee

il giue it you.

gin my name.

t your love may

oken vntoo you

me when I shall

I shall shevy volu

ke in my name:

my Father for ife yee haue lo-

GOD. Ivvent

Againe, I leave

les fayde vntoo

A no Prouerbe.

and needest not herfore beleeve

ered them:novv

e, and is already

his ovene, and

or the Fatheris

u, that in mee

haue tribulation

vyorld.

De a good confideration is this Golpel read in the church as upon this day. For it contenseth the chefelt work of Christians, and the work that is peculier to them. For onely Christen folks can performe this service of Invocation but God. For after that upon last Sunday

was declared what is true faith, what is righteousnesse, what is indocement, and (to be breef) what is the kingdom of Christ, and in whom it consistes : In very good time to order is mention made this day, of the cheefe service that the Citizens of Chrystes kingdome can performe, which is the true calling vpo good. And vicause no exercise of the godly is more needful than prayer, and that no work is more hard, than to pray aright: I will in this sermon entreat of praier only. And to the intent we may the easier understand this doctrine, I will say two things concerning prayer, which are these.

1 That Christian prayer is, and how many forts there be of it.

2 What are the conditions that must goe with energ

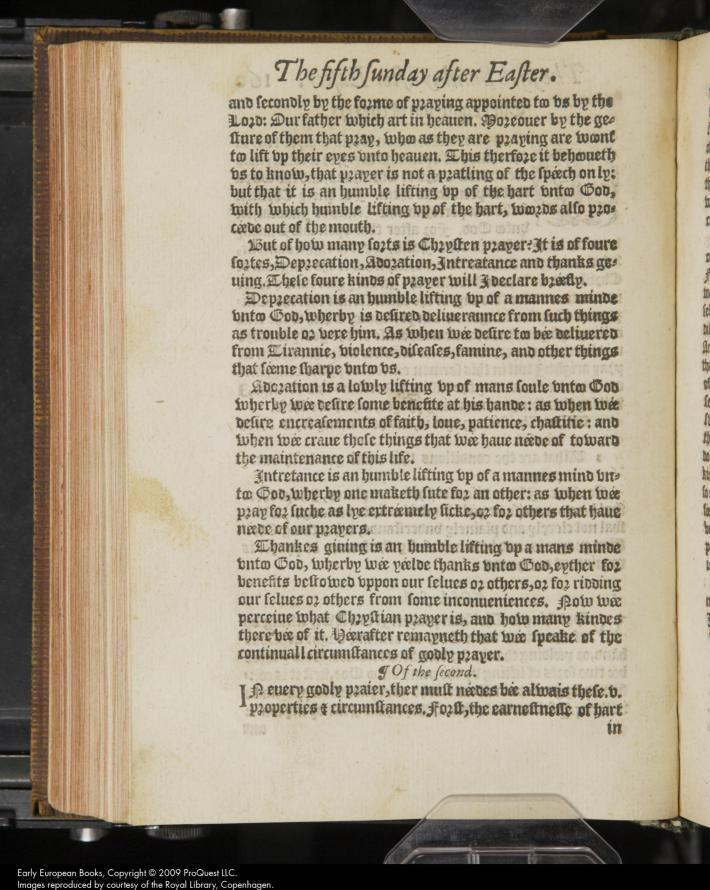
For when I have viscosted these two places, I hope there that he no man (so he yeld himself easie to be taught) which that not clerely and plainely understande, what thing Thristian prayer is, and how nedefully the service of prayer is required at our hands.

TOf the firste

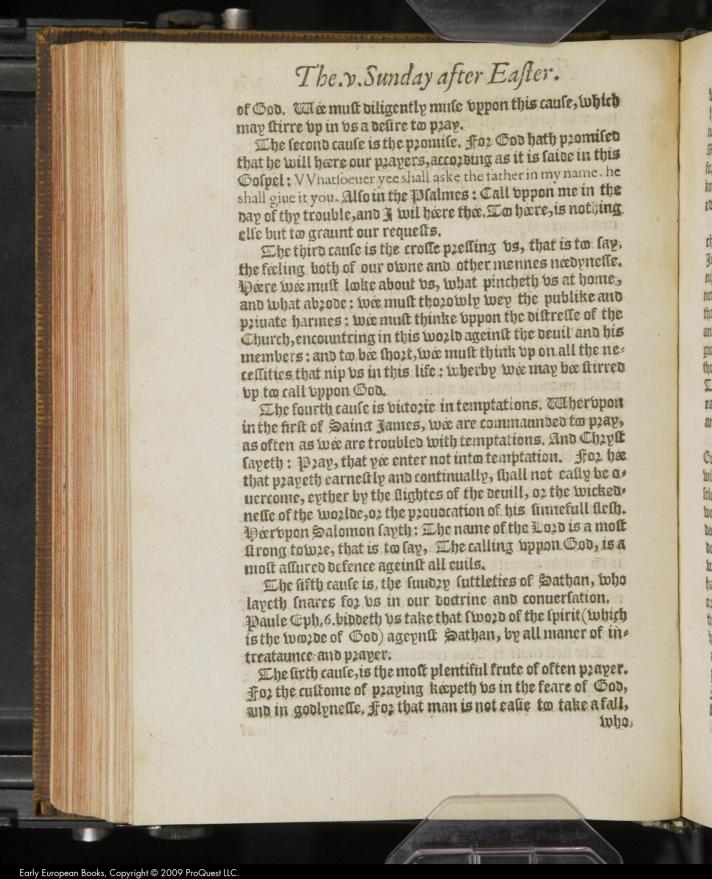
Wat thing is Christian prayer: It is a lowly lifting op of the minoe but God, in desiring ought at Gods hand, or yelding thanks for benefites received. Pow fithere be two lorts of lifting up the mino but God, first it is confirmed by frecord of Dauid, who going about to pray, saith in the. 27. Plalme. Unto the D Lord have I lift up my soules and

րեփոնդենդենվոնվու

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



The.v. sunday after Easter. bs by the in him that prayeth: lecondly, colideration of the causes that op the geo moue bs to pray: thirdly, who it is that we cal upon: fourth: are wont ly by whom we are hero; and fifthly what we ought to afte behoneth of God. Hoz these things that make be a difference betweene pech only: the vaine babling of the heathen, and the effectuall prayer of onto God. the godly. Witherfore I besæche you dere brethren, that you tok also bios will diligently lerne, and thosowly wey these continuall circumstances of pager. It is of foure The first circumstance of a goody prayer, is the affection thanks as of the hart, that the hart be wel bent and settled in praying. breedy. For if honestic require that our body bee well ordered when we have communication with men of moze honoz than our thes minde felues : it is much moze meete that our minde bee very well luch things disposed, when we that speake befoze God in the light of his e delivered Angelles. What maner of affection then ought his to bee, other things that will call bypon God with frute: First of al, let him put offall imagination of his owne glozy, worthineste, and demle onto Con fert. Pert let him thinke boon his olune nædinelle, and per-: as when we swave himselfe that he is otterly vestitute of al agoe, unlesse chaffitie: and the Lozd reach him out his belying hande. Then let him cast ede of toward bowne himselfe by true repentance. And lastly let him bee kindled to prayer by confidence of gods promittes. For who res mind but so ever swelleth either with opinion of his owne vertue, oz as when we fæleth not his own nædinelle, og calleth not himself downe ers that have before God through true repentance, or wanteth fauth: he prayeth with the Pharific and not with the Publicane, that mans mind is to wit, he prayeth not aright and effectually. od evther for The fecond circumstance, is of the causes whereby we , or for rioding must be moved to pray. And there be many causes, wherof es. Low wa I wil reherfe some, to the intent that greater defire of page մոկանգնականգներին Միուսիանգնական և many kindes ing may be Airred by in bs. neake of the The first cause is Gods commaundement, wherebuto it becommethall creatures to be obedient. Call oppon mee (layth hie) in the day of thy trouble. And Theylis Apoliles bo oftentimes proude us to pray, by the commaundement nette of hart



3

The.v. sunday after Easter. 162

who fencing him felf with continual prayers, doth earnest by set his minde uppon godlyneste. Contrarquise they that neglect the exercise of prayer, ar subject to divers casualties. Pany that are sed to execution, known not so muche as the forme of prayer prescribed by Chryste: and thoughe some known it, if a man aske the question, they confesse, they prayed sed seldome or never.

ule, which

promised

alde in this

ny name. he

in me in the

e, is nothing

nat is to lay

s nædyneffe.

bs at home,

publikeand

Arelle of the

beuil and his

on all the nes

15. Ther book

mnded to pape

5. And Chaple

tion. For his

et cally be or

e the wicked

initefull flesh

Lord is a most

non God, isa

Sathan, who

muerfation,

e (pirit (which

maner of in

often prayer

eare of Goo,

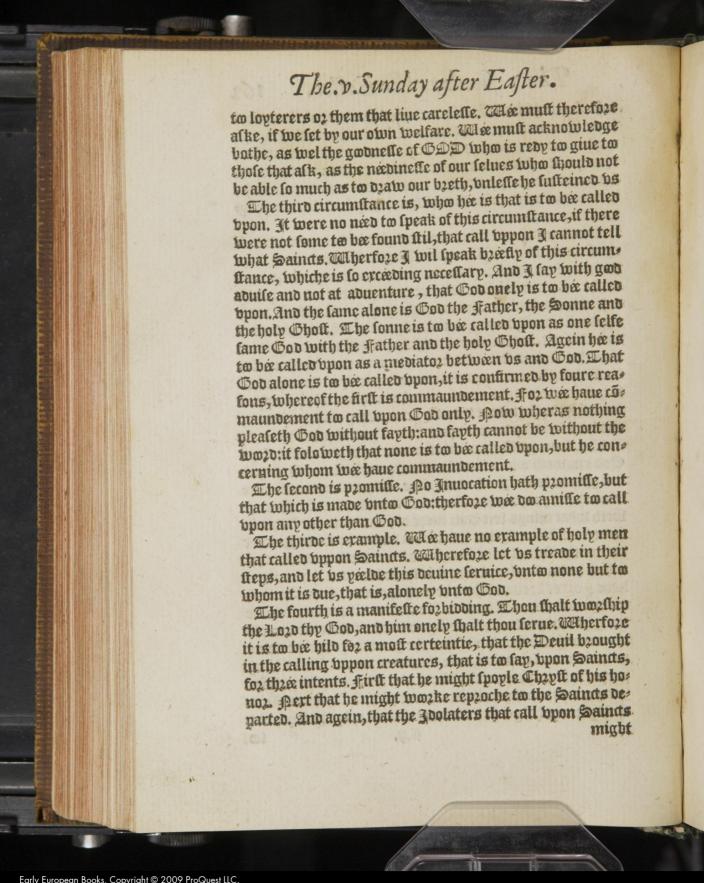
o take afall,

The feuenth cause is, the examples of holy men, whose cheefe care in this life, was to call upon God earnessly. The Jewes prayed thrice a day: in the morning, at none, and at night. So also did Daniell, and many others it hose godlynesse is commended. But among manye yee shall knoe some that in stede of prayer, do not only in the morning, at none and at night, but also whole nights & whole dayes together, give them selves to wickednesse, to make a soft pillowe for the Devil, that he may rest the more quietly in their hartes. These moste weightie causes it behoveth us to think uppor earnessly, to the intent we may drive away our drouginesse, and he stirred up to call upon God in god earness.

But some palling over these motte weightie causes, say: God knoweth wheref we have ned, and he beareth vs god wil. Foz he is our father therfoze wee neo not werie oure felues with praying. I answere. True it is that BDD knoweth what things we have neve of, and he is our father in de besconditionally that we be his sonnes by faith. Peither do we therfore aske of God, bicause we weld teach hun that which he knoweth not. But it is to be knowen, y he wil not have posder broken which he hath apointed. For as he hath orderned that he wil have us fed with meat & drink: whiche thing he could not with transing do without these meanes: so his wil is p wa thould obteine the good things that perteine as welfw our faluation, as to the full entation of this life, by prayer whiche procedeth of fayth. De receive not (fayeth S. James. 4.) bicaule ree alk amille. And Chailt layth: The load thall give the holy Theft to them that aske, but he sayth not

美.U.

անդանդանդանին



The. v. Sunday after Easter. 163 might perish. I warne you therfore that are still in your error, to amende betimes, least you fall into the hands of the lie

roz, to amende betimes, least ye fall into the hands of the living God when you loke least foz it. Peither botes it them that some say they do it of a god intent. Foz al intent of man in matters of saluation is emil, unless it be guided by Gods word and the holy ghost. Foz thus sayth God himselse: The thoughts of men are wicked from the beginning. And Paule sayth: The sessly man, (that is, be that hath not the spirit of

God) perceiveth not the things that are of God.

therefore

nowledge

to give to

hould not

ilteined bs

to bee called

ince, if there

I cannot tell

this circum

ap with god

to be called

Sonne and

as one felfe

Agein bee is

o God. That

abo four creas

or wee have co

pheras nothing

be without the

on, but he cons

promitte, but

amiffe to call

le of hely men

treade in their to none but to

thalt worthip

ne, Betherfoze

Deuil brought

mon Sainds

e Sainds de

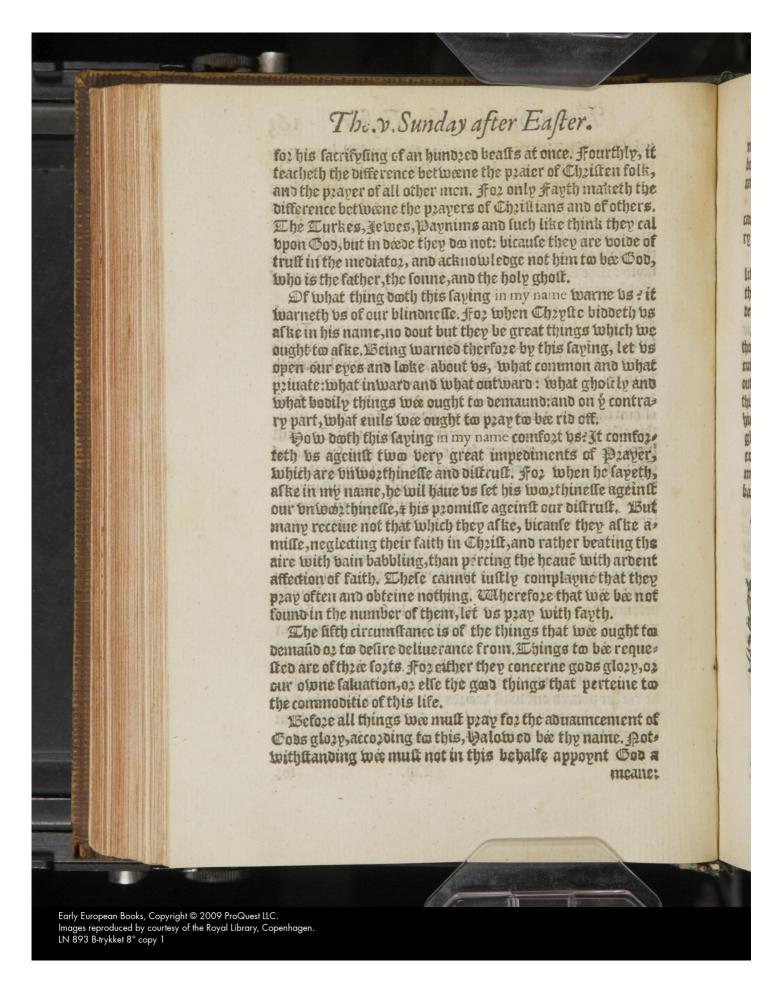
opon Saints

The fourth circumstance is: by who we ought to call byo God. Foz it is written that God hereth not sinners. Therefore there is give but o bs a mediator Jesus Christ, in whose name we shall cal bypon God, according as Chryst teacheth bs in the Gespell of this day, saying: VV hat soener yee shall aske the father in my name, he shall give it you. Appon trust of him thersore, and not bypon considence of our owne worthinesse, shall we make our prayer, being sure that God will here by him. Howbeit, sor as muche as this sentence of Chrysts is notable, and full of comfort, I will expose it more bissinally, for it conteinesh many prositable admonishments. This saying in my name, (that is, sor my sake, a in acknowledging and considence of me,) comprehendeth many things, For it teacheth, warneth, and comforteth.

I pray you what teacheth it: Hirst that our owne iwerthis nesse is to be excluded. For we may not call uppon God in considerce of our owne worthinese, but in trust of Chrysts defence. Secondly, that Pipocrise is to be separated fro true prayer. The Pharise in his prayer, bosteth much of his own holinese. I am not say the pas other men: I offer the tenths of all that I posses: I fast twise a weeke. This man prayed not in Chrysts name: but upon trust of his owne holinese, he rather poured out wast words than prayed. Thirdly, that heatherish bragging is to be layde away. For the Peathen thought they were herd, when they had first described it at Gods hand: Like as Agamemnon thought he should be herd

E.iy. fo

լեւդւեւգւեւգւեւգ**ւ**ել



The fifth Sunday after Easter. 164.

meane: for he knoweth best by what meane his glory may be advanced. But we must through assured considence aske, and persuade our selves that he wil her vs.

urthly, th

iten folk.

lateth the

of others.

nia they cal

are boide of

to bee God.

larne use it

biddeth bs

s which we

oing, let bs

n and what

and whole ly and

on v contraz

os: It comfor

s of Player

en he lapeth

nelle ageinli Gruft. But

hey alke as beating the

mith arbent

me that they

t we be not

wee ought to

o bæreque

nos alozy, oz

perteure to

ncemental

name, for

put God a

meale;

fayth.

off.

Also we aske our saluation, but without all condition, bis cause we have an universall promise of saluation. For every one that calleth upon the name of the Lord shalles saved.

As for the god things that make to the sustenance of this life, we must aske them been two conditions: namely so as the obteying of the thing that we demaund, on neyther him der Gods glozy, nor hinder our owne saluation.

After the lame maner mult we pray for deliverance from those earls that fight ageinst these kindes of good things. The earls of the first & second sorte, are to be wished away without condicion. But those earls that are troublesome to be in this life, are to be wished away upon condition that it be no hinderance to Gods glory & ourse owns salvation. For Gods glory is to be preferred before all things. And thus muche concerning prayer. DDD graunt us grace that these words may take rote in our barts, through Jesus Chryst, to whom be honer and glory for ever and ever. Amen.

Upon the day of our Lords Ascension.

The Golpel. Hark, rbj.

Essus appeared vntoo the eleuen as they satte at meate: and cast in their teeth their vnbeleese and hardenesse of harte, bycause they beleeved not them whiche had seene that he was risen agein from the dead: and he sayde vntoo them: Go yee intoo all the world, and preache the Gospel too

նդւնդւնդւնդենին

all creatures: hee that beleeueth and is baptifed, shall bee faued.
But he that beleeueth not shall bee damned: And these tokens shall solovy them that beleeue. In my name they shall caste out Deuiles, they shall speake with nevve tongs, they shall drive avyay Serpentes, And if they drinke any deadly thing it shall not X.iiii. hurte

Ascension day.

hurte them. They shall lay their hands on the fick, and they shall recouer. So then when the Lord had spoken vnto them, he was receyued intoo Heauen, and is on the right hand of G o D. And they went forthe, and preached euery where: The Lord working with them, and confirming the woord with miracles follovving.

The expolition of the Text.



Wis featt is ozderned in the Church, for that article of our Crao, wherin wa professe our felues to believe in Jelus Chaptle alcending into Beauen, whenha had bin cenuerfaunt with his Disciples fortie vayes after his glos rious refurrection. In this feath, as in others

there be than things to be wered. Hirst the storie with the circumstances thereof. Then the benefite that is bestowed bypon vs: And lattly the right vie and minding of the ftozy. These things offer them selves in the exposition of this Golpel. The lumme wherof is, that the Lozd (the fortith day after his refurrection) appeared to his Disciples, whome hee bybeayded with their bubeliefe and haronesse of hart, & coms maunded them to preache the Gospell throughe oute all the world, thewing what frute thall redound of the preaching of it to the hearers, so they receive the Gospel by fayth. Hoze, over to the intente their preaching may be credited, he promileth to confirme their votrine with miracles. When he had given this charge, he ascended visibly into heaven, and litteth at the right hand of his father. And his Disciples obeying his commaundement, went abrode to preach the gospel, the which our Lord confirmed with fignes enfuing. And this is the effect of the Golpel. The places are them,

- 1. The rebuking of the Apolites.
- 2 The institution of the ministerie of the word.
- They tes Ascension into beauch

90f

17

cal

of

如

bn

to

訓

Ascension day.

165

նդւնդւնդւնդեն

n, he vvas

D. And

ord vvor

tracles fol-

they shal

ch, for that prefede our calcending envertaint iter t is glor, as in others to be flowed as to be flowed ago of the flory, officer of this

he fortith day

whome her

bart, & coms

oute all the

nzeaching of

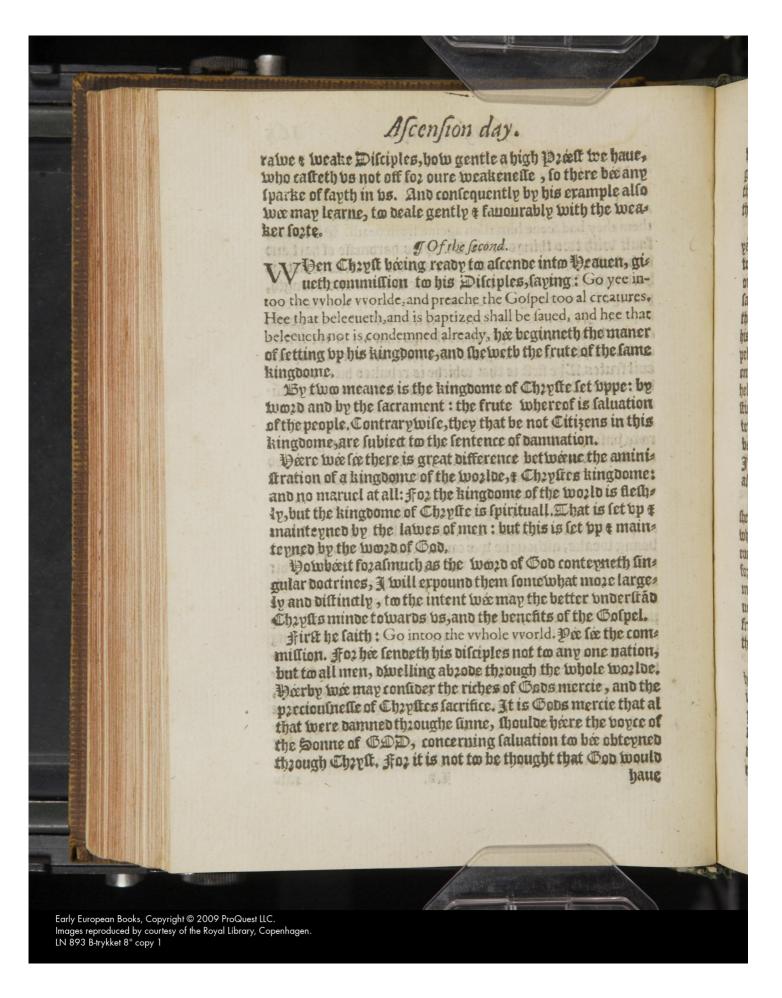
fayth, 90010

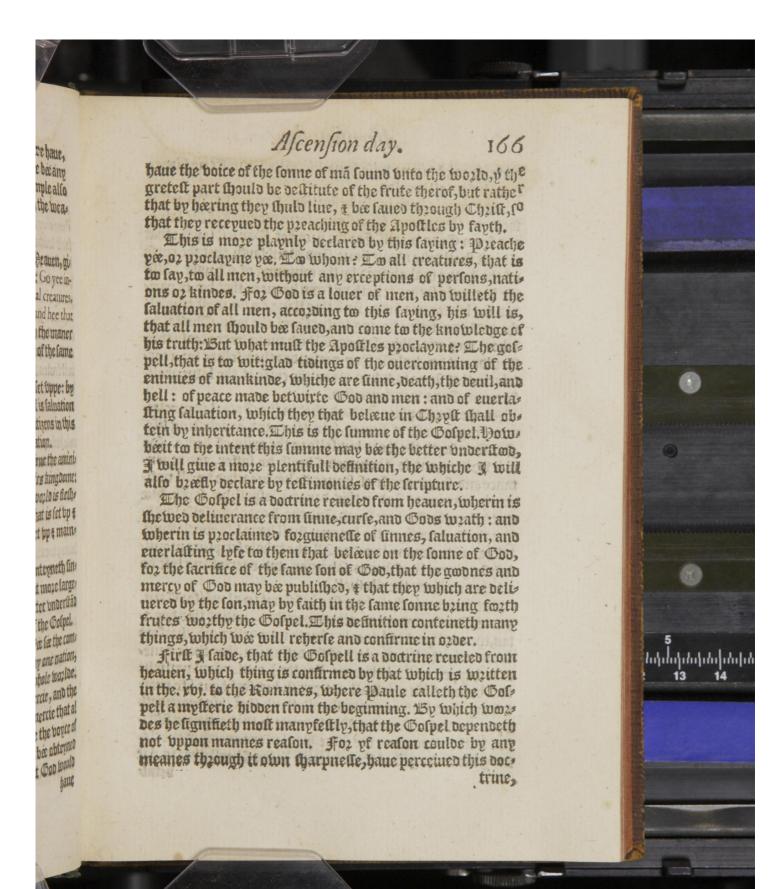
otted has pros 5. EThen has beanen, and uciples obeys hthe golpel, ng. And this

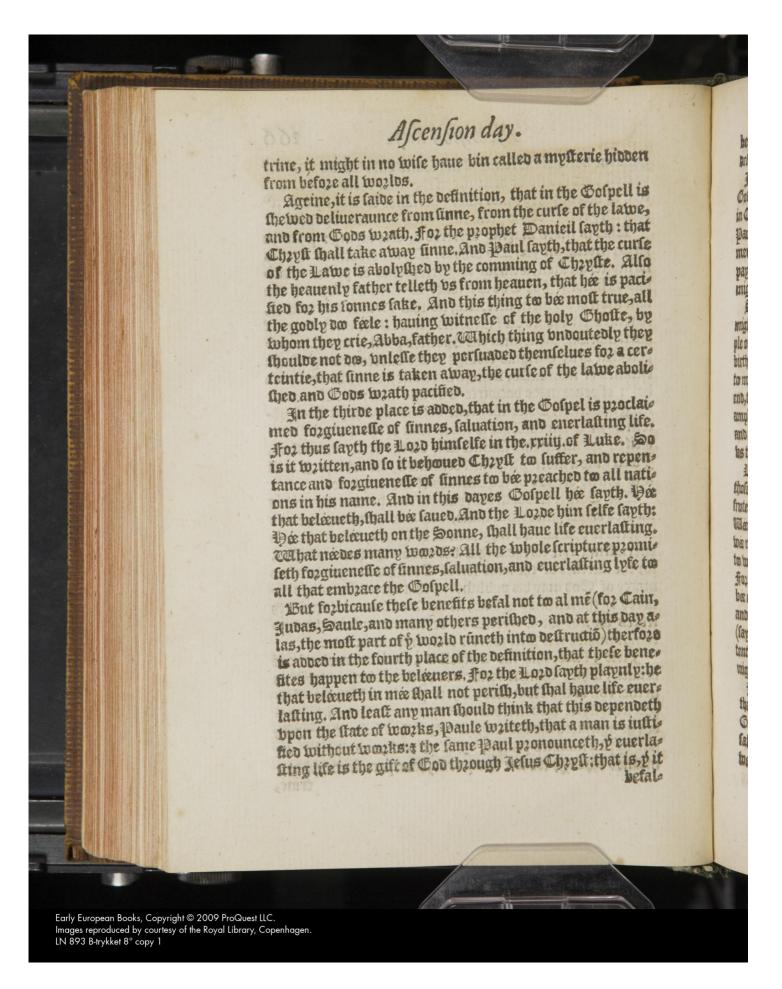
gof

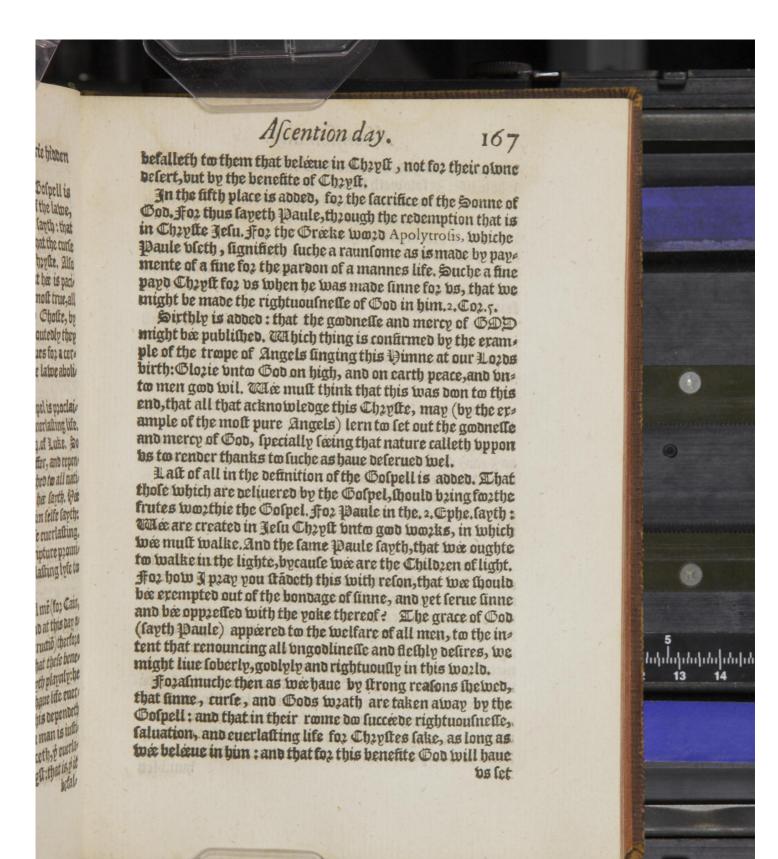
gOf the first. THe fortith day after his refurrection, he appered to his Difciples and vpbrayded them with their vnbeleefe and hardenesse of harte, bycause they had not beleeved those that tolde them they had seene him risen ageine from death. Hie findeth fault with two things in his Disciples: haronesse of hart and onbeleefe, that is to fay, the rote and his frute. The rote is hardnelle of hart, whiche taketh increasement and strength, partly of it own originall beginning, & partly of it own core ruption. For a man that is not inspired with the holy ghost, cannot understand any of those things that are of the spirite of God. Of this most naughtie rate there are very many and euil frutes. The first is that whiche is rebuked her, namely onbeleefe. Dut of this afterward, bud moste naughtie baue ches, as disobedience towards God, & whatsoever levonesse and wickednesse is in this life. By whichethe power of the rote busuppressed, is percepued, and also seene how great increasement unbelæfe hath taken. Foz this is a moste assured token, that wherfoeuer finne reigneth, there onbeliefe as an Empresse possesseth the hart of man.

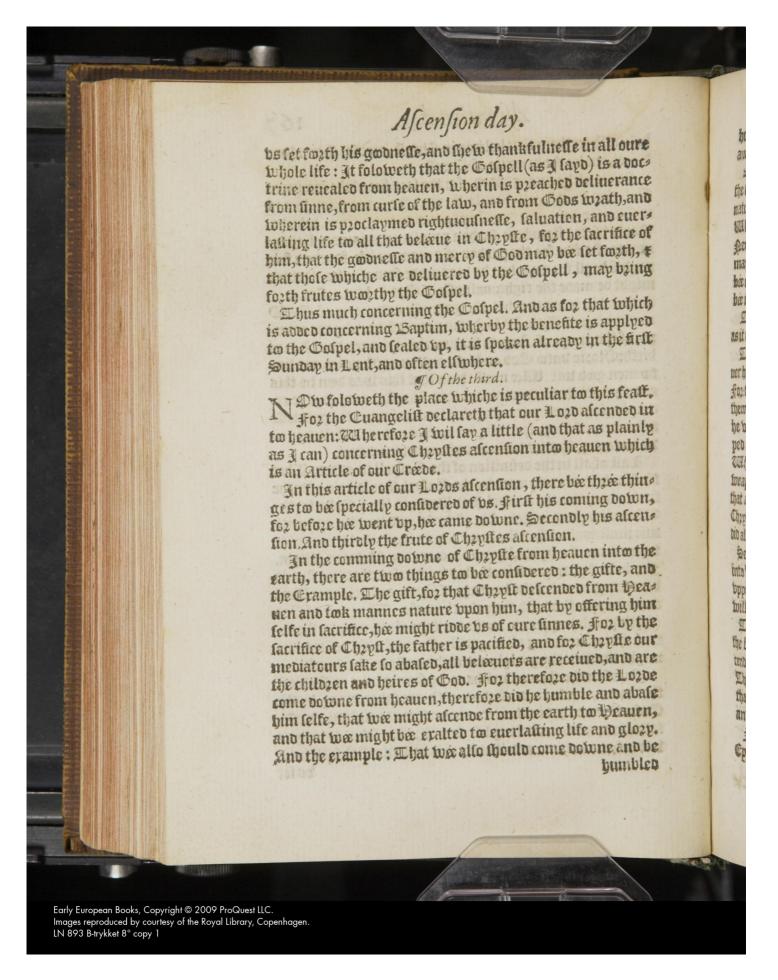
Furthermoze, we may learne hereby, first (after the erample of the weake Apollies) not two despairs of ours selves being weake, althoughe we cannot by and by comprehende the heavenly misteries. For the Churche hath evermore hir certein woundes for oure Lorde to poure his wine and Dyle into. Deyther is it reason for any man to hope that he maye put of all weaknesse, as long as his carrieth this most all body about him. But like as in olde time the people of God being brought into the promifed land, had their neverbors the Phis livines enimies but them, agepuft whom they kept continuall warre. So wee being brought into Chapites churche, have bothe inward and outward enimies ageinst whom we must make warre, leaste wee were sluggishe thorough idles nelle. The other thing that we have to learne have, is that we hould consider by the dede of Theyst not calling off his 美。如。 raw



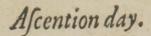








Ascension day. 168 mall oure humbled.1. Peter. 2. Chapft luffered for bs leaving bs an ero) is a boco ample, that wee thould folow his steps. elinerance Df what maner Chapites ascention into heaven was, wrath, and the scripture sheweth. He ascended visibly with a bodily and a, and ever naturall moning, and a cloude toke him by into heaven. e facrifice of Wher bon is faide, he ascended about all heavens, Cph. 4. e let forth. F Peuerthelesse, he did not by ascending, chaunge his hus , may bring mayne nature into his godhead, or fo thed it out that it thuld be enerywher with his godhead, although the union of them 12 that which be inseparable. te is applyed The frute of Chaults ascention is manifolde, according by in the first as it is easy to gather by diners places of scripture. The first frute therfore is, that Charit is a triumpher o ner his enimies, which are sinne, death, the denill, and hell. to this feat. For these enimies hath he banquished, and triumphed over ord alcended in them by his glozious ascension. Die wyped out sinne when he was made a facrifice for finne. Assone as sinne was wythat as plainly ped away, death was difarmed: for finne is the fling of death. n heaven which When death was once destroyed, the deuil lost his force and weapons. Laftly, for as much as hell ocuoureth onely them be the thin that are under sinne, death, and the devill: it foloweth that onling down, Chapit being the conqueroz of finne death, and the demil, ply his afterns Did also ouercome hell. Secondly, he ascended, to be our head, which ascended aven into the into heaven first, that he may shew the way unto bs: where the gifte, and bppon John.14. I go my way to prepare you a place, and I ded from Head will take you op unto mee. op offering him Thirdly, he ascended, that hie might from heaven speed 1es. For tythe the beames of his power over all the world. Onh, 4. We als or Chaptie out նդւնդւնդներն cended about all the heavens that his might fill all things. cined, and are Then is he not ascended to bee otterly away from vs: but piothe Lozde that with his present power he may rule heaven and earth ble and abale and be present with his Church onto the ende of the world; h to Deauen, Fourthly, he ascended, that he might give giftes to men. ife and gloze. Eph.4. And be hath given, some Apostles, some Prophets, downe and be fome pumpled



fome Cuangelistes, and some teachers. That is to say, he ascended, that he might be effectuall in the ministerie, confirming it by wonderfull miracles, and sealing it in the hardes of men.

Fifthly, he ascended, that we might have an advocate in heaven... John... If any man sinne, we have an advocate with God the father, Jesus Chayst the rightwous, and he is

the propitiation for our finnes.

Sixthly, he ascended, that he might draw our harts but whimself. Dath. 6. Where as is thy treasure, there is also thy hart. Coll. 3. If you have risen again with Christ, soke the thinges that are aboue, where Chryst sitteth at the right hand of the father. Dur conversation then must be in heaven, where our Saviour sitteth in glorie, to whom with the Father and the holy Ghoste be honour, prayle, and glorie worlds without ende. Amen.

The vj. Sunday after Easter.

TThe Gospell. John.rb.

Hen the comforter is come, vvhom I vvill send vntoo you from the father (euen the spirite of truth vvhich proceedeth from the father) hee shall testifie of mee. And yee are vvitnesses also beginning. These things haue I saide vntoo you, bicause yee should not bee offended. They shall excommunicate you, yea the time shall come, that vvho socuer killeth you shall thinke he doth God high service. And such thinges vvill they doo vntoo you, bicause they have not knowned the father, meither yet mee. But these things have I tolde you,

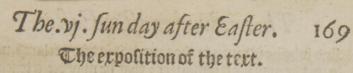
that when that houre is come, yee might remember then, that

I tolde you. These things saide I not vntoo you at the beginning, bicause I was with you.

The

with

wo;



His Gospel also is a part of that sermon that Chayste made to his Disciples the night be some hero a whyle ago. This text contennesh the paomis of the Advocate the holy Ghost, who shall be present in the Churche when it suf-

fereth perfecution by the wicked worlde. For Chryst telleth vs, it will come to passe, that wicked men, and specially the Jewes, shall be carred with so great wodnesse ageynst the Church, that woder the pretence of Religion, they shal rune with might and mayn upon the godly, yea and persuade the world, that it is a certexne service of God to kill the godly: and to cast them out of their congregations. And he sayeth, that the cause of this outrage, is ignoraunce and blindnesse: that is to wit, that they neither acknowledge the wrath of God ageinst sime, nor understande the benefites of Chryst. The places are three.

The office of the holy ghoff, and of the ministers of the word in the Thurch.

2 A warning least the godly being offended at the stump bling block, shuld renounce that profession & faith.

3 Of the cross of goodly, & of their glozious deliverance.

Tof the firste.

And when the comforter shall bee come, whom I will fend you from my father, he shall beare witnesse of mee: yea and you also shall beare witnesse. These words contain the first boatrine of this Gospell, namely that the holy Chost and Apostles, and their successours must beare witnesse of Chapts.

Concerning the holy ghost, these things are gathered out of the text. First that he is one God with the sather and the some. Secondly, that he is a distinct person from the sather and the some. Thirdly, that he proceedesh from the sather the son. And sourthly, y he is given to the church by Chryst.

P.J. And

նդւնդւնդւնդւնդոնին

to lay, ha

iterie, constinte bare

abuocate in

an abnocate

us, and hair

ur harts buto

ere is also the

lake the thin

right hand of

reagen, where

th the Father

glacie waslog

hom I will fend

en the spirite of

the father) hee

are vvitnesses a

h mee from the

ne I faide vntoo hey shall excom-

vyho focuer kil-

. And fuch thin-

ue not knoven

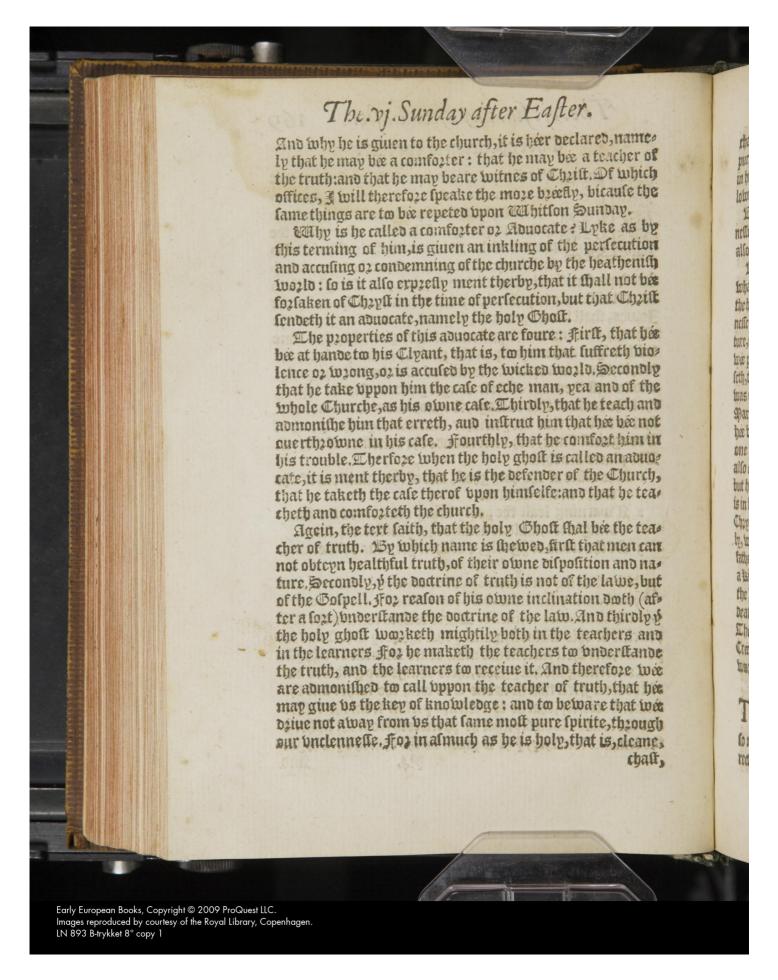
aue I tolde you

mber then, that

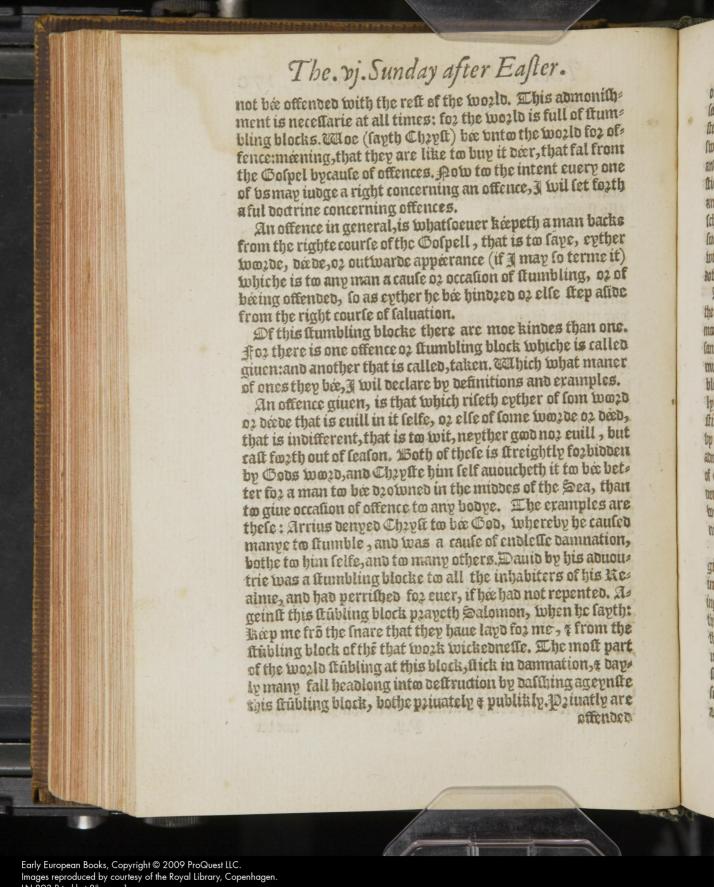
u at the begin-

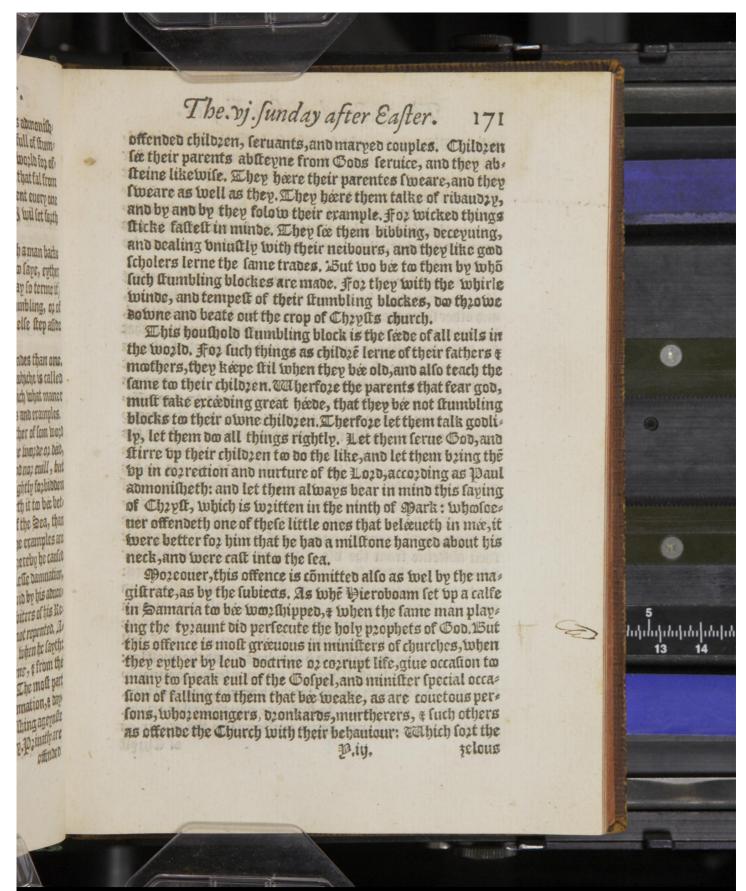
SIM

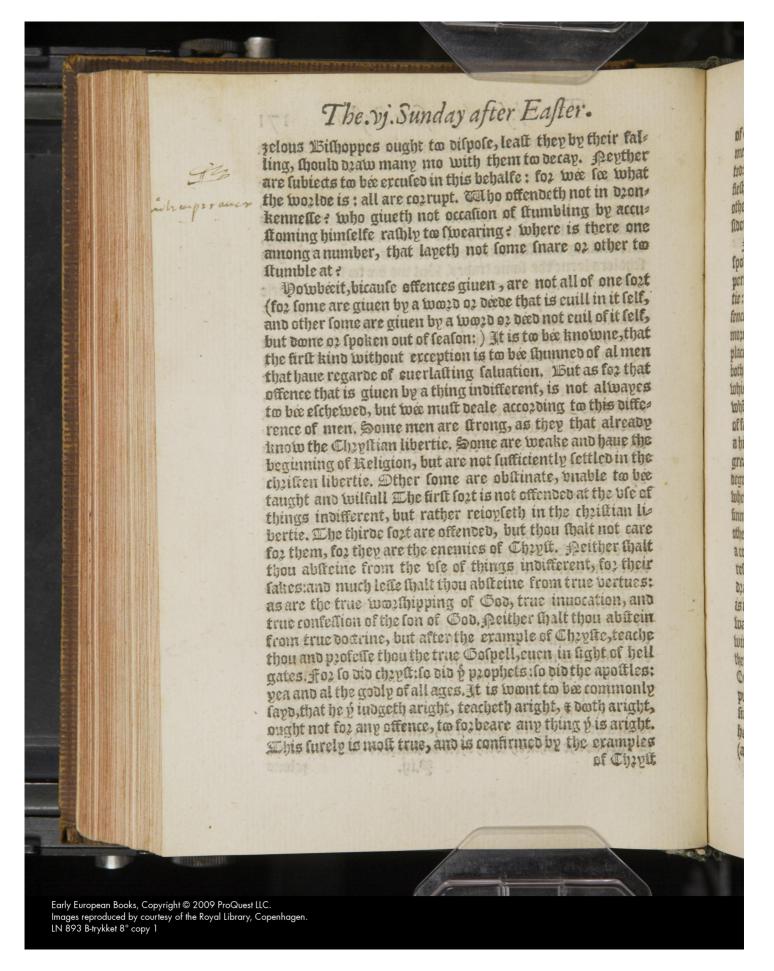
after.



The.vj. Sunday after Easter. red, name a teacher of thalf, and a maker of others holy, he owelleth not in an tre it. Of which pure harte: that is to wit, in suche a hart as tumbleth it selfe , bicause the in his owne filthines, and defileth it felfe as a swine by wals Dunday. lowing in the myze. Lyke as bo Belides this, he fayth: This holy Choffe thall beare wite perfecution nelle of mee. Of whiche office the ministers of Gods worde the heathenis also halbe partakers. But what both the holy Chotte witnesse of Chepte: and t thall not be what hall the ministers of the wood witnesse of him: First ut that Chaif the holy Choft and the ministers of Gods worde beare witneffe of Chapit, that he is very God accoading to the Scrips first, that his ture, one in Godhead with the father and the holy Choite, as : fuffreth bio we professe in our Creed. Secondly the holy Those witness ald. Secondly feth, that Charlt is very man according to oure Crede: who vea and of the was concerved by the holve Choste, and borne of the virgin hat he teach and Pary. Thirdly & holy Choft witnesseth, that Christe though a that he be not he be bothe God and man: pet is but one Lozd, one Theyfre, e confort him in one person, according as our Creed beareth record, & Chapfe s called an adul also of himself, when he sayth: Po man goeth by into heane. of the Church, but he that came bowne from heaven, the sonne of man that mo that he tear is in heaven. Fourthly the holy Choffe beareth witnesse of Chapftes office, that he is a biftop and a king. A biftop verehal bee the tear ly, whiche with his owne facrifice pacifieth the weath of the E fratmen can father, and by his intercection bringeth vs buto DDD. And olition and na a King, in that he hath vanquilled our enimies, death, linne, of the lawe, but the Deuil and heland hall come to judge the quicke and the ation doth af pead. These foure things both the spirit witnesse of Chapte. p. And thirdly These foure things are delinered bs cocerning Chailt in our e teachers and Creede. These fourethings thall all goody ministers of Boos նդւնդւնդներն o boder Cande word witness of Chapit, til his come to indgement. therefore wit Of the second. Hele things have I spoken to you, that yee shold not be oftruth, that ha pare that wa feded. Christ both the to understad, to what end he spake pirite, through to much of the church, of the holy gholf, & of his death & refure hat is, cleane, regio: d is to wit, being coffrmed by these things, they shold not bee 到,以。 dall







The.vj. sunday after Easter. 172

of Chayle this apolites. But as cocerning the middle foat of men (that is to wit, the weak) the rule of Paule is to be noted. Rather tha I wil offend my weake brother, I wil eat no flethe while I line. After the same rule it is to be demed of other things indifferet. For in all our doings there is a consideration to be had of mutuall charitie and coifying.

their fal

Reyther

ee foe what

not in drong

ng by accu

is there one

or other to

ll of one fort

uill in it felf.

euil of it felf,

inowne, that

ed of almen

ut as for that

not alwayes

a to this diffe

n that already

he and have the

ly lettled in the

briable to be

o at the vie of

chailtian liv

halt not care

Aeither halt

rent, for their

true vertues:

mocation, and

It thou abitein

they steache

rlight of hell

the apostles:

e commonly

poth aright

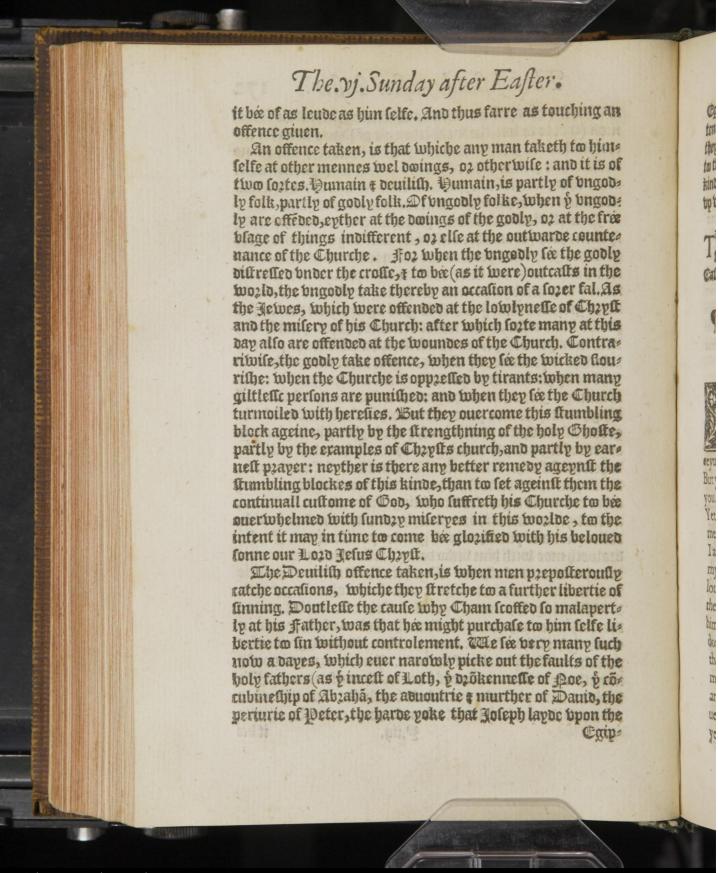
g f is aright

he examples

of Chill

Penerthelesse this offence ginen, wherof we have already spoken, hath yet another differece, take of b difference of the persons. For some persons are set in some rome of authoris tie: & other some are inferious leading a private life. The offence y is given by a persone set in any authoritie, is muche moze grauous than y which is give by a private person y is placed in no office, & therfore it deserveth areter punishmet, both in respect of & person him selfe, who defileth the place to which he is promoted by God, also for other mens lakes, to who he by his leud example hath given a more forcible cause of falling. For even as the greater a frome is that falleth fro a high rocke, the moe pieces it maketh in the fall: Quen so the greater that a person is of, & the higher of he is placed in degree of dignitie, so many & mo draweth he down with him when he falleth. Likewife also aminister of Gods worde, finning in dronkennelle, who redome, manllaughter, or any other crime: is a greater flumbling blocke, than a fouldiour, a courtier, a mariner, or a ploughntan, and therfore is to be restreyned and punished with greater punishement: For he dealweth moe with him but decay. After the same manner is to be deened of others. David in the Realme of Jewzie was not an advouterer and a murtherer alone : yet not withstanding, his sinne (by reason of the offence that grewe thereof) was more horrible than the faultes of other men in Boos fight: wherefore it was punished also with gravouser punithements, specially of the body. Wuche moze græuously finneth a dronken may fer of a house, than a servaunte. For he is an example but his whole houtholde; but this other (as a despised person) is not taken for anye example, excepte it bes B.titt.

նդւնդւնդներնվանին



The.vj. Sunday after Easter. outhing an Egiptians, and the greedie gathering of Zachey:) to the ineth to him tent they may fel themselves to al naughtinesse. Dea rather they lik by mennes vices, how they may harof them felues and it is of to the contempt of God. Taherefore not without cause, this tly of brigod kinde of Cumbling is called deuilish, as the whiche is sozed hen y broom by with flaunders to the contempt of God. or at the from TOf the third. parde counte De third place is of the perfecution or crosse of the churche: læthe godly for whiche place loke before in the thirde Sunday after utcalls in the Caster. lozer fal. As Ce of Charle Topon the feast of Pentecost, which many at this uch. Contra we call Whit fonday. e wicked flour ATThe Gospel. John rity. ts: when many Fyee loue mee keepe my commaundementes, and I fee the Church vvil pray the Father, and hee shall give you another this frumbling comforter, that hee may abide with you for euer: ee holy Shofte, uen the spirite of truth whom the world cannot repartly by ear ceyue, bycause the vvorld seeth him not, neyther knovveth him. y agennst the But yee knovve him: for he dyvelleth yvith you, and shalbee in inst them the you. I vvill not leaue you comfortlesse, but vvill come too you. hurche to be Yet a little vyhile and the vyorld feeth mee no more: but yee fee oclde, to the mee. For I live, and yee shall live. That day shall yee knovye that th his belowed I am in my Father, and you in mee, and I in you. Hee that hathe my commaundementes and keepeth them, the fame is hee that loueth mee. And hee that loueth mee, shall bee loued of my Father libertie of ther, and I will loue him, and will sheve my owne felfe vntoo հփեփեփեփեի o fo malapert him. Iudas fayth vntoo him (not Iudas Iscarioth:) Lord, vvhat is phin felfe lis doone that thou vvilte shevve thy selfe vntoo vs, and not vntoo ry many fuch the vvorld? Iefus answered, and fayd vntoo them: if a man loue faults of the mee, hee vvill keepe my fayings, and my Father vvill loue him: ाई किएक, केंद्र and vve vvil come vntoo him, and dvvell vvith him. Hee that loueth mee not, keepeth not my fayings. And the vvoord vvhiche f Dauld, the poe byon the yee heere, is not mine, but the Fathers vvhiche sent mee. These Y.F. things

Whitsonday.

things have I spoken vntoo you, beeying yet present vith you. But the comforter vision is the holy Ghost visione my Father vil sende in my name, hee shall teache you all things, and bring all things too your remembraunce what so euer I have sayd vntoo you. Peace I leave vith you: my peace I give vntoo you. Not as the vvorld giveth, give I vntoo you. Let not your hartes bee greeued, neyther fear. Yee have herd hovy I sayd vntoo you: Igo, and come ageine vntoo you: If yee loved mee, yee voulde verely reioyee, by cause I sayd, I go vntoo the Father. For the Father is greater than I. And novy have I shevved before it come, that vision it is come too passe, yee might believe. Heereaster vil I not talke many voords vntoo you. For the Prince of this vvorld commeth, and hathe naught in mee. But that the vvorlde may knove that I love the Father. And as the Father gave mee commaundement, even so doo I.

tha fair

协

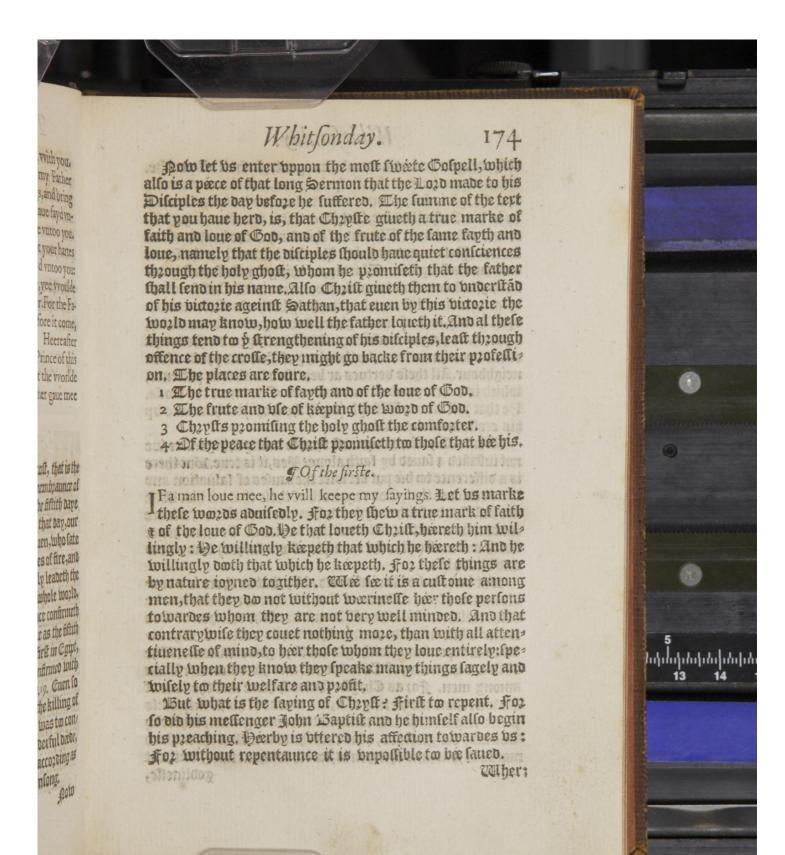
of

w

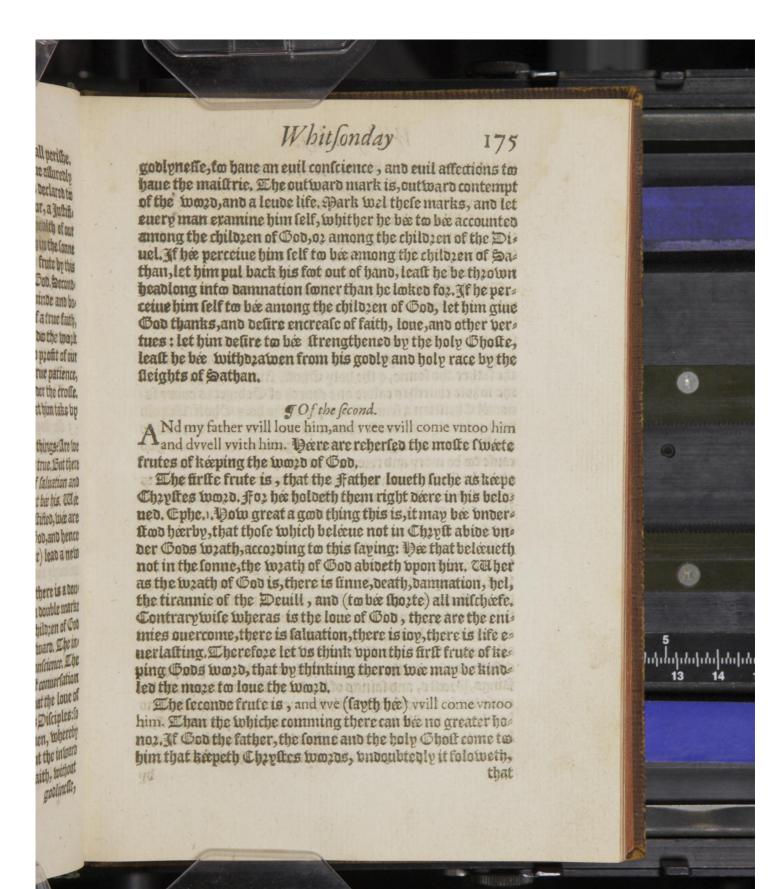
CO

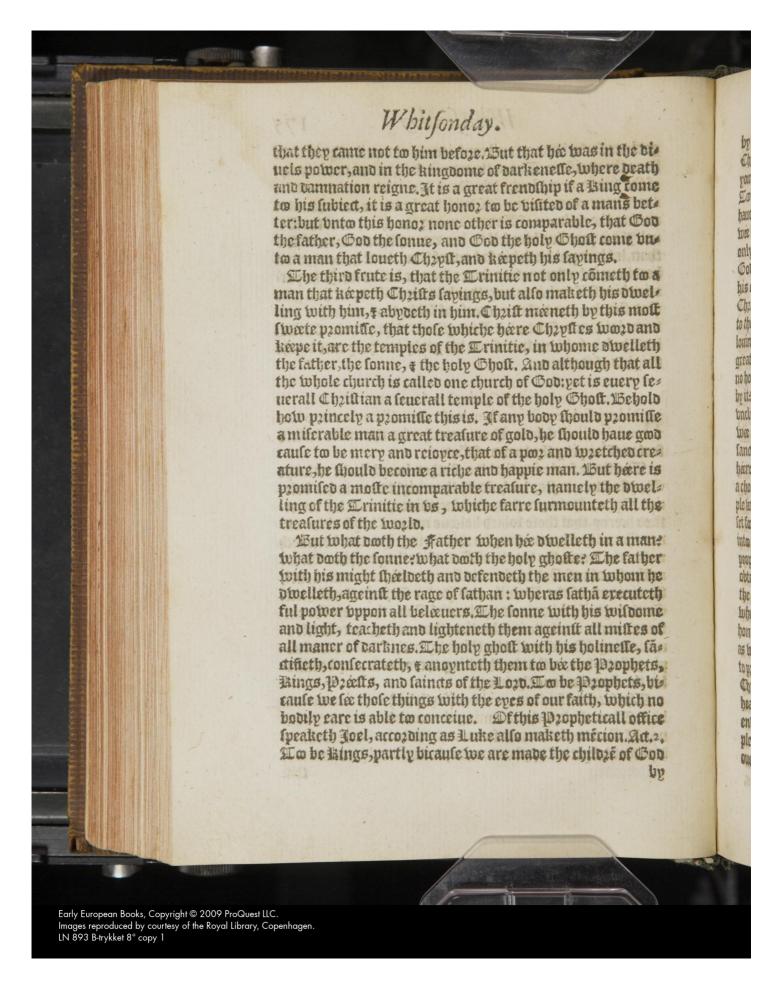
The expolition of the text.

Dis fealt which we call Pentecolf, that is the fiftith daye, was orderned in remembraunce of the confirmation of the Gospell, the fiftith daye after Charles resurrection. For that day, our Lozd sent the holy Chost from heaven, who sate bypon the Apostles visibly in likenesse of sambes of fire, and he (according to Chrystes promise) not onely leadeth the Apostles into all truthe, but also certifieth the whole world, that Jelus Chapitis in beauen, who from thence confirmeth his doctrine by this wonderfull dade. For like as the fiftith day after the Jewill palleouer which they ate first in Egipt, the law was given, and the dodrine thereof confirmed with areat miracles according as it is written. Grod. 9. Euen fo after the true Passeoner, (that is to wit, after the killing of the Lamb of GDD which is Chapte) Gods wil was to confirme the Gospel of his Sonne, with this wonderful dede, that is, by the vilible giving of the holy Cholie, according as we thall here more largely in the lesson at Evensong. Now



Whit fonday. tAherevpon he fayth, ercept væ revent, væ hall all periche. Secondly, to believe the Gofvel, that is, to believe affuredly oft that Chapit is suche a one towards him, as he is declared to bs in his Gospell to be, that is to wit, a Sautour, a Justific THE er and a Redemer. The end of this faith is the health of our uel. foules, 1. Deter. 1. and in John: We that believeth in the sonne tha hath everlatting life. Thirdly, to being footh frute by this hea faith: First devotion to godward, 02 service of God. Deconds ly innocencie of life, and keeping holy both of minde and bo. by: Thirdly, love of our neighbor flowing out of a true faith, a pure hart & a good confcience: And fourthly to bothe work of our vocation in feare-to the glozy of God and veofit of our neighbour. All these vertues ar beutified with true patience, which is a certern obedience towards God bnder the croffe. De that wil be my Disciple (farth the Lo2d) let him take by his croffe and folow mee. Tilhat: Tilherfore requireft thou fo many things: Are we not instified & saued by faith alone: Des, it is true. But there fru is a difference to be put betwirt the causes of saluation and the obedience that God requireth of those that bee his. Wie Chi are instified by faith only: but when we are instified, we are ned. made new men: that is to wit, the formes of God, and hence forth wie mult (after the example of our father) lead a new Det (and bliffed life. not But here is to be confidered allo, that as there is a doug 25 blemarke of the children of God: fo ther is a double marke the of the chilozen of Sathan. The marke of the chilozen of God Co is one while inward, and another while outward. The inm ward is repentance, faith, godlinelle, & god conscience. The uei putward is hering of Gods word: and honest conversation among men. For as Chapfte theweth here that the loue of his word, and the hering of it, is a marke of his Disciples: fo Deter requireth honest conversation among men, whereby Bod may be glozified, & his church edified. But the inward marke of Sathans children is, to be without faith, without godlinelle, Early European Books, Copyright © 2009 ProQuest LLC.





Whitfonday

as in the bir

where death a Bing come

a mans bet

ole, that On

host come bus

p cometh to s

seth his olnel

h by this most

tes word and

ome divelleth

hough that all

vetis every les

Chall Behold

adimora planille

Chould have god

nd weetched cres

an. But here is

mely the divel

ounteth all the

leth in a man!

te: The father

en in whom he

Catha executeth

ith his wildome

nft all mifes of

is holinette, ta

the Parophets

atth, which no

obsticall office

mécion. Ad.2,

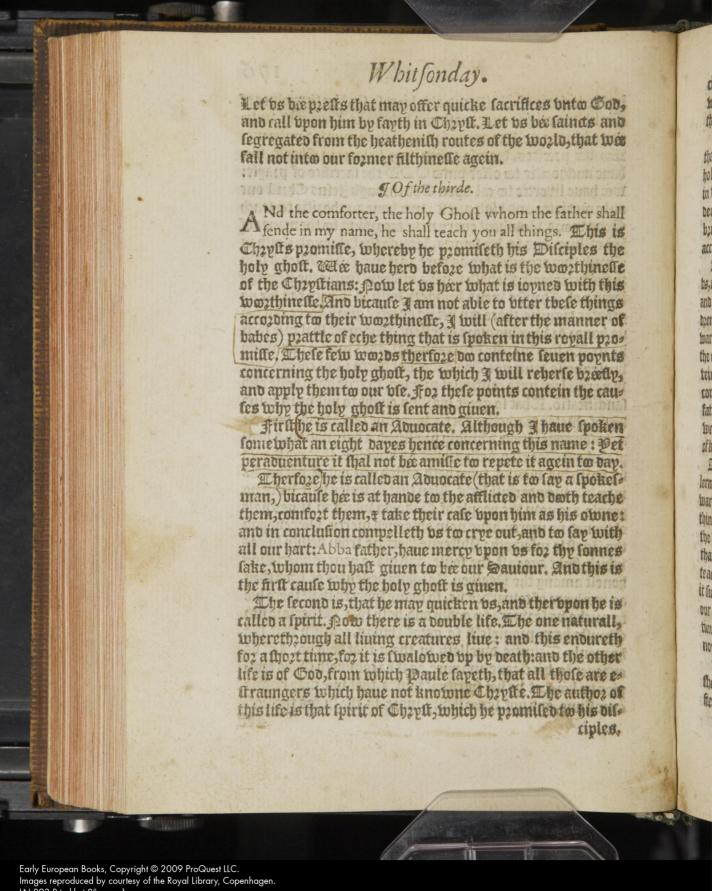
childre of God

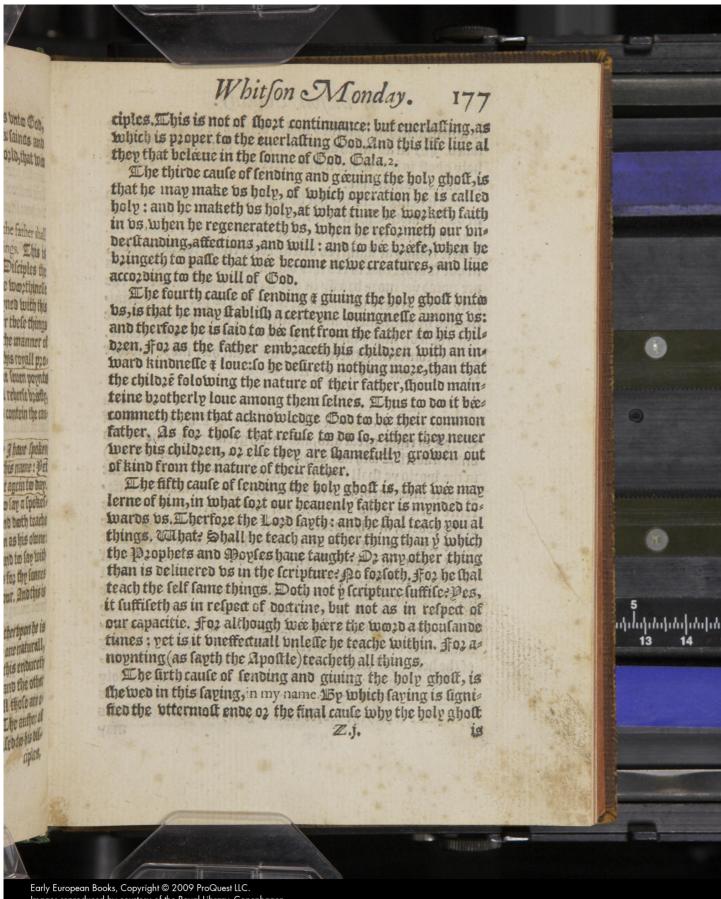
ayings,

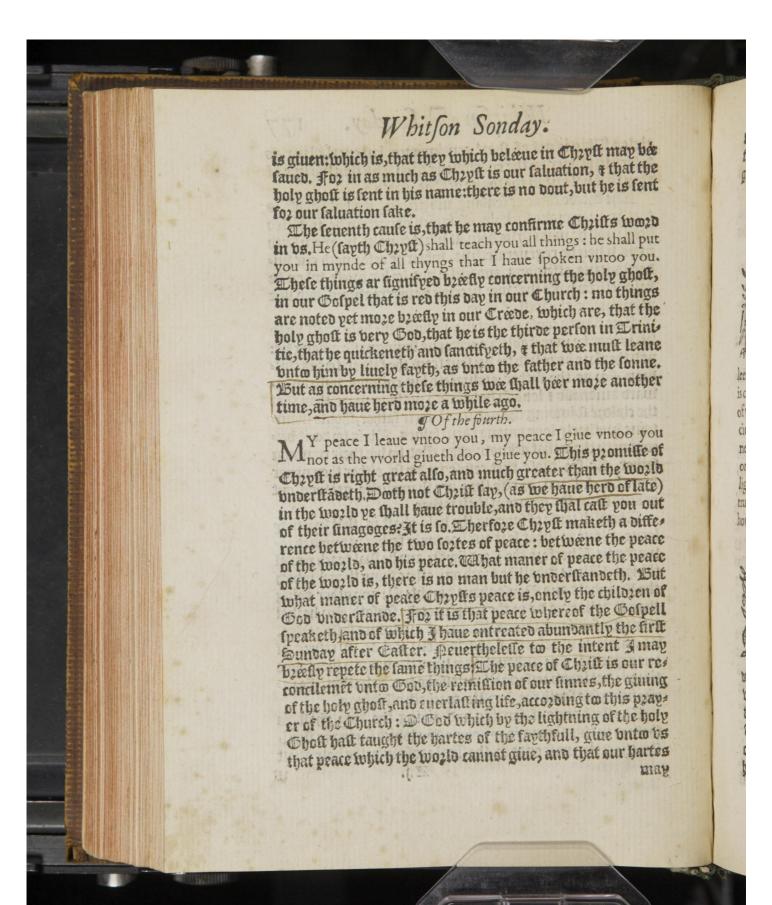
176

սիսեփնեփներերին

by the vidorie of Christ: and also bicause that by the volver of Chailt, we reigne over death and hel. Lu, 22, Jappoput buto you a kingdome, like as my father hath appoynted but me, In bee prestes, bicause when we beleue in Chapit, wer have authoritie to offer buto BDD the facrifice of prayle: wee have libertic to cal boon Goo through Jefus Christ our only mediator and high preeff: we have auchoritie to teach Gods word. How beit every man according to the maner of his calling. And to be fainds, bicause that through faith in Christ, we are accouted as pure as if we had fulfilled & law to the ottermost. Behold what a nuber of frutes the keping & louing of Therets word bringeth with it. There can bee no greater dignitie, there can be no greater glozy, there can be no honoz oz wozship moze excellent. But what shal we lern by it? To live worthy to great honoz, that wee by our owne unclennesse drive not God out of our harts: but rather that we eralt him with continual prayles, in true godlinelle and fanctificatio. That so great worthip ought to put be in mind herof. Weter teacheth. 1. Wet. 2. where he fauth thus: you are a chosen generation, a kingly presthoo, a holy nation, a peop ple whom God claymeth proper to himfelfe, that yee thould fet forth his works, who hath called you out of darknesse into his wonderfull light. Pour that in times past were no people, are now the people of God, you which in times palt obterned no mercy, have now obterned mercy. Derevpon the Apostle inferreth: Absterne therfoze from fleshly lustes which fight agepult the foule, and make your convertation honest among the Deathen. As many benefites of God then as we here of towardes bs, fo many spurres shall there be to pricke us forward to gooly and holy lyfe. Wherfore fith Chapte here prompleth to great things, and fith that the heavenly Trinitie divelleth in them that believe: Let bs endeuer to bee cleane and pure, as it be commeth Gods tems ples to be. Let vs be spiritual things, that we may reigne over finne, and not ferue it any moze in the luffes thereof.







Whitson Monday. नेते प्रधार ग्रेयु map be quiet. This peace the sonne of God graunt buto bs, on, 4 that the to whom with the father and the holy Ghoft be honour and but he is sent glozy foz evermoze. Ameir. Upon Whitson Monday. Chailes word es: he shall put The Golpel. John.iy. den viitoo you. the holy ghost O G O D loued the world, that he gaue his onerch: mo things ly begotten Sonne, that who so ever beleeueth ch are, that the in him, should not perishe, but have everlasting life. For God fent not his sonne intoo the vvorld union in Arini too condemne the vvorlde, but that the vvorlde wee must leave through him mighte bee faued. But hee that beand the fonne. leeueth on him, is not condemned. But hee that beleeueth not, r more another is condened already, bicause hee hath not beleeved in the name of the onely begotten sonne of God. And this is the condemnacion: that light is come intoo the vvorlde, and men loued dark-I give vintoo you nesse more than light, bicause their deedes vvere euill. For euery This promitted one that euil dooth, hateth the light, neyther commeth too the er than the world light, least his deeds should be reproued. But he that dooth the aue hero of late truthe, commeth too the light that his deeds may bee knovene, bal call you out hove that they are verought in God. maketh a diffe The exposition of the Text. mene the peace peace the peace Theard yesterday how the Gospel of Jesus erstandeth, But Charit was confirmed by a wonderfull mis ly the chilozenet racle, namely that Chayst sent the holy ghost reof the Colpel from heaven in a visible thape, who not one andantly the first ly the Apostles felt, but also al that wer that he intent 3 ma day at Hierusalem sawe: according as Luke րիսելին լինվունին Chill is our ro neclareth. Ad. 2, This day the Church letteth forth a Golpel, nnes, the giving wherin Chaple compachendeth a funme of that doctrine, foz nato this page the confirmation whereof the holy Ghoste was given byon ning of the holy Tuhitsonday. Chayste talketh with Nichodemus, who was l, give unto is one of the Pharities and a Prince of the Jewes, as we thall that our harton here moze at large bpon Trinitie Sunday. Unto Z.tt.

Whitson Monday.

Anto him doth Chaylle (in the texte whiche I recited even now) declare the causes of saluation and damnation, a sheweeth from whence commeth the originall bothe of saluation, a also of damnation. He sayeth that Chayst was given, to the intent that they which believe in him shoulde be saved. The reste he witnesseth to sticke still in their damnation, as wee shall clerly se in the exposition of the text. The places.

1 The commendation of Gods louingnesse and mercy too wards men.

2 The instrument wherby Chaystes benefites are applyed to men, is sealed.

3 A comfort for the godly against the temptation of sinne and indgement.

4 The difference betwirte the believers and the unbelied

TOf the first.

CO GOD loued the worlde, that he gaue his onely begotten Sonne. In these few words is commended but ws the los uingnesse and mercy of God: and that not by naked words, but by a deed most excellent of all others. Hoz it is not a true loue, which eyther lyeth his in the hart only, og litteth in the tong: but which proceeding fro the innermore affection of the hart, vitreth it felfe by word and dede. How then doth God lone her: De loneth in such wife, that he gave even his own some two be the price of the raunsome for the redeption of the world, that he might by his death redem them that were adindged to death & damnation. Of this love of God speaketh Paul. Rom. 5. God condemneth his love towards vs, in that when we were yet finners, Chapft dyed for bs. And Kom, S If God bee on oure lide, who can bee ageinst be Taho spared not even his owne forme, but gave him for bs all. Wile Daps ly behold great tokens of Gods love towards men, in al our whole life, tin the government of things. Potwithstanding, that love whiche to thireth for the in the matters of this life,

minter

Whitson Monday.

ecited even

ion, their

f faluation, s

gluen, to the

e laued. The

nation, as me

the places.

and mercy to

ites are apply

tation of finne

no the bubclic

s onely begotten

o buto bs the la

naked woods,

it is not a true

of litteth in the

affection of the

then doth God

e cuen his own

redeption of the

m that were ad

of God speakers

paros bs, in that

bs. And Rom, S

s: The sparce

all. Water day

men, in alou

intth Clanding

ers of this life,

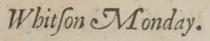
179

դենդենդենդենդեն

is fearly a flender thatow of that most excellent love where with he embraceth be in his sonne, whom he hath given to most bitter death for bs. This love of DDD hath creeding mercy going with it, of which Woiles, the Paophets, and the Plalmes do preach in many places: out of whom I wil take a few tellimonies, to confirme our beliefe concerning Bods and wil towards vs. Poles Ero. 34. faith thus. D Lozd God of power, mercifull, and gentle, and of much compassion, and true, which extendest mercy but o thousands, which takest as way iniquitie, wickednesse, and sinne. Deuts. I am the Lozd thy God that the weth mercy but many thousads that love me and keepe my commaundements. Clai. 16. And his throne halbe prepared in mercy. Jonas, 4, for I know that thou art a gentle and merciful God, pacient and of much compassion. caforgiver of mens wickednesse. David Pla.2. The earth is full of the Lozds mercy. And the 102, Plal. As farre as the heaven is from the earth, so bath he strengthened his mercy bpon them that feare him. Also Wal. 103. The mercy of the Lozd is from generation to generation byon them that fear him, and his rightuousnesse byon their chilozens chiloze. Ale fo in the same Walm. The Lozd is merciful and centle, flow to anger, great in mercy, he dealeth not with vs according two ur iniquities, neither rewardeth he vs according two our mildedes: but as high as the heaven is about the earth, fo much hath his mercy surmounted towards them that feare hun. As the father pitieth his chilozen, so both the Lozo pitie the that feare him. There be many such test imonies of scripe ture, which let out but but but bus the buspeakable love and mercy of God, and thew the largenelle of the same love and mercy, and the effect and applying therof. For the largenes of gods mercy is fine in these points, that it extendeth it selfe butw thousandes, that it filleth the earth, that God pitieth as the father pitieth his owne childzen. The effect of frute of it is fæne in this, that it taketh alway sinne, that it instiffeth sine ners. that it acquiteth of f due penaltie. This mercy is grous 030 Z.w.

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

Whitson Monday. ded in his tone, bicause he by offring himself in facrifice hath fatisfied Gods instice, thy his obedience towards the law of God, hath purchased rightuousnesse buto bs. This mercy is applied to them that love God, & feare hun, & keepe his come maundements: that is, to them that believe in Chaiff, which through faith performe new obedience. But as touching this matter, moze is to be spoken in the second place. Let us here confider moze diepely the words of the text. God so loved the vvorld (farth he.) Who loueth: Goo. Wilhom loueth he: The world. Her stay thy self, think byon this word. He loueth this world: Irgo his healthfull louingnesse pertenneth not to the Jewes only, for they ar but a piece of & world. He loueth the world: 3rgo he loueth not only a certeine few of & world, as the holy a vertuous of are in the world: but rather Chaple cam into & world of purpole to faue & finners. Tal hat meneth he then by the world. Al men that are in & world. Behold the Lamb of God (faith John) which faketh away & linnes of the world. And agein, gods wil is val men thuld be faued. As of tentherfore as we her o God loueth the world, let us think our felues to be a parcel of that world which he loueth. How falles it out then f he loueth vs. condering f we are finners? Bod findeth two things in vs. Dne whiche he himselfe hath made, and another which cometh of our felies. That we are men confifting of foule a body, it proceedeth of him: This his creature God loueth. But that we are finners, we have it not of him, but it proceedeth of our felues. This ooth Goo hate, ?! for the clenting herof bath be given his forme: & willeth that those which wil be partakers of his mercy. Mould mortificit in theselves by continual repentace. But how both God love the world: So as he hath given his fonne for it: that is to wit that he should take boon him the sinne of the world, & die for it bean the croffe. Surely it is a great lone, than which there can be none arcter. But reason is her offeded, which unders frandeth not Gods purpole, and objecteth in this wife. Is not God almighte? Pes surely. Can be not do what he listethe Bes



ace hath

ne labore

merchis

e his conti

uff, which

schingting

et vshare

th her The

the loueth

neth not to

19e loueth

fo woold.

per Chapit

natmeneth

. Echolo the

finnes of the

fanco Asof

let bethink

oueth, How

re Ginners!

mfelfe hath

hat we are

This his

have the not

Boothate, \$

malleth that

a mortifien

th God leile

at is to wit

lo. Edic for

thich there

ich buder

ile. Is not ex likethe

部

180 he had

Pes benoubtedly can be. Had it not bin better then if he had thewed his love towards men by fome other meane? Auffin answereth. If he had done otherwise, neyther would & have liked thee. It pleased him (faith Daul) to faue the unbelowers by the folishe preaching of the Gospel. Wherefore setting as fide the judgemente of reason, let us save with Danio: The words is a lanterne to mp feete. Also this is to be knowne, that God is not only almighty, but also most inst, most merciful, and most wife. Wankinge was falne into finne. What did Julice require in this case: Surely that manking hould bee punifyed according to the greatnesse of his sinne. Dowe as his linne was infinite (for the infinite goonelle was refaced therby:) fo Gods inflice required that eyther mankinde Mould suffer endlesse punishmet, oz else that rightfull ameds thould be made in Cead of the punishemente. This amends could none make but God. But foral much as God ought not to be punished: the sonne of God toke mannes nature byon him, and in it made fatilfaction for the finnes of the worlde. And to God the wed himself not only almighty, but also most iult, most merciful, and most wife. For he alone foud out the way which reason could not find. He gave his sonne, who by his heavenly power overcame finne, death, the Deuil & Wel: who of his mercy hath recepued vs: who with his rightnous nesse hathe satisfied the instice of God: who through his wisdome bath found out the way of faluation.

TOf the second.

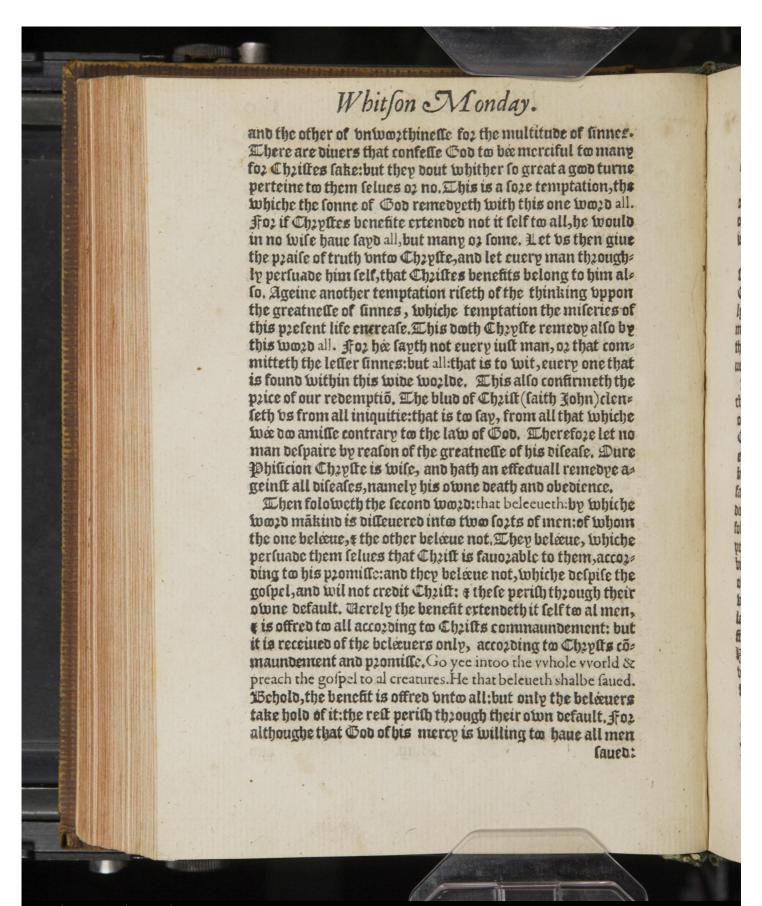
That all that beleeve in him shoulde not perishe, but have every uerlasting life. Here is the instrument set swith whereby the benefites of our Pediatour Chayst are applyed but wis. How weit for assuch as these are the wordes of the some of God, and the chaftsoure or pith of the whole scripture: I wil sift them one by one, and shew what doctrine is to be gathered of every word.

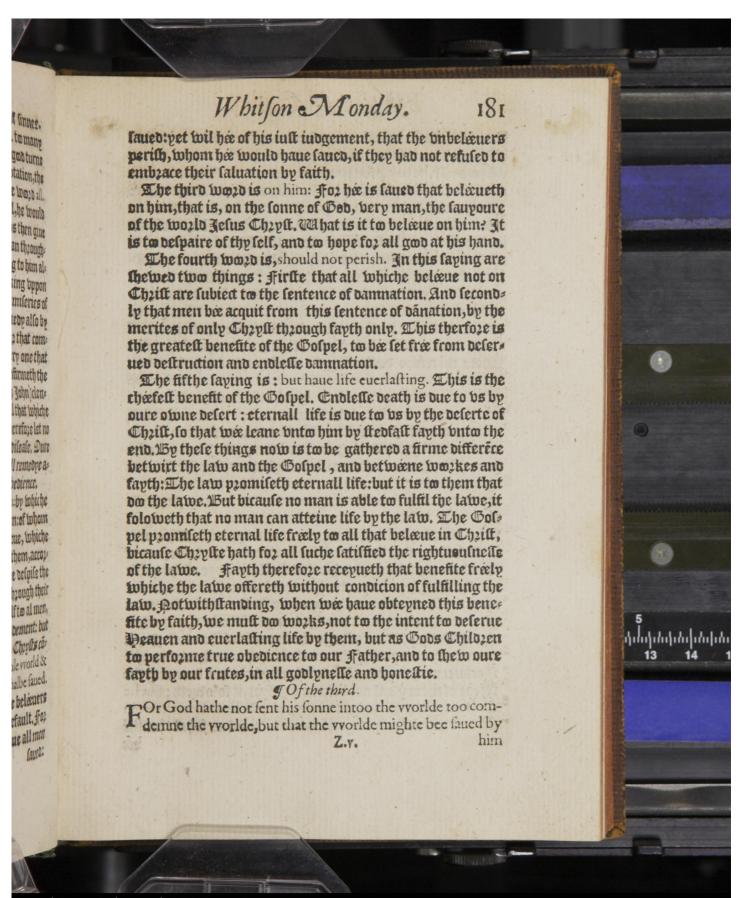
First hee sayth: All. This wood all remedieth two mosts granous temptations: whereof the one is of particularitie,

Zity, and

փեփեփեփեի

123110]





Whitson Monday. him. Hee that beleeveth in him is not condemned: but he that beleeueth not is judged already, bycause hee beleeueth not on the name of the onely begotten sonne of God. These words conteine a thirde place, that is to wit, comforte and terrour. For it bothe comforteth the godly acknowledging their line nes: and putteth the Aubboane in feare, that wil not believe in Charife. Powe for as muche as GDD early fawe what the weaknesse of men was (and cheely of those that earness ly think bypon the fentence of the lawe) and faw the wilfuls nesse of no small number: he applyed his word but them bothe. For the first sorte, when they have how all that yeide 多思 not ful obedience to the lawe, are subject to the sentence of beath, can not but be difinaved at the threatnings of the law. Those therefore doth Chayste comforte, and sapeth: GOD pt hath not sent his Sonne too condemne the vvorlde, but that the thi vvorld might be faued by him . De speaketh of his first come fo ming into the worlde, whiche was to faue finners that fall to amendment. For his bled this swiete allurement: Come 四加 unto me all ve that labor and are laden, and I wil refreshe vou. Also, I came not to call the rightuous, but the sinners to repentaunce. As many then as obey Chaptes boyce, and revente, are free from the indgement of damnation. For thus faveth the trueth: Hee that beleeueth in him, is not judged. That is to far, with the judgement of damnation. This promille wil comfort be against the sentence of the lawe, and of our owne conscience. For he that thall be judge of the quick and the dead, faveth ovenly. Be that believeth in him is not indaed. The trust but this promise shalbe needful for be in b houre of death-ageinst the thretnings of the law b dredful nes of death, b flames of hele the tirannie of the deuil. For it cannot come to paste, of the enerlasting trueth sould lie. Wie thertw concerning the cofort of them & beleue. Cocerning the tarroz of them y wil not believe & gospel, it foloweth; but he that beleueth not, is judged alredy, bicaufe he beleeueth not in the name of the only begotte son of God what; Shal ther the

Whit son Monday.

uthe that

eth not on

ele words

nd terrour.

ig their fins

not believe

lawe what

hat carneff

the milful

but of them

I that pecide

clentence of

s of the law.

weth: God

but that the his first come

nners that fall

ement : Come

3 wil refreche

ut the finners

s boyce, and

on. For thus

s not judged.

m. This pros

lameandof

re of the quick

in him is not

enful for bein

am & ozeoful

e deuil, for it

poulo lie, His

ocerning the

weth ; but he

eeueth nor in

abal ther the

182

դենդենդեն<u>ի</u> են

be none other judgement. Des: the fon of man hal come to ingement in his time, according as he hath promised. Tahat mæneth he then by faving: De is alredy indged, visto fav: condemned. By this faving, he weeth what maner of ones al the childre of Adam be without faith, his, without Christ our mediatour: namely that they be judged (\$ is to fay, condemned) f is to wit, as in respect of beause the matter. For the cause & matter of their vanation is in themselves, which is the transgression of gods law & wilfully revelling against God. Belides this, the sentence of the lawe spoken long ago when he had first created man, & afterward repeted in mout Sinai, is that al they are curled that obey not God according twhis commaundement. Untwithis curse are all they eved that believe not in the Sonne of God, who alone bath tas ken bypon him the curse of them that believe in him. That this is so, we are done to understande by the things that folowe. And this is the judgement, that light is come intoo the worlde, and men haue loued darkenesse more than light. That is to lay, therfore hall men be danned, bicanfe they have not received the light of the fon of God by faith: but rather would abide Itill in their owne ianozaunce, and that by reason their works were euill.

TOf the fourth.

Por enery one that dooth enill hateth the light, and will not come too the light, least his voorks should bee reproued. Will feale, they love the darke : so men that are not yet borne agein by faith in Christ two wel, are cas ried with might and mayne but maughtinede, and therfore do hate the light of the Golpell where contrary wife he that bealeth uprightly with a good conscience, cometh to the light, that is to lay, both his works openly, and is not afrayo, that men thuld fee the. That is to wit, he that cometh to the light of Theplt, and hath lerned of his fririt to do wel, he abideth no longer in the parkenelle of ianogaunce, but endeuereth to walke like the childe of Light. Derevy then wee may lerne

Whitson Monday.

his

his V

him

Herb

thing

Sus V

doo!

thee

ched

and o

Ateale

thatt

min

led

国のはのはは

learne, first the difference betweene them that believe, and them that believe not. For the difference is to be found out by their works, as the Lord farth in an other place: A god træ beingeth foeth god frute: and an euil træ beingeth foeth euill frute. Ageine we may learne, that the light of the Gol vell cannot abide that we shoulde be weapped in our olde barknesse. To this purpose make so many exhortations of Charle and his Apollies. In Wathew the Loade farth: Let your light to thine before men, that they may glorifie your heavenly father. And Paule sayeth: Pe are the chilozen of light, walke as in the light. After the same maner also speketh Weter: Unto whiche lively stone rejected of men, but chosen and honozed of God, come you, and as lively frones be builded oppon it a spirituall house, and a holy piesthod, twoffer spiritual facrifices, acceptable to goo through Jesus Theoft. Let no man thinke therfore, that the Golpell gineth libertie to linne. The Golpel delivereth from linne: Where fore it will not that we should any more vield our selves but per the voke of finne, when we are once rid of it. If (favetb our Saujour) the sonne haue set you fre, ve thalt be fre in peope. We that committeth linne, is the flave of linne. Then fith we are let fre by Jelus Chapfte, let vs ble our fredome in suche wife, as wee may be the servaunts, not of sinne, but of Goo, through Jesus Chryst our Lorde. To whom be hos nourfozeuer. Sobeit.

The third holy day in Whit son weeke.

TThe Gospell.

3ohn.r.



Erely, verely, I say vntoo you: he that entreth not in by the doore intoo the shepefolde, but clymbeth vp some other vvaye, the same is a theese and a murtherer. But he that entreth in by the doore is the shepeheard of the sheepe: To him the porter openeth, and the shepe heer

beliene, and

dee found out lace: A goo

ingeth forth

pt of the Gol.

ed in our olde

postations of

de layth: Let

glozifie your

re children of

merallo (pe

of men, but

inely stones

præsthad,

prough Jelus Dolpell giveth

finne: Wher

our felues but

tt. If (faveth

hall bee free in

linne, Then

our frædome

of finne, but

shom bec hos

weeke.

e that entreth

epefolde, but

he fame 15 a

at entreth in

the sheeper

e shepeheer

183

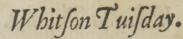
<u>իւնդենդեն ինվան</u>ի

his voice, and hee calleth his owne sheep by name, and leadeth them out. And vyhen hee hath fent foorth his owne sheepe, hee goeth before them, and the sheepe folovy him: for they know his voyce. A straunger vvil they not folovye, but vvil slee from him: for they knovye not the voyce of straungers. This Prouerbe spake Iesus yntoo them, but they vnderstoode not vyhat things they were vyhiche he spake vntoo them. Then sayde Iesus yntoo them ageine: Verely, verely, I say vnto you: I am the door of the sheepe. All (euen as many as come before mee) are theeues and murtherers, but the sheep did not heare them. I am the doore, by mee if any enter in, he shalbe safe, and shall go in and oute, and finde pasture. A theese commeth not but for too steale, kil, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

The expolition of the text.

Therd yellerday of the everlatting life which we atteined faith in Thailte: 4 this day is the wed but o with true down, and the true down kaper, least any man might stray from the righte gate of eternall life, and seeke an other way 02 down, by which he cannot come

tweternall life. Powlto the intente we may the better understand the texte of this Gospel, we must marke the occasion and purpose or drifte therof, whereby the effect of the meaning may be gathered. The occasion was this. Chryste headled a blinde man, that had bin blind from his birth: by which diede he shewed his Godheade, and that he was the Mellias, whiche had bin promised long agoe. But the sidharisses and societies (who at that time were counted the shepheardes of Gods people) were offended, as they that enuyed Chryst, the honor of the Messas and true shephearde that was promised. Ageynst the bingodynesse of whome, Chryste maynteyneth and upholdeth him selfe to be the true shepheard. Dis drift therfore is to shew the true shepheard, that is, to define the



bet

1105

bell

neur if C

that

whi

851

Hola

Calua

graft

asth

un a

han

tuo

ny as

ues

pen

fozi

#m

frue Churche, wherof his alone is the true Chepeherd. Thus have wie the occasion edift of this sermon. Anothe summe of it is, that he bothe consuteth the Scribes (whiche vaunted them selves to bie the true Chepeherds) and anoucheth hims self to bie the true Chepherd, in whose Chiepsolve bie as many as here his voice and solow him, and depart from Crangers: that is to say, from false Chepherds. The places are two.

1 Dffalse shepeherds.

2 Df the true thepeherd and theepfolde.

TOf the firste.

7 Erely, verely, I say vintoo you, hee that entreth not intoo the sheepefolde at the doore, but climbeth in another vvay, hee is a theefe and a murtherer. This is the description of a falle Prophet. And by letting forthe the erample of one, he lignis fieth all falle Paophets. De is a falle Paophete that entreth not in at the doze. What is it, not to enter in at the doze: It is to appoint another way to faluation than Chapfte onely. Then wholoener Arayeth from Chapte, Arayeth from the doze, t is a falle Mepcherde. Arrivo denyed Chapftes Gods head: therfoze did he ftray from the doze, foz Chayft is very Bod. Photinus denyed Chapftes manhod: therefore his ffraps ed from the doze, for Chayste is terre man . Sabellius made two persons in Chayst: therfore strayed he from the doze, for Jelus is both God and man, one Lozde, and one Chapite. The Papistes say, wee are not saued by the onely merite of Chapite: therefore they araye from the doze, for Chapite as lone is the Sanioure of the worlde. The Pharifies and Was pills thault upon vs mennes traditions in frede of the Gol pell: wherefore they stray from the doze, and enter into the thepfoloe (that is, into the Church) by another doctrine, than the voctrine of Poyles, the Prophetes, the Plalmes, and the Apostles, for this is to climbe in another wave. We mave therfore note herby the true mark of falle Prophets, which is to climbe into the theepefolde some other way than by the

pehero. Thus

nothe forme

hiche taunted

doucheth him

ie bee as many

om Grangers:

ces are two.

not intoo the

ther yvay, hee

tion of a falle

fone-histiani

ete that entreth

at the doze: It

Chapfte onely,

caveth from the

Charles God

there is bery

forches strays

abellius made

om the doze,

one Chapte

mely merite of

for Chaptica

arifics and Da

ede of the Gols

enter into the

poarine, than

Imes and the

my seman

phets, which

ay than by the

184

very gospel of Thank, or than by Thank himself, and to take bpon them the office of teching. These false techers are the nes and murtherers. They are murtherers after a double manner. First, in that they thought their owne voctrine to be sufficient to saluation, the only voctrine that fed: when neverthelesse there is no understanding of the worde, but if Christ open, and as it were unbolt the doze. Secondly, for that they denifed also new traditions of their owne brayne, which they thought to be auaplable to faluation: according as we manyfeltly feit to have bin cultomably done by the Papills, which have taught, that this work, this Dalle, this Rolarie, this praying buto Sainds, and this order, deferued faluation. They are theues mozeover, first bicause by their craftinesse, they take away the true doctrine. 2. Co2. 11. lyke as the ferpent decepted Eue by his wilinette. Secondly, foz that whe they have Colne away the true doctrine, they forth in a wycked doctrine, wherethrough they Arengthen the bandes of the bigodly, and discourage the hart of the right tuous. Ctech.13.

But what mæneth it that it foloweth in the tert, As many as came before mee, are theeues and murtherers? Came not Moyles, Clias, Clay, Heliseus, Jeremie, Daniel, & many o thers before Chaple: If they came before him, they wer there ues & robbers, according as & lozd in this place anoucheth o penly. They are faid to come before Christ, of come without Theift, of come without his doctrine and spirit. But the holy prophets of God came with Chapits spirit and doctrine:there fore they came not before Thepft, nepther were they themes murtherers, but true thepheros of Chapits theorfold. Derbuo Austin faith wel: They come to him, o come with gods wood. I (faith he) am the way, b truth, a the life. If he bee the truth, they come with him & be true. As many then as come wouthin, ar theues & murtherers, his to lay, they come of their owne heads, to p intent to feale thil. They ar theues bicause they say that that is theirs which is an other mans:

and

իւնդենդենդենը <u>հ</u>ոլինդ

and they are murtherers bicause they also kill that whiche they have stolne. So then how great daunger there is in false teachers. They clayme Chaysts stocke to them selves like thenes: and they kill them like murtherers. Upon god cause thersoze doth Chayst in the Gospel warne all men to beware of false prophets, that is of false teachers that bying not with them Gods truth.

M

the

W

ir

tt

ne

ger

not

arei

hen

that

the

ma

let

th

9 Of the second.

By hee that entreth at the doore, is the shepeherde of the sheepe. Here he entreateth of the good thepherd, and beff. neth him to bee the good thepehero that entreth in at \$ 0002e. There are foure losts of good thepeherds. For first God him. selfe is called the thepeherd of his thepe, according to that which is waitten. Dierem. 22. Beholo, I wil gather the remnant of my flock out of al lands, into which I had cast them out, and will bring them ageine into their owne grounds, and they Hall encrease and be multiplied. Also Psalme. 23. The Lozde is my thepeherde, I thall want nothing: he thall put me in a place of paffure. Secondly Chapft, God & man, is also a true thepherd, as he himselfe witnesseth in this gotpell, and as wee have herd even nowe. I am the good thepes herd: whiche thing his proued by that that his redemed his there with his owne life. The thirde kinde of thepeherdes are the goody teachers, of whom the Lorde speaketh in Die. remie: I will ravie by thepeheardes among them, and they thall fede. And Charit maketh Deter a thepeherd, when he fayeth: fiede my thepe. The fourth kinde of Shepherds is the civill magistrate. Wherebyon king David is called the Thepehero of the people : and in olde time kings were called Thepheros of people. Howbeit the Lozd in this Gospel speas keth not of the first and last kinds of thepherds, but onely of the mivole forts of Mepheros: that is, of himselfe and other goody teachers of the Church: of whom I will speake some what, howeveet breefly, vicause Ispake of this matter a while

185

իւնդենդենգենգին

while ago. A good thepheard therfore in generall is, first he that entreth in at the doze, that is, which cometh with Chailt and bringeth the true Gospel, as the prophets and Apostles bid in old time, and as all do at this day as many as teache the Gospell purely. Secondly, he that feworth the thope, not with rotten but with wholsome fover, namely with the lines ly word of God. Thirdly this dozekwper or porter openeth: that is to fay, Chapit maketh the wood effectuall and anays lable to the faluation of the thepe. For volette Christ open, in vayne is the labour taken, and the thepe are not fed to as ny purpose. Fourthly, he calleth his owne there by their names: that is to lay, he knoweth his thepe, he loueth them, and embraceth them with a linguler care. Hifthly, he goeth befoze them. How: In doctrine, lyfe, and Croffe. Foz a good Mepherd must be a pattern to his flocke in doctrine, life, and croffe. Sirthly, his theepe folow him, that is to wit, in purenelle of doctrine, in holynelle of lyfe, and in patience under the croffe. But why do his thepe folow him? First bycause they know his voyce: Secondly bicause they see fro a stranger: foz they know not his voice. The have here a vescriptio, not only of a true thephero, but also of the true thepe, which are in one thepfold of the chafe thepherd God. What is the theopfold: It is the catholike church. TAho bee the theepe: All that heer the voice of the thepherd, folowing him and fleing from Arange Chepheros, who in dede are no Chepheros but theues and murtherers. Her are the differences to be hild betwirt the true Church and the falle Church. The proper marks of the true Church, are thefe: which whoso hath not, let him know that he is none of Thanks theufold.

Which are these marks of the true Church, or of Chrysts true thepsolds. The first is the uncorrupted voice of the heavenly doctrine, according to this saying: My sheepe her my voice: The second is the right vse of Baptime. The third is, the vse of the Lords supper according to Chrysts institution. The fourth is the vse of the keys according to Chrysts com-

Aa,j. maundes

ll that to biche er there is in

o them felnes

rs, Apon good

ne all men to

jers that bying

peherde of the

perd, and defi

mat pooce.

irst God bim

coing to that

tather the rem

3 had caft them

owne grounds,

alfo Dialme,22,

nothing: he shall

f. God s man

eth in this gol

he god thepe

redemed his

f theveleroes

eaketh in His

them, and they

hero, when he

Shepherosis io is called the

ts were called

Golpel spear

but onely of

fe and other freake fome

nis matter a

white

Whitson Tuisday. maundement. The fifth is the Crosse. The firth is mutuall love among Chapits those. The seventh is mutuall page er one for another. Anothe eight is the mayntenance of the ministeric of gods word. These are the true marks of Chris fes church, the which a man may coprehend in femer war des. As wee may say, that the first mark of Chaists heepe, is the bucogrupt voice of preching of the gospel: the second, the lawfull vie of the Sacraments: and the third obedience to. wards the ministerie of the word. For in these three are conteined the other eight that I set. We have in generall who is a god thepherd, and who bee the true thepe. Now let be apply them to examples. First, buto Chapit the chefe thephero and buto his thepe. And af. terward to other ministers of the word, who under Theyst 1 are also called thepherds. Chayst proueth himselfe to bie a god shepherd, by that he of in be giueth his life for his thepe. For he came downe fro heaven to seke that was loste, to heale that was diseased, and to slose op the wounds which the wolues had given his thepe. ha This hepherd went befoze his thep in purenelle of doctrin, are innocencie of life, & croffe. He fwoeth his thap with the helth, Ch ful foder of God, that is, with the word of the gospel. He gas thereth togither his Aray Mepe. He kepeth away the wolues with his thepeholte. And to be bacfe, he fetteth by nocon thing so much as by the welfare of his shiepe. His shiepe are Abel, Abzaham, Ifaac, Jacob, Dauid, Joseph, Anna, Mary, Simeon, and many others, whiche leaving their errour, gaue eare to Chaptes boyce, folowing him in doarine, lyfe, and croffe, who they thall folow in glozie also, in their time. For if was luffer with him, wee hall be glorified with him. His thep at this day, are as many as believe the gospel, and ferue Chapit in true profession and godlineste. Pow what reward Chapits there thall loke for at their thepheros hande, who is both the doze and the dozekeper, Chapit himselfe theweth, when he sageth : If any man enter by me

186

իւնդենդենդեն

by mee, he shall bee faued, and he shall go in and out, and shall finde feeding, That is to lay, if any man le aue the barknette, and followe mee that am the light, her thall go in, namely by fayth: and hee thall go out, by profession, godlynesse, and charitie: and he thall finde feeding, that is to wit, by the worde of life in this worlde, and by everlasting blissednesse in the life to come.

Belides this, god thepherds are all godly ministers of the worde, whiche followe Chaptes example in feeding of their thepe. Suche a one was Velias, suche a one was Vieremie, suche a one was Clay, suche were the Apostles, & suche now a dayes are all they that preache Chryst sincerely and go befoze their thep in doctrine, life, and croffe, whiche fix not the Wolves, but kep them from Chapftes thepfolde with the Two2d of the spirit and ernelt prayers. These also have theep of their owne, those that heare their voice, and followe them in doctrine, godlineffe, pacience. Wahat? do not their thepe belong butw Charft only: Pes, that ow they. How then faith he that they belong to the thepheards that fade them: They are their thepheards in respecte of charge: but they are onely Chayles in respect of possession and ownership: for hie hathe purchased the there but him selfe with his owne precious bloud. But in as muche as we have lately heard the fermon concerning the thepheroe and his thepe, I will fay no more of them her, but wil betake you all to our chafe thephero Te fus Chayst, to whom with the father and the holy Choste be honour and glozy foz euer. Amen.

Upon Trinitie Sunday.

TThe Golpel. John.iv.



5 mituall

uall prays

ince of the

is of Chai:

emer wors

ts have is

e fecond, the

bedience to

was are con-

and who be

oles, first,

epe. And af

nder Chlyst

ro, by that he

ne fro heaven

ealed, and to

en his Gape.

Te of doctring

th the helth

ofpel. He gas

ay the wol

effeth by no

is theepe are

Anna, Mary,

their errour natrine, lyfe,

in their time,

ed with him.

egolpel, and

e for at their

oniekæjer,

ly manentes

by me,

Here was a man of the Pharifeys named Nichodemus, a ruler of the Ievves. The same came vntoo Iefus by night, and fayde vntoo him: Rabbi, vvee knovve that thou art a teacher come from GOD: for no man could do fuch miracles as thou dooft,

Aa.ii. except

Trinitie sunday.

kni

tot

bie

(ett

ab

tob

gh

Th

rest

Who

acer

nia the

Col

the

dence

ofal

of

is

de

120

except G o D vvere with him. Iefus aunswered and sayde vntoo him: verely, verely, I say vntoo thee: excepte a man bee borne from aboue, he cannot see the kingdome of God. Nichodemus fayde vntoo him: hovv can a man bee borne vvhen hee is olde? can hee enter intoo his mothers voombe and be borne ageyne? Iesus aunsvered : verely, verely, I say vntoo thee, excepte a man be borne of vvater, and of the spirite, he cannot enter intoo the kingdome of God. That vyhich is borne of the fleshe, is fleshe, and that whiche is borne of the spirite, is spirite. Maruaile not thou that I sayde vntoo thee, yee muste bee borne from aboue. The vyinde blovveth vyhere it lusteth, & thou hearest the found thereof, but thou canst not tell vyhence it commeth, nor vyhyther it goeth: So is every one that is borne of the spirite. Nichodemus answered, and sayd vntoo him: hovv can these thinges bee? Iesus aunsvered and sayde vntoo him: Arte thou a mayster in Israell, and knovvest not these things? Verely, verely, I saye vntoo thee: VVee speake that vvee knovve, and testifie that we have seene, and yee receyue not oure vvitnesse. If I have tolde you earthly things, and yee beleeue not : how shall yee beleeue if I tell you of heauenly things? And no man ascendeth vp intoo Heauen but hee that came dovvne from Heauen, euen the Sonne of man, vvhiche is in Heauen. And as Moyfes lifte vp the Serpente in the vvildernesse, euen so must the Sonne of man bee lifte vp: that vvhosoeuer beleeueth in him, perishe not, but haue euerlasting life.

The expolition of the Text.

his feathe may worthely be called the feath of our Tred, or of our Faith. For it is order ned to the intent folke thould in the Church be taught concerning God, who is one and true in substace, and three in persons: and of benefites towardes the Churche. For after

that Chayste and his benefites: the louingnesse of the Kather in sending his sonne into the worlde; and the sending of the Trinitie Sunday.

187

իւնդենդենդեն

holy Thou tw comfort the Gospell, had bin intreated of, the former Sundayes: the Churche thought it convenient tw knit al these things togither, and tw teach them as this day, two the intent the things that were declared at large, might breely be brought two remembraunce agein. And the church setteth south this text of the gospell, which you have herd, for a very god purpose. For in it are set south Gods benefites towards his Churche. For as the Father sente his Sonne, of he might become a sacrifice for sinne: so is the holy Ghott given two beget the believers ageyn, but we everlatting lyse. The summe of this present Gospell therefore is, that those whiche are begotten ageyn in the fayth of Chryst, are hey res of eternall lyse, by the benefite and meryte of Chryste, whom the father hath sent. Pow to the intent we may have a certein order, I will in this sermon entreate.

1 Of the knowledge of God.

laydevntoo

bee borne

ichodemus

hee is olde?

me ageyne?

cepte aman

iter intoo the

Marnaile not

from aboue

n, nor vyhy-

spirite. Ni-

in these thin-

: Arte thou a

erely, verely,

ve, and teltihe

how shall yee

Heauen, euen

ovles lifte vp

onne of man

rishe not, but

alled the feaft

or it is order,

n the Church

io is one and

fons: and of

. Foz after

of the Father

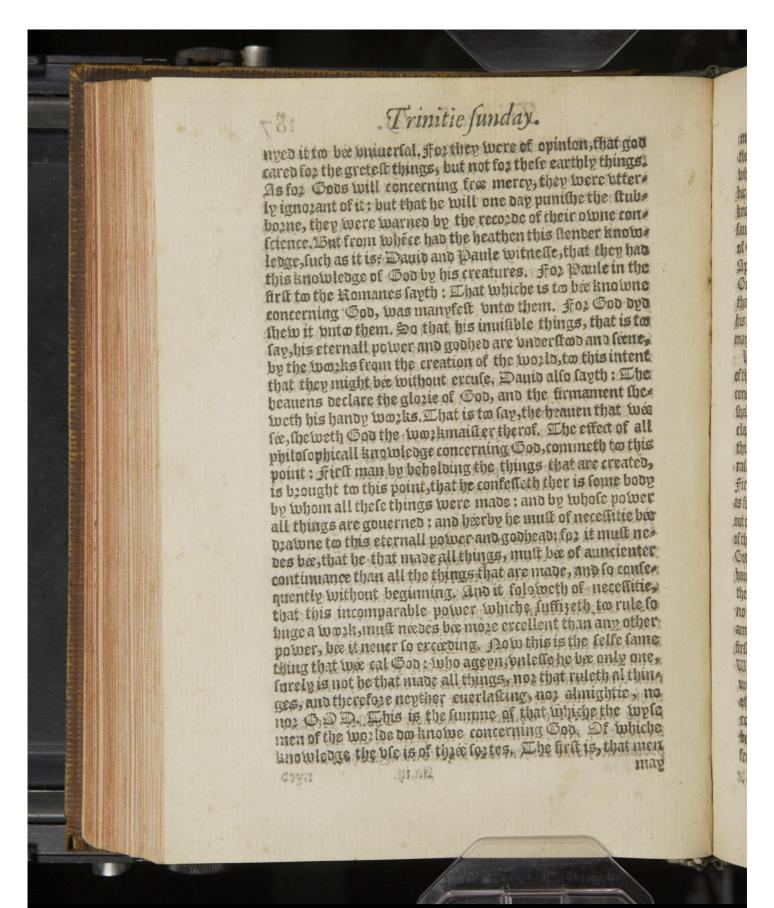
endingofthe

2 Dfthe spirituall regeneration or new birth.

3 Df that most comfortable saying of Theyste, as Moyses listed by the serpent in the wildernesse: so must the Some of man also be listed by. cc.

9 Of the firste.

FD2 as much as to know God, is lyfe everlatting: it fandeth men in hand to loke for the true knowledge of God. The knowledge of God is of two fortes. The one is heather nish, naturall, and philosophicall: and this is unperfed: Foz the wyle men of the worlde, whiche were not instructed by Gods wood, erred in foure points. First in the substance of the Godhead. Secondly in the persons. Thirdly in his pronidence. And fourthly in his will. The Epicures are hilled out of all men, who denied that there is any god at all. The wife men which confessed that ther was but one Got, misoemed of his substance. For they thought not him to bee God, who is the Father, the Sonne, and the holy Chose. Peyther demed they aright concerning the persons. As for Gods prouidence, some of them toke it quite away. Other some de-Aa.iu. nped



ion, flat and

thly things.

were utter

he the stubs

ir owne cons

ender knows

that they had

Daule in the

o bee knowne

for God and

as, that is to

od and feene.

to this intent

o layth: The

irmament the

cauen that we

The effect of all

commeth to this

that are created,

er is some body

w whole power

of necessitie bee

e of auncienter

th of necessite,

fizeth to rule fo

than any other

s the felfe lance

o be only one, culeth al thing

lunghtie, 10

che the wold

of which

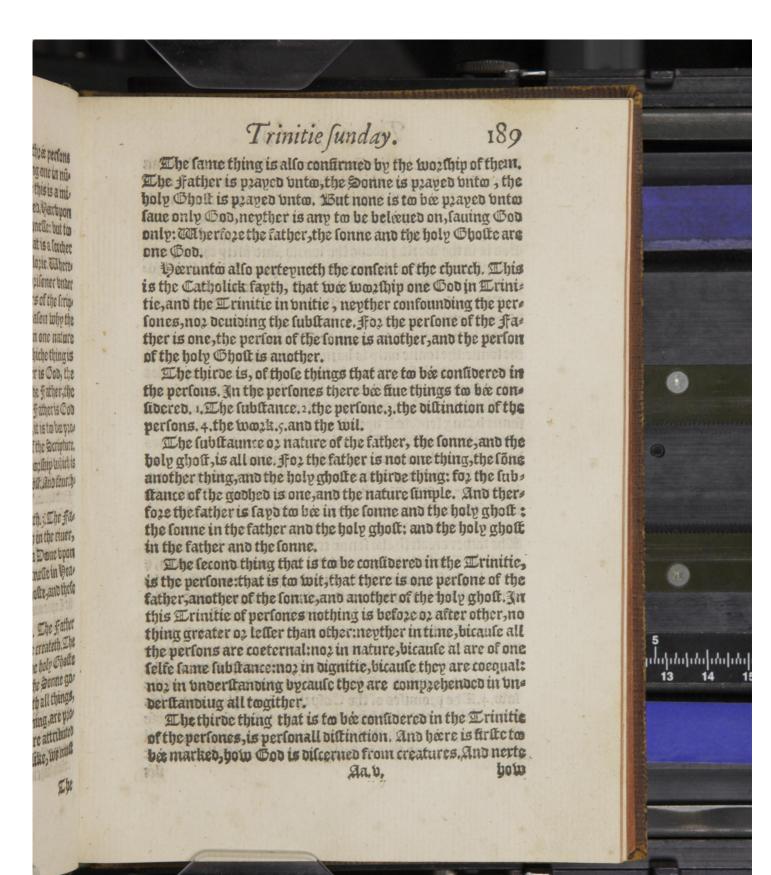
£15, that men

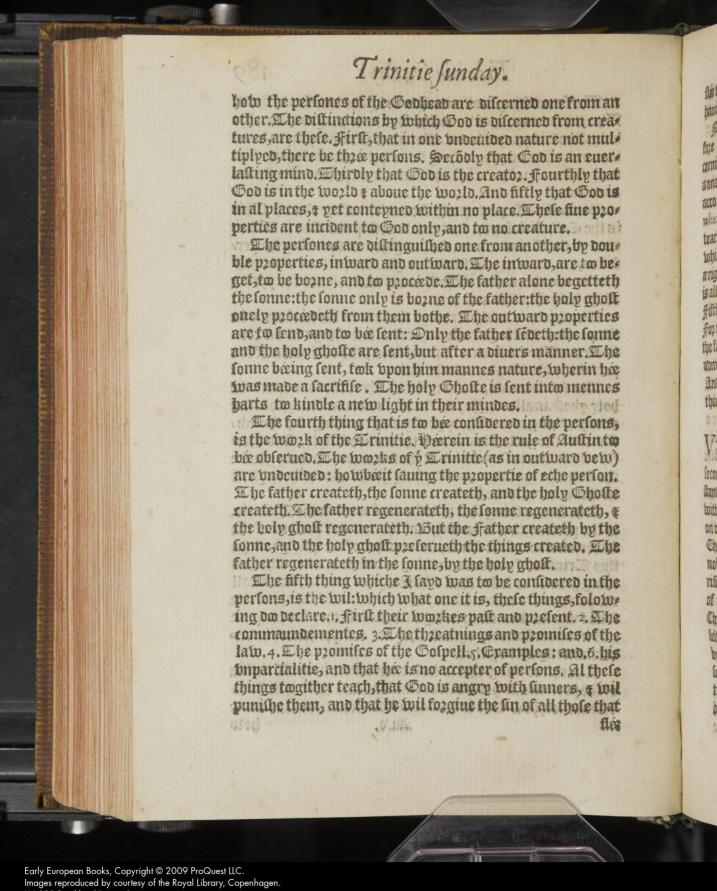
ինդենդենդեն

may acknowledge God by his creatures: secondly, that whe they knowe him they thould worthin him: and thirdly, that when they knowe God, and tworthin him not, they thoulde be inercusable. The first e and seconds are the propre ends of knowing God. The thirds is accessarie through mans owns faults. Another knowing God commeth of the Scripture, or of Gods word, which knowledge is broken conterned in the Apostles Crede: which e is, that we believe there is but one God: that we believe there is three persons in one Godhed: that we should know Gods will, and his benefites towards his church: that we should know Gods will, and his benefites towards his church: that we should know Gods will, and his benefites towards his church: that we should know be enesites of the holy trinitie.

Dowbeit to the intent we have the fuller perceinerance of this knowing of God, I will fet and expound foure paints concerning this helthful knowledge of God, wheref the first thalbe a confirmation of there is but one God, The lecond, a de claration that ther be their persons in that one goobead. The thirde, what is to be considered in every of the persons seue. rally: the fourth what is the helthful ple of knowing God. First the confirmation is to be fetched put of recordes. And as for records y confirme the unitie of God, I wil take them out of Poyles, the prophets, the Plalmes, and the wartings of the Apostles, Doyles, Crod. 20, Deut.s. Jamthe Lozde thy God that brought the out of the lande of Egipte, theu Chalte bane none other Gods befoze mer Deu. 6: Berten Dafraell the Lozde our God is one God. Cfay. 43. Wefoze me there is no Coomade, neyther thall there beang after me. Jam, I am God, and there is no Sauisure belides mic. 44, I am the first and the last, and besides me, there is no God. Walm 18. Tahois Ded but the Lozde of holtes, and who is frong but our God ; Paulen Co2.8. Wie knotue that there is none of other DD but one, Ting Diere is one God. Thefere cordes and many other, do evidently convince, that there is but one God, whiche thing the Catholiche Churche also confelleth, when it fagth 3 belieue in one Coo. 30,72 Aa.iiu.

Trinitie sunday. The seconde of the persons. That there be thee persons in one godly nature, not multiplyed but abyoing one in nue ber: Reason is not able to conceive. Wherefore this is a mifterie rather to be reverenced, than to be ferched. Heerboon fayth Bernard. To ferch this, is a point of rathnelle: but to one know it, is eternall life. And Salomon: De that is a fercher of his matelite, thall becour whelmed of his glozie. Taheres ist foze lette vs in this behalfe, kiepe our reason paisener onder tien Boos warde, and let be believe the tellimonics of the ferip. font tures concerning lo greate a milterie. The reason why the ther Church believeth that there be the persones in one nature of the of Godhead, is this : There is but one God, whiche thing is already proued by many tellimonies. The father is God, the fonne is God, the holy Cholle is God. Ergo the father, the the p Son, & the holy Choffe is one Goo. That the Father is Goo and likewife the Sonne, and the holy Choff, it is to be proper ned foure wayes. First by the clare words of the Scripture. Secondly by their works. Thirdly by the worthip which is bel due to the Father, the Sonne, of the holy Oyou. And fourth and ly by the continuall confent of the Church. Stan The wordes of the Scripture are cleer. Path. 3. The Fas fore ther speaketh from headen: the Sonne Standeth in the river, the the holy Bhoft commeth bown in likeneffe of a Done byon inth Chipft. 1. John. 5. There are this that beare witnesse in Beas nen: the father, the worde, and the holy Choffe, and thefe ist fat Ageine, their wooks thewe the fame thing. The Father th createth, the Sonne createth, the holy Choite createth. The thi Father instiffeth, the Sonne instiffeth, and the holy Chotte instiffeth . The father governeth allthings, the Sonne gouerneth all things, and the holy Those governeth all things, These works of creating, initifying, and gouerning, are proper butw God. Witherefore in as much as they are attributed to the Father, the Sonne and the holy Bholf alike, we mult of necessitie confesse the Godhead of them. Abe 111,51%





Trinitie sunday.

one from an

ed from creat

are not mul

d is an ever-

ourthly that

y that Goois

hele fine pro-

other, by done

ird, are to be

ine begetteth

he holy aholf

rd properties

eth:the forme

manner The

ire, wherin has

t unto mennes

in the verions,

e of Austinto

ntward bew)

ethe person.

holy Choste

renerateth, \$

eateth by the

created. The

nfinered in the

hings, folow

elent, 2, The

miles of the

g: and, 6. his

ns, Al thele

mers, fin

ill those that

off.

ature.

190

րեփենփենփենին

the to the Deviator, and give them enertalting life, without bauing refrect of any nation or people.

Pow remarneth the vie, which is manifold. First theres fore these things will frame our indgement aright concerning BDD. For we multacknowledge Dod to be such atone, as he hath the wed himself to bee by his word & record, according to the verse: Beleeve thou God that thing too bee, whiche he hath shewed he is too thee. Secondly, these things teache be to have a right opinion concerning the creation, which is the worke of the whole Trinitie. Thirdly to have a right opinion concerning the reparatio of manking, which is also the worke of the whole Trinitie, as is savde afore. Fifthly, these things interned by how to cal buon god aright. For innocation is to be directed to this God alone, which is the father, the sonne, and the holy ghost. Sirthly, these things aomonish be to line warely and holily, as in the fight of god. And thus much concerning God and the Arinitie, all which things are breefly fetforth in our Creve.

a raits adam ei main hOf the facondital eint of allamai rait

Nlesse a man be borne agein of water and the holy ghost, Y he cannot enter into the kingdome of God. This is the fecond doctrine that I purposed byon: For the better biders Candina wheref, two things are to be marked. The first is, with whom Chavit talketh; the other, what was the occalia ori of this faving. What maner a one he was with whom Theoft talked, the fert the weth. We was an honorable and a noble man: he was a Prince of the Jewes: he was a Phas rifie, suche a one as lined blamelette according to the lawe of Poples. And the occasion was this. Picodenius came to Charff by night, and loke a right Adhariffe thought hims felfe rightcoug by the ocedes of the lawer by facrifyles, and by keeping of the Savothes. Wherefore he trondred of John fet out a newe podrine concerning righteduficile and Bap. tim which he himself being a bodoz of the law, was ignozat of. Chailb therfore preveteth his judgemet with this layings Unlette adi

Trinitie sunday.

theg

new

andl

the ba

made

gon. 2

leeue

Sto21

in the

aure 6

ing:

This

open

ded t

Who

of Og

to bee

that m

faying

nerla

nelle

part

læm

phol

Iwa

Titte

ofe

cor

Unlessed man be borne ageyne, he cannot enter into the kingdome of God. At these words Picodemus is altonyed, and fayth: How can a man when he is old be borne ageine? Do whom Chapit answereth: Verely I say vntoo thee, except a man bee borne agein of vvater and the spirit, he cannot enter into the kingdome of God. Dere Chapte theweth that he ment not of the fleshly birthe (according as Picodemus understoo him:) but of the spiritual birth, which he proueth to be nædful by this, that our former birth is bucleane. That (farth be) which is borne of the flesh, is flesh. That is to far, what socuer is borne in this corruption of nature, is buclene and giltie, and therfore not meete to receive the kingdome of Bod. Decrevation he addeth the maner of regeneration. The vvinde blovveth vvhere it lifteth, and thou heerest the noyse of it, but thou knovvest not from vyhence it commeth, nor vyhyther it goeth. So is every one that is borne of the spirit. That is to fay: Like as the wind is then first felt when it bloweth albeit that no man know from whence it commeth .02 whi ther it goeth: so this spirituall regeneration is made after a certain fecret maner by the power of the boly about, which when it is done, is percepued by the newe motions of the newe man.

Powbæit to the intent me may understande these things, we must marke the conneyances and instruments of this spiritual birth. First the sede of this birth is the word of the Dospel, which is preached by the voyce of the ministers. Secondly the holy Dhost, who in the preaching of the gospell is essential, worketh faith: by which we both give credit to the word of Dod, and also persuade our selves that god is at one with vs sor his sonnes sake, and therwithall altreth our nature to a new obedience. Thirdly when these benefits are received by sayth, as it were into the soyle of the hart, then man being borne a new, seleth by and by within himself the motions of the holy ghost: and water is applyed outwardly as a seale of the inward regeneration, and atestimonial of

Trinitie Sunday.

ter into the

is affonyed,

orne ageine:

too thee, ex-

nit, he cannot

the west that

Picodemna

ich he proueth

ncleane. That hat is to fay, e, is buclene

sungdome of

eration. The

the novie of

eth, nor yvhy-

ie spirit. That

hen it bloweth

mmeth, o; bbi

is made after a

aholf, whiche

notions of the

theis things,

nents of this

ie more of the

ministers, Des

of the golpell is

aine credit to

s that god is at

all altreth out

chensfits are

te hart, then

himself the

outwardy

imonial of

曲

191

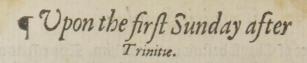
ւնդենդենդենդեն

the grace of Theylt bestowed bypon him. The effects of this new birth are sen in the minde, in the affections, in the will, and in the outward works. For the numbe is lightened with the brightnesse of God: the affections are purged: the willis made forward; and a new obedience of all the powers is begon. Bresh, he that believeth, is borne a new.

TOf the third.

A S Moyses lifted vppe the Serpent in the Desert, so must the Sonne of man bee exalted, too the entente that all that beleeue in him shoulde not perrish, but haue life euerlasting. The Storie of the fetting by of the Servent in the wildernesse, is in the fourth boke of Doyles and the ru. Chapter. Which fis gure Chapite in this place applyeth to his owne person, say ing: Like as Moyfes lifted vp the Serpente in the vvildernesse: This faving of Charle conterneth many things. For first it openly witnesseth, that the lawe taketh not away sinne. Foz if the law couloe take away finne, then Chapfte had not now ded to have bin facrifized to purae finne. Ageine, it she weth who Thapft was given to be the Messias, and why the sonne of DD toke mannes nature boon him. For he was given to be lifted by boon the Crosse, and that saluation might by that meanes happen to the whole worlde. Belides that, this faving theweth that Chapites kingdome is spirituall and es uerlasting. Pozeover it teacheth what maner of rightwouls nesseit is, wherby we stand before God, or how we be made partakers of Chapites benefites, that is to wit, when we belieue on Chaylte that was lifted by, that is to fave, that dred boon the altar of the Croffe. Last of al her is fet forth a most fweet comforte, that this grace whereby we have entraunce into heaven, is offred but all men: whiche thing this word of oniversalitie all that beleeve both wewe. Let vs therefore conceine god hope of faluation, whiche is offered to all men by Jesus Christ, to whom with the father & the holy Those be honoz for ever and ever Amen. The

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



AThe Gospel. John.r.

Here vvas a certeine riche man, vvhich vvas clothed in purple and fine vvhite, and fared deliciously euery day: And there vvas a certayne begger, named Lazarus, vvhiche lay at his gate full of sores, desiring too bee refreshed vvith the crummes vvhiche fell from the riche manues boorde, and no man gave

the riche mannes boorde, and no man gaue vntoo him. The Dogges came also and licked his fores. And it fortuned that the begger dyed, and was caryed by the Angelles intoo Abrahams bosome. The rich man also dyed and vvas buryed: And beeing in Hell in tormenres, hee lifted up his eyes and savve Abraham a farre off, and Lazarus in his bosome, and hee cryed and fayde: Father Abraham haue mercy on mee, and sende Lazarus, that hee may dippe the tippe of his finger in vvater and coole my tongue, for I am tormented in this flambe. But Abraham sayde: Sonne, remember that thou in thy life time receyuedst thy pleasure, and contraryvvise Lazarus receyued paine: But novve hee is comforted and thou arte punished. Beyonde all this, betweene vs and you there is a greate space set, so that they which would go from hence too you cannot neyther may come from thence too vs. Then hee tayde: I pray thee therefore Father, sende him too my Fathers house (for I haue fiue brethren) for too vvarne them, leaste they come also intoo this place of tormente. Abraham sayde vntoo him: they have Moyses and the Prophets, let them heare them. And hee sayde: Nay Father Abraham, but if one come vnto the from the dead, they wil repent. Hee fayde vntoo him: If they heare not Moyfes and the Prophets, neyther vvil they beleeve, though one rose from death ageine.

The

confir

fayth,

worke

somett

fanth:

waith

anera

bicaul

poun!

of the

is Cto2

leth th

nelle et

ह्मी अप

tohon

he lett

Lozd

his d

of is

disco

ins

foz

The.j. Sunday after Trinitie. 192 The exposition of the Text.

tter

an, which was

nute, and fared

there was a cer-

15, vvhiche lav at

too bee refres.

hiche fell from

d no man gave

is lores. And it

by the Angelles

ed and vvas bu-

itted up his eves

his bolome, and

ercy on mee, and

his finger in wa-

n this flambe. But

u in thy life time

zarus receyued

e punished. Be-

reate space let,

ou cannot ney-

yde: I pray thee

ouse (for I have

come also intoo him: they have

And hee fayde:

from the dead,

eare not Moy-

ough one role

The

Kom the first sunday in Aduent hithertw, hath bin let forth the doctrine concerning every les querall article of our Fayth. Pow in the Sundayes folowing but the first Sunday in Aduent agein, is intreated of Thapits miracles, Sand of the nature and true frutes of faith: and that to this intent, that the truthe of the Gospell might be confirmed by the doctrin of miracles, and that the doctrine of farth, and the frutes of the same, might firre be bp to god workes. Chapft teacheth of god workes, fine wages. For sometime he is contented with the doctrine alone, as whe he fauth: Bie vie merciful, fal to repentance, bring forth frutes worthy repentance. And sometime he alledgeth himself for an example for his to folow, as when he fayth: learne of me bicause I am mæke and lowly of hart. Dne whyle he propoundeth parables: as of the god feward, of the ten virgins, of the lede cast into the groud, and such others, wherof there is store in the stories of the Dospel. And another while he be feth threatnings, as when he fauth: ercept your righteouls nelle erciede the righteousnelle of the Scribes & Pharities, ve thall not enter into the kingdome of heaven. Also wo be to you Scribes, Pharifies, Pypocrites, tc. And now then he setteth forth the rewardes and penalties, with notable

pow let vs come to this dries Dospel: the summe where of is, that Chevit our Loed by putting south two examples, discourageth vs from vamercifulnesse and crueltie towards the poze, and encourageth vs to pitie, and to constantnesse in suffering the miseries of this life. For as by the example of the rich glutton, he teacheth what punishment remayneth for the vamerciful: So by the example of poze Lazarus,

his

ւնդենգենգեն

examples, lyke as he doth in this Gospell. To be thost, the

Lozde leaueth nothing bnattempted wherby he may make

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

eatin lad

The j funday after Trinitie.

he exhorteth tw pitie and honest life in the feare of God. The vie herof therfore shall be, that the rich men which are mercylesse towards their neighbours, may behold as it were in a table, what punishment they shall one day abyde, if they amend not betimes. And ageyne, that the pwre being godly and assisted in this lyse, may (by the example of this pwre man Lararus) rayle by themselves, and patiently tarie for their deliveraunce and blissed rest, of they continue in faith but their death. The places be three.

1 The description of this Blutton, with the lessons there

of.

2 The vescription of Lazarus, with the comforts therof.

3 The Lordes laying: They have Poyles and the Pro-

gOf the firste.

There vvas a certeine riche man, vvhich vvas clothed in Purple and fine vvhite. In this first place are source things to be marked, which are. 1. A generall rebuke of them that are cruell to the poze. 2. The cause of this riche mannes dants nation. 3. The right vse of riches. 4. The state of the wice hed mennes soules after this life.

First therfoze when this Glutton is danned, in generall are all they reproned that are hard to the poze, and whiche flowing in riches them selves, are touched with no care of the poze of which sort there be many in the world. This rebuke perteyneth to those also, that neither with their counsell nor with their substance do helpe the ministerie of the world, or the newly members of the church. Wherfore let every man admise himself wel, and take warning by the dance nation of this Glutton, that he may berne to be wife.

The cause of this Gluttons vamuation ar not his riches, and the finenesse of his apparell, and his deintie fare, so they had bin measurably vsed, as it appereth by the Gospel it sets. For pare Lazarus was taken up into the riche Abzahams

bosome.

car

ant

tel

Ín

tr

ne

ter

wh

tin

to

The j. Sunday after Trinitie. 193

bosom. For if riches had bin & efficient cause of damnation, Abzaham also had bin bamneb: David had bin bamned: and so had many other kings and rich men bin danned. But ris thes, and honoz and fuch other things may be an occasion of damnation, namely when men abute them to the dishonoz of God, and the contempt of their neighboz, to the maintenace of prive & superfluitie. But what were the causes why this Blutton was damned : Thee horrible faults, which are noted expressly in the text. Of which the first was sleshly carelesnelle, which had with it these enils: that he repented not: that he had no fæling of Gods judgement and weath: that he was touched with no care noz regarde of his duetie. For flethly carefulnesse hath these things continually going with it. An other fault for which this Glutton was damned, was root and furfeting, by which bothe mennes bodyes and myndes are overcharged, that they cannot think a whit of the mate ters of their faluation. The third fault for which the Blutton was daned, was the disdeyning of Lazarus, which thing sufficiently bewraveth that he had no faith. For wher as is true faith, there can beeno crueltie towardes the poze and nedie. Foz thefe theix causes, was the Blutton damned. After whose crample many runne daily to assured damnation, which with their riches do meynteine carelellenelle, surfets ting, and distain of Chaptes members. Wherfore if we like to be faued, let us amend betimes, and let us take here that we abuse not Gods gifts twour owne destruction.

In the third place it is to be gathered by this example, on the contrary part, what is the true vie of riches, which true

ւնվանվանվանին

ble conlisteth in these foure poynts.

The first is, that we employ part of our substance to the mayntenaunce of the ministerie: and this vie is confirmed first by the end of man. For man was made to the end he should asknowledge and praise God. Therefore the godes that he bath, ought to be imployed to this ende. Secondly this vie is confirmed by the commaundement of God oftenship.

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

re of God, Th

which are men

olde as it were

red his adyde y

the being goodly

le of this page

tiently tarie for

ontunue in faith

he lectors there

unforts therof.

s and the Page

as clothed in Pur

foure things to

of them that are

e mannes dans

ate of the wice

ed, in generall

re, and whiche

with no care of

porto. This rea

with their count

ninisterie of the

Aberfore let es

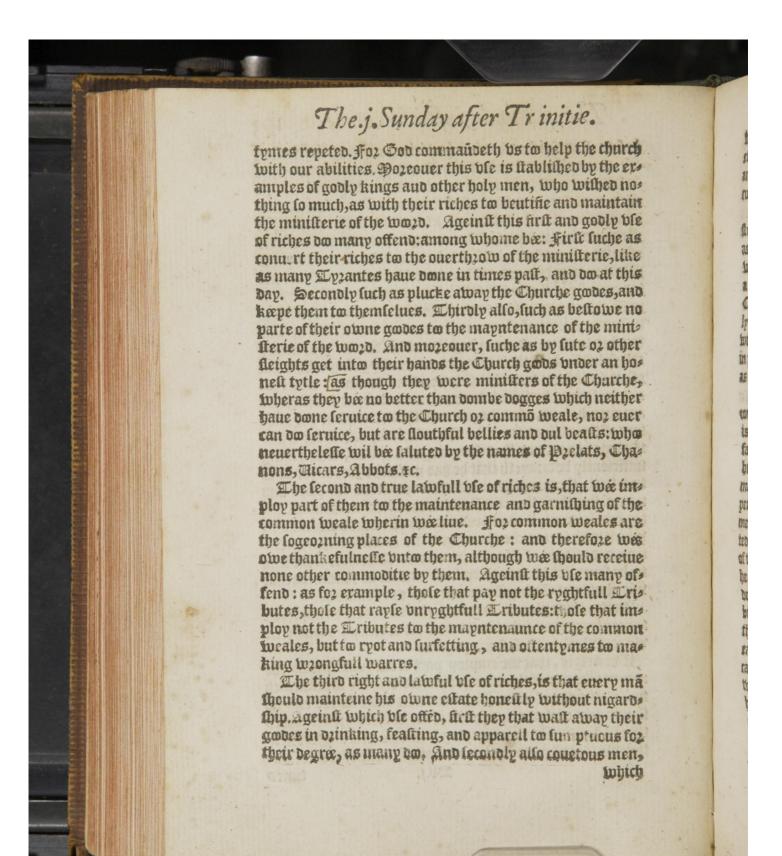
na by the pants

not his riches

ie fare to the

Cospetitiest, the Abrahams

be wife.



The.j. Sunday after Trinitie.

which delite in their own filthynesse, & mainteine not their estate honestly as becometh them, but are basely appareled and fade group, when in the meane while their money lyeth

ruiting and rotting in their cofers.

tie.

p the chard

ed by the era

wither nos

nd maintain

nd gooly ble

irle luche as

milterie-like

nd do at this

re godes, and

s bestowe no

of the mini

ute of other

onder an hos

he Charche,

which neither

eale, not eucr ul beafts: who

Dielats, Char

that we ins

nillying of the

weales are

erefore was

aulo recetue

ofe many of

antfull Tru

ofe that im

the common

varies to mai

af every ma

out nigard

away their

pruous for

etous mens

which

The fourth true and lawfull vie of riches is, that we bee Now some part of it byon the poze, and specially byon suche as in their ponertie are also godly. Hoz this is b cheefe cause why God lendeth poze folkes among bs, that he may make a profe, whither we will followe his mercie according to Chayltes commaundement. Be mercifull as your heavens ly father is mercifull. Against this vie do many also offend with this rich glutton, whole felowes they wall be one day in punishment, for that they have in this world followed him

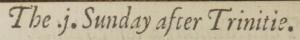
as their mafter in cruelnelle towards the nædie.

Pow foloweth the fourth thing which I favo was to bee confidered in the example of the rich glutton: pamely, what is the state of their soules that depart out of this life without faith. For wheras Christ sayth, of the rich glutton lifting up his eyes in hellaw Abraham a far of to delired that Lazarus might dip the top of his finger in water to cole his tong: be peinteth out a table, which representeth the state of wicked mens foules after their death: wherin these things are no ted. First the erceding great to ment, the cotinual worme of the conscience. 2. The remembrance of his crueltie which he had executed bypon them that were in milerie. 3. Their defire to be relieved by the bely of those to whom they had bin binmercifull in this life, 4. That there thall bee no end of their tozments, e that it is in vaine for them to sue for any easement of their paynes, for loke what our Lord for ours capacities sake psynteth out by way of communication bes tweene the glutton and Lazarus: that did the glutton fæle in his own coscience, which the Lozd (who knoweth al things) could not be ignozant of. Let this punishmet of bigodlinesse therfoze allure vs to carnell repétance, that we bee not put tw tozments whither we will oz no.

Bb.n.

TOf

ւնդենդենվանդենվ



TOf the second.

And there vvas a certeine begger named Lazaraus, vvhiche lay at his gate full of fores, desiring too bee satisfied of the crummesthat sell from the rich mans table, and no man gaue vntoo him. In this exaple of Lazarus are many things to be observed wherby we may receive bothe instruction and comfort.

First her is confirmed the Sermon of Peter, who saythe that judgement beginneth at the house of the Lozd. Foz God punisheth his own in this life, that they may as it were with a byyole be kept within the boundes of they duetie. For if all things shold happen to them as they would with, they would be made drunken with the prosperous successe of things, and fall from godlynelle to bugodlynelle. Where uppon Doyles speaking of the Jewes, sayo: The people sat bowne to eate and brink, and role agein to play: that is to fay, they fel to Joolatrie and other heinous offences. Where fore let us beare in mynothe faying of Paul. . Toren: Withen we are indged, (that is to say affliced,) we are chastyled of the Lozd, that wee thould not be damned with this worlde. Therfoze let us have an eye to Gods fatherly mynd, as often as we be hardly belt withall in thys lyfe, and faking warning by our croffe, let be feare Dod, leading a godly and blamelesse lyfe.

Ageine, by this example of Lazarus we are taught, that they are not all wretched before God, which are call under fote in this world: nor on the other lide all in Gods fauor, that feme happy and bliffed in this life. Lazarus was miferable in this lyfe: but he was in fauoure with God. The Glutton was happye in this world: but he was in Gods displeasure. What was the cause? Lazarus feared GD D through a linely faith; but the Glutton feared not God, but was boyde offayth.

Thirdly wie sie in Lazarus an exaple of Gods providece. He lyeth despited and disdayned. But when he lay without

The.j. Sunday after Trinitie. 195

all comfort, the dogges came a licked his fores. Thereby is fignifyed, that God suffereth not the godly to be so overpressed with miseryes, but that he intermedeth comforts with their sorowes. For there is no doubt but it came to passe by Gods providence, that the dogges came a licked the sores of Lazarus, to the greater damnation of the Glutton and his houshold. For the meynic followed the wickednesse of they maker: for the text sayth, and no man cause but whin.

Fourthly let vs marke here the common lot of the godly and vngodly. The Glutton dyeth, and Lazarus dyeth. Death is comon to them both, but not the falling out of their death. For the Glutton by death passed to miserie: but Lazarus ats

terned to felicitic.

aus, vyhiche

ulfied of the

o man gave

ny things to

Eruction and

r, who farthe

020, For God

as it were

hepr duetie.

vould with.

ous fuccesse

elle, Where

he people fat

ay: that is to

tences. Where

Lozin: When

we chastried of

othis worlde.

nyid, as of

and taking

a gooly and

taught, that

recast buder

Gods fauoz,

us was mile

God. The

es in Gods

reo OOD

of God, but

prouidece,

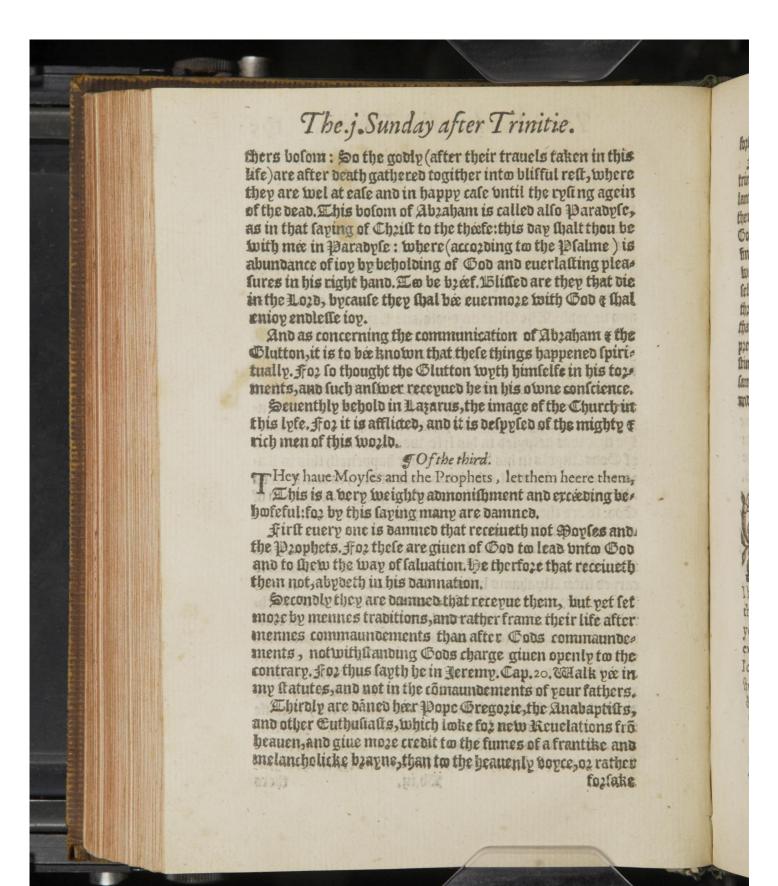
without

Hiftly her is to be marked in Lazarus, the ministeric of the Angels. The Glutton despised Lazarus while he was as lyue: but the Angels carped op his soule when he was dead. He that was despysed in his lyfe, was regarded and honozed of Gods Angels in his death. Peither happeneth this in Lazarus alone: but that which we read of him, is common to all the godly. For as the soules of the godly are regarded of God: so are they carped by the Angels into the haven of salvation and blissefulnesse.

Sirthly, in the erample of Lazarus, we see what is the state of the godly mennes soules after this lyse. Lazarus is carred into Abzahams bosom. What is Abzahams bosom? Like as Abzaham was therfoze called the father of the faithful, bycause that with him was layd up the covenant of eternal lyse, the which he keeping in faythful custodic, delivered (as it were from hand to hand) first unto his owne childzen, and afterward to all nations: that they are called his children as many as are heires of the same promisse: So after death they are sayd to be gathered into his bosom, bycause thy receive the frute of the same fayth with him. For like as a mannes sonnes whe they come home togither at nyght from their dayly labor, are cherished as it were in their Fability.

ւնդենդենվանդենվ

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



The.j. Sunday after Trinitie. 196

forfake and offerly cast away the word of God.

en in this

oft, where

ing agein

darappie,

all thou be

Malme is

uting pleas

pey that die

God & Chal

tham the

ened spiris

in his toy

unicience

e Church in the mighty s

heere them

resping ber

ovies and

into God

t receiveth

but pet let

cir life after

munaunde

enly to the

Halk pæin

ir fathers.

maptiffs,

ations fro

ntike and

202 rather

forlake

Fourthly we learne herby to make much of the doctrine of Poyles, the Prophets, and Apolites, which wil be a
lanterne for distortion of the lyght
therof. For the world hath not a more precious treasure than
Bods word. David did make more account of this, than of h
sinest golde. Through this, Lazarus (who was pore in the
world,) was rich before Bod. By this did Job rayle by himself in the middes of his miseries. Therfore right dere brethren, let did also some Bods word. Let be assure our selves
thren, let did all treasures Jesus Chrystr, and by him everlasting lyse, which our heavenly father graunt duto did him
less that the instrument when y is offered by him
everlasting lyse, which our heavenly father graunt duto did by the
same Jesus Chryste, to whom dechonor and glory for ever
modener. Amen.

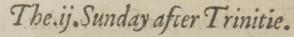
Upon the ij . Sunday after Trinitie.

The Golpett. Luke.ruis.

Certain man ordeined a great supper, and bad many, and sent his servant at supper tyme, too say too them that vvere bidden: come, for all things are novy ready. And they al at once began too make excuse. The first sayd vnto him:

ւնդւնդւնդենդեն

I haue bought a farme, and I must nedes goe and see it, I pray thee haue me excused. And an other sayd: I haue bought syue yoke of Oxen, and I go too proue them, I pray thee haue mee excused: And another sayd: I haue maryed a vvyse, and therfore I cannot come. And the seruaunt returned and brought his masser vvord againe therof. Then vvas the good man of the house displeased, and sayd too his seruaunt: go out quickely intoo the streetes and quarters of the citie, & bring in hither the poore & feble, & the halt, & blind. And the seruaunt sayd: Lord it is done as thou hast comaunded, & yet ther is roum. And the Lord sayd wato the seruaunt: go out into the hie vvayes & hedges, & copell Bb. iiij.



them too come in, that my house may bee filled. For I say vn-too you, that none of these men vvhich vvere bidden shall taste of my supper.

The exposition of the Text.

Ite as the last Sunday it was thewed in the Clutton, of the contempt of a mannes neigh boure is hinderance to faluation : fo in thes Gospel we are taught another let which is to be hunned, that is to wit, that we let not moze by our swine possessions and affaires, & by the care of worldly matters, that by the Gospel of Chapte. or that we luffer not our felues to be letted and buffed to the commodities and pleasures of this world, that we come not to the supper, but o which we are bioden by the preaching of the Bospel. Pow the occasion of this Parable, was a certein Pharifies talke at a feast to which Theyst was bioden. Hoz when Theofte had declared, that suche as are liberall to the poze, that be rewarded in the refurrection of the rightnous, the Pharific intending to foth Chayst in his wordes, sayd: Blissed is he that eateth bread in the kingdome of God. Pote withstanding for as much as Christ saw the overthwart coditions and froward inclination of this Pharifie, and of the rest of the Jewish nation: he put forth this Parable, wherin be peinteth out bothe the init rejecting of the Jewes, and the fræ recepting of the Bentiles. The dyft & end of which Pas rable is, that we thould not suffer the transitorie things of this life, to be a hinderance but os for coming to the heanealy supper, whereato we are bioden by the gospell. The places are foure.

Dhe greatnesse of Gods mercy is poynted out in thys Supper.

2 The buthankfulnelle of the world is noted in those that refuse two come when they are called.

3 Of his compulsion, how he compelleth, and by whom.

42

btte

ded i

per,

lati

bet

thec

par tha

The .ij .Sunday after Trinitie. 197

4 A thretning of punishmente to them that recepue not the Gospell.

TOf the firste.

or I fay va-

shall tafte

wed in the

mes neigh

: foin thes

which is is

wee let not

affaires, #

of Chapte,

fred to the

come not

leaching of

as a certein

bidden, for

perall to the

e rightnous,

pades, lavo:

God, Coto

thwart cos

and of the

de, wherin

oes, and the

F which Day

rie things of

to the hear

ofpett. The

nt in the s

hole that

whom

How great Gods mercy is towards mankinde, it is eniment by many proces. For not only Gods iward, but also Gods exceeding great benefites towards the whole world (and specially towardss Chrystes churche) beare witnesse of Gods inspeakable mercie. The earth (sayth Danid) is full of the Lordes mercye. The greatest profe of this mercy is the giving of his Sonne, to redeme the worlde drowned in otter miserie, and that by his death and passion, to the intet that men being delivered from this miserie, shuld be reward ded with everlasting lyse, which is called her the great supper, and in Pathew the mariage of the kyng, unto whiche great Supper men are called of Gods mere mercie, to the intent they may be filled at it with spiritual daynties everalatingly.

Howbeit, to the intent the delicates of this Supper may be the plesanter but ws: I will set out severally one by one the circumstances that are noted in the text, and shew what instruction and admonishment is to be learned by eche of them.

The first circumstance therfoze to bis considered in this supper, is concerning him that biddeth us unto it. Hoz thers boom hangeth the estimation of it. Tho is it then that prespareth this Supper. Is it some worldly kyng? No. Vet were that King worthy to bis much made of for his liberalitie, to bis prayled for his mercie, that would prepare a prince by feast royally surnished, for miserable and pore soules.

Tho is it then. It is God our heavenly father, the Lord of

ւնդւնդւնդինդին

Lozds, and king of kings, who only is riche, and well flozed with delicates. This circumstaunce is a most evident teste monie of Gods godnesse and mercy.

The ferond circumstance is, that God here the master of Bb, v. the

The ij. Sunday after Trinitie.

the house biddeth guestes to Supper. And what is ment by the name of supper ? The very Bospel and all those things that are ionned with the Gospell: as is saluation and eternall lyfe. Sie how great mercy though forth here What is the reason of the terming of it soe 64 by are these so great god thinges called a supper: Surely it is not done without great causes, of which number there bee the echet. The first is by cause the Gospell promiseth enertalling tope and endells god things. For as the Supper is let before men in the lats ter end of the day: so the goothings which the Gospell offer reth, chall (of the mere mercy of God) be given in rewards to the belæuers after that they in dystresse have outwozne the manyfolde labours of this lyfe. The fecond caufe is, foz that lyke as the evening (whiche is the tyme that men are wonte tw prepare for supper) is the ende of the daye : so the age in which all men by the ministerie of preaching, are bids den to repalte of the heavenly Supper, is of the latte age. The third cause is, for that the Bospell is the last vouce of OD D in the worlde, after whiche there is none other to be loked for: in lykewyle as the Supper is the last meats that is let befoze men in the day. For ther chall never found any other voyce of God from heaven, but thys felfe same voyce of the Gospell, shall sounde but the laste days of iudgement.

The third circustance is in this word Great, by whiche is commended but was the richnesse of Gods mercy. For God biddeth not a kyng or two, or a wiseman or two but this supper: but he biddeth the whole world. He overskippeth not the pare, he neglected not the riche men, he shutteth not out the gentlemen, he kapeth not the country folke nor the townssmen from his feast: he holdeth no skorne of the little ones, discovneth not hy great ones: almen without exception that are dispersed through the whole worlde, biddeth he two that great supper, for the text witnesseth, both that it is a greate supper, and that many are bidden.

· 4.00

The

The bid of the party

ter! wa

biod

the t

culia

JUG

(ent

DAS

is the

The

theli

tyme

ONS

ofp

four

dun

rips

efre

tyn th

The .ij . Sunday after Trinitie. 193

tie.

t is ment by

holethings

in and etera

te What is

ogreatand

sthout great

petiritisho

and endle le

en in the late

ospell offer

in rewarde

outworne

cause is, for

nat when are

dave: so the

ging, are bigs

the latte age.

e last bonce of

none other to

he last meate

neuer found

felfe fame

affe dave of

by whiche is

ty, for Con

pa brito this

Bippeth not

teth not out

the not the

of the little

erception

neth he to

that it is a

豆椒

The fourth circumstance is of the manner of his bidding. The manner is expressed in these wordes. And he sente his servaunt at the houre of Supper too saye too them that were bidden. Der by the name of servant is ment the Brophetes, Apottles and all godly teachers, whom God hath sent from the beginning of the worlde to bid gueffes to the Supper. Am this supper opd God himselfe biode the patriarke Poe. De being bidden, bad the rest of the world in Bods sted. Afterward when the world throughe it owne buthankfulnette was perithed in the flud: Abzaha was by Gods owne mouth bioden to this supper. After which time, when the malice of the world was encreased byon the earth: God chose one pea culiar people, among whome he often times rapled by 10200 phets, that bad guests to this supper. And the master of the boule continued in so doing, butill he sent his owne Sonne our Lord Jesus Chryst, whome those that were bioden hans ged bpon the Croffe. And he being raised ageyn from death, fent out his Apostels into the whole wozlo, to byo all natio ons to this most delicate supper.

The fifth circumstance is of the hour of the supper. That is this houre ? It is the time of grace, and the time of gloap. The time of grace, is the time wherin is preached onto men the liberality a mercyfulnelle of & malter of the house: which tyme is devided into their parts: Into promise, performace, and the tyme that hath followed the performance. The time of promis was from Adam unto the birth of Chryst, almost foure thouland yeere. Then was the tyme of verformances during all the while that Chapit was conversant here byon earth in the flelh, and preached, and offered himfelfe the price of redemption, for them that wer bidden to this supper. The tyme that followed the verformance, is thenceforth from the sending of the Apostles into the whole worlde butill the daye of Judgement: in whiche tyme wee also bee, and are bidden to this Supper by the voyce of the Ministers of Gods words. The tyme of glory in eternitie, When wes

ւնդւնդւնդենդեն

13

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

The.ij. Sunday after Trinitie.

we hall lit downe in the heavenly glozie, not onely wyth Abzaham and Flaac, but also with God the Father, God the Sonne, and God the holy ghoste: and hal enioy everlatting mirth and gladnesse in Therst Jesu our Loed.

an

101

the

ist

be

me

lin

lin

(30)

net

this

is, t

Cin

tev

tep

ted

folil

folis

prefe

nun

kno

P28

wa

and

138

fu

The firth circumstance is, the manner of the biddyng. Come (fayth he) for all things are ready. That is to fage (as was fee in the bidding of John Baptist and Chapst) Repent, and believe the Gospell, for the kyngdome of heaven is at hand. This bidding requireth repentance, that is to wit, an alteration of the former life that wee thuld depart from euil and do god: and it requireth fayth, that is to wit, that we thould believe that this Supper is fet on the Table for vs: not in respect of our deserving, but of mere mercy, for the Sons fake, whom God hath given bnto bs, to be our wyles dome, ryghtuousnesse, sanctification, and redemption. Foz with these gyftes (and as it were garments of the Sonne of God) mufte wie enter into the Supper of everlasting lyfe. Hoz Chark by his wyledome reformeth our myndes: wyth his ryghtuculnelle he decketh be when we believe on him: with his fandification or halowing, he clenfeth bs: and at length he recepueth vs into his parloz, where hall be perpetuall redemption, glozie, and happinede. And thus muche concerning the first place, wherin is set oute buto by the mercyfulnesse of ODD, which is from generation to ges neration uppon all that feare hom, as the virgin our Lozdes mother fingeth.

9 Of the second.

But all began with one consent to excuse them selves. For as the sweet was more account of the myre wherein he because the sweet makes more account of the myre wherein he because the sweet himselfe, than of golde and precious stones: even so men that are weltered in theyr owne filthynesse, thunne the godlynesse of so great a supper. In which thing three englishare to becamented: the myserie of mankynde, their excessions

The .ij . Sunday after Trinitie. 199

ding great buthankfulnesse, and their corrupte iudgement. The miferie is, that men being over preffed with finfulneffe and curle, do not only not go about to wind theselves out of fo great mischeues: but also are euen delighted with the filthynesse. So farre are they from sæking reozesse. And this is that Chaylte speaketh of : Do man commeth to me, saue he whom my father draweth. The unthankfulnesse is, that men being bidden to afre supper, that is to wit, to fre de liverance from finne, from Goos weath, from the curle of the law, from hell, and from the divell : to forgivenesse of sinnes, tw Gods fauour, tw rightuousnesse, tw heaven, tw Bod hymfelfe, tw line bleffedly with him for evermore: de notwithstanding refuse to come. Taho is able to bewaile this buthankfulnesse sufficiently? The coarupte indgement is, that men fet more by transitorie godes, than by enerla-Aing gods: by a few, than by many: by brittle, than by our rable: by earthly, than by heavenly: by things that mayntenne this life for a small time, than by things that maynteque both foule and body in everlatting life. Is he not cous ted fwlith that preferreth clay before golder Des furely most folishe, as one that can suoge nothing aright. Puche moze folithe is he, yea farre out of measure most fole of all, that preferreth beath before life, sinne before rightwousnesse, hell before heaven, the vivell before BDD (and to be breefe) innumerable ruils before innumerable good things. Let vs acknowledgethis oure moffe corrupt indgement, and let vs pray to have our mindes reformed with newe lighte, that we may rightly bnderstand what things are god in dede: and orderly delire the thyngs that wee judge aright of: and perseuer to the ende in sækyng those things whiche we oze Derly delire.

Pow that we have spoken thus much in general concerning the great inserie of mankynd, the erceding unthankfulnesse and most corrupt sudgement of men: Let us loke uppon the text, which continueth the sundry maners of their

նդւնդւնդւնդենի

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

tie.

onely wyth

er, God the

enerlatting

the biddyna

sto lave lag

gff Repent.

heaven is at

15 to wit.an

art from end

vit, that we

able for bs:

tercy, for the

ox our wyles

nption. Foz

f the Sonne of

erlasting lyfe

nyndes: with

claue on him:

hbs: and at

hall be pers

thus muche

buto by the

ration to ges

selves. for

ver. For as

erein he be

es: even fo

hunnethe

their errices

The.ij. Sunday after Trinitie.

excuses. First it sayth: And all began with one consent too excuse them selves. That is to say, the greatest parte of the world being thanklesse hild skorne of the benefite that was offered fræly. The first therefore sayde: I have bought a farme and I must needes go seeit, I pray thee have me excused. Her is described the first kind of men that excuse theselves. Under which kynd are all they conterned, which trulting to they owne power, refuse to come to this royall supper. Petis not power the efficient cause of this excuse: but onely an occasion in those which acknowledge not they power to come of God, but leane unto they owne puillance, that is to wit, to a faffe of rede. for when sinne, death, hell, and the dinell affault: mans power anapleth not: foz in this cafe the power of God only anapleth, namely Chaptes Gospell, which Paule defineth to bee the power of God to the faluation of every one that believeth. And that power and pollely fion of landes is not the efficient cause of refusing to come to this deputie Supper examples thew. David was of pos wer, and had greate lands. Pero allo was of power, and had lands. Df which two, the first being bidden to the mariage came: the other refused. Tahy so bicause the one vsed his pos wer to the glozy of God: the other abused it to his owne des Arudion. For being deceived by it, he refused to come to this supper. Her therfore we are admonished to vie our landes well, that they bee not a hinderance onto vs. for coming to the heavenly Supper. I omit examples.

And an other tayd: I have bought five yoke of Oxen, and I go too trie them, I pray thee have me excused. Here is described a seconde kynde of men that excuse them selves that they cannot come to this supper. Under this kynde are conteyned the riche men of this worlde. Why? Are riches the efficient cause of this refusal? Po surely. Abraham was riche and the glutton of whome we herde of late was riche; but Abraham was not letted by his riches: Hor he made

gui

ent

be

QU

nei

folo

wit

rid tha

in

Ica

that

toni

thys

reft

ple

np

ful

per

the

The .ij .Sunday after Trinitie. 200

more account of this Supper, than of his earthly riches. Contrarywyle the glutton was dewnken, and lotted in his riches, and therfore refused tw come. Hor when riches are in enill mennes hands, they are as a bayte, wherby they being enticed, are caught and killed. Therfore Chroft faveth they bæ thornes, & hæ auoucheth it to bæ a hard matter for a rich man to be able to enter into the kingdome of heaven. The Aphilosopher Plato sayd right: that riches were blind with oute wiledome, and that they are tharpe lighted when they folowe wifedome. So may we also say, that riches are those nes without goolynesse, and that they are roses, when they folow godlynelle. For the godly with their riches (as it were with certaine Roles) do beautifie the ministerie, the comon weale, and their owne houses. Whosoener then hathe the riches of this worlde, lette him endeuer that godlynelle and charitie maye bee the governers of them, as weefeit was in the holy Patriarkes, and kyngs, and many other godly and holy men.

And the thirde fayde: I have maried a vvyfe, and therefore Were is discribed the thirde kynde of men, that refuse to come to this Supper. Ander which kynde are contenned all those which being given to the pleasures of thus worlde, palle not for the Bolpell of Chapit. eving of a wyfe is not of it felfe eyther euill, or the cause of refulall: but onely an occasion but of some menthat myle bic the auft of God. Abzaham had a wyfe, and so had mas my godly men: who notwith Kandyng ded not therfore res fule to over the Bospell. Therfore let maried couples ens deverto have Chapit with them, and let them beware that they take not occasion of euill at that whiche is god. Hye therto wa have hero of thea kynds of men that escule them felues for comming at thys Supper when they are bidden. And by these wa maye buderitance all togings that hynder men from barkening to the Golpell.

gof

նվանվանվանինի

tie.

consent to

parte of the

te that was

we bought a

me exculed.

he the felues.

hich trusting

opall supper.

ule; but onely

v2 power to

ince, that is

ath, hell, aub

2 in this case

tes Gospell.

to the faluas

per and policly

fuling to come

wid was of pos

nomer and had

o the martage

e bled his pos

his owne des

come to this

e our landes

12 coming to

of Oxen, and

Here is de

m felnes that

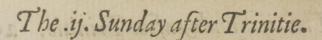
onde are cons

reriches the

m was ruh:

was riche:

or her made



TOf the third.

He feruant returning home, brought the matter of the house worde what answere they made : and being sent forth agent, when he had gathered togither a greate num. ber of poze folke and cripples, he is commaunded to coms pell men to come in, that the house of his feast may bee file led. In this compulsion is let forth but obs a lingular coms fost. For GDD not only promifeth, not onely biodeth, not oncly commaundeth: but he also enforceth and compelleth folke to come in twhis Supper. But howe compelleth hee? Surely many wayes, Parents and housholders shall come pell their houthold, and by familiar nurture and alve accus frome them to here Chapite, and to live after a godly and vertuous maner. Derupon is that faving of Paule: Bzing by your children in the fawe and feare of the Lozd. The Das gistrate thall likewise compell his subjectes by good lawes and ordinances, by crample, and by taking away of toolas trie. Like as Czechias and Theodolius did, who toke away the instruments of Joolatrie. But of all men it belongeth cheely to the ministers of the word to copell folke by threte ning and rebuking them: as we rede that Chapth, the paoe phetes, and the apostles did.

9 Of the fourth.

None of those men that overe bidden, & refused too come, shall taste of my Supper. That is to say: All despiters of the Gospell shall be that out from enertasting lyfe. For the weath of God abydeth open all that believe not in the Son.

This is the effect of the fourth place.

Yowheit this dayes Gospell serveth to thee bles. The first is, that weying throughly the greatnesse of Gods mercie, we shold give him thanks by Jesus Chryst. The second is, that we should beware, that we withdraw not our seleves from obedience of the Gospell under no pretence. The third is, that we be not mysteled, by the example of men of

power,

An

for

tha

ne

uter of the

oxing sent

reate nume

led to come

may becall ngular combiodeth, not

compelleth pelleth hee a Chall come

daine accur

mle: Bring

oto The Bar

by good lattics tway of idolar

ho toke a way

rit belongeth ilke by thaets

yst, the pros

d too come,

l delatters of

rfe. Forthe

t in the 2011,

e bles. The

Gods mers

The fecond

not our fel

tence. The

e of men of

powers

201

bower, rich men, and voluptuous men, and so fall headlong into destruction: but rather that we endeuer by al meanes we can, to be conneved into this heavenly supper, by our Lord Jesus Chryst, to whom with the father and the holy goost be honor and glorie world without ende. Amen.

V pon the.iij. sunday after Trinitie.

TThe Gospell. Luke.rb.

HEN came vntoo him, all the publicans and finners for to heere him. And the Pha-Friseis and Scribes murmured, saying: Hee receyueth finners and eateth with them. But hee putte foorth this parable vntoo them, faying: VVhat man among you hauing an hundreth sheepe (if he lose one of them) dooth not leave ninetie and nine in the vvildernesse, and goeth after that vyhiche is loste, vntill he finde it? And vyhen hee hath founde it, he layeth it on his shoulders with iove. And affoone as he commeth home, he calleth togither his louers and neighbours, saying vntoo them: Reioyce with me, for I have founde my sheepe vehich veas loft. I fay vntoo you, that lykevvise joy shall bee in heaven over one sinner that repenteth, more than ouer ninetie and nine iust persons vyhiche neede no repentance. Eyther vvhat vvoman hauing ten grotes, (if she lose one) doth not light a candle and sveepe the house, and seeke diligently till she fynde it? And vyhen she hath founde it she calleth hir louers and hir neighbours togither, faying: Rejoyce vvith me, for I have founde the grote vvhiche I loft. Likevvise, I say vntoo you, shall there bee joye in the

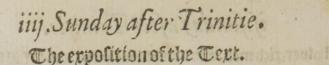
Cc.1.

presence of the Aungels of God, ouer one sinner that re-

The

հմանդանդանին <u>ի</u>

penteth.





We occasion of this dayes Gospell is this. For as much as f godnelle of our load was lo great that hee discerned no man were he never so miserable or never so great a sinner, but ras ther allured all men buto him, according to

this faying. Path. rj. Come buto me all ye that labour, and are loden and I will refresh you. It came to paste, that the very Publicanes, knowing of this mercy and goonelle of Charff, came to him: that they might be partakers of the grace that was offered most fræly and bountifully twall men. Anotherfore would Theylk not only cofort them with inwides, but also with dedes, and with keeping companye with them. Therfoze when any of them base him to a meas les meate, he came and ate with them : and that to this end that he might win them to Goo the father, that is to fave, might turne them from their moste naughtie wayes, buto true and healthful repentance: to the intent that being quit from the gilt of cursednesse, they might be made heires of es ternall lyfe through Jefus Chapft. The Pharifies marking this dwing of Chapits (as they were a proude feat, swelling in their own pharifaicall that is to fay falle righteousnesse) murmured ageinst Chayst, and paintly accused him of baea. king Gods law. But what fayth Chayft to this: He techeth them both. The Publicans, of he cometh to faue finners: and the Pharilles, why he kiepeth company with finners: where by is gathered, of Chapits kingdome fighteth against the opinion of the Pharifies & the kingbom of Satha. For as Chie Ces kingdom is mercy & forgivenelle of annes, in so muche that the angels in beauen reiopce at every finner that repenteth: fo Sathans kingdome is mercyleffe crueltie, and a certein overthrowing of finne. The places are two.

1 The murmuring of the Pharines, & wherfore Chapite kept company with finners.

1.30

2 It is taught by two parables, why Chapte came into this worlde, and what we must do, if we will be faued.

TOf the firste.

The Publicans and finners reforted too him too heare him, and the Scribes and Pharifeys murmured, saying: This man receive the finners and eatern vith them. Her are set footh unto us two kindes of men, and their manners. The one is of Publicanes and sinners, which come unto Chayli to heare him, that they might be gathered into his sheepfolde, and be saued. For after that they heroe how Chayli rejected no sine ners, but offred grace to all (so they refused not to amende) they douted not to come unto him, yea and that upon great hope of saluation. The other is of Phariseys and Scribes. These disalowed Chaystes doing and his mercifulness to wards sinners, and therfore murmured, saying: This man receive the sinners, and eateth with them.

Pow of this murmuring of the Pharifeys, there be many causes: whereof I wil reherse some, that we may see with what spirite they speake, and beware ourc selves, that we be not attached with the same viscale, and seeme to hinder

the faluation of other men.

5 this, for

e never fo

ter, but rae

actording to

that labour,

to patte, that

nd godnelle

artakers of

ufully to all

them with

gcompanye

m to a meas

at to this end

at is to lave

maves, buto

hat being quit

re houres of e

es marking

a, swelling teousnesse)

im of breas

le techeth

inners: and

mers: where

einst the opu

Horas Chiv

in so mucho

that rependances

128 Chapte

23

The first cause therefore is enuie or spitefulnesse, whiche is proper to the Deuill and his members. For this spitefulnesse sticking in their hartes, makes them that they cannot abide, to see Chryste and the Publicans in company toggether: so, they enuyed the Publicans so much, that they could not finde in their harts that they should be amended by keeping company with god men. Of this sorte of Pharises there be noe at this daye, than wil be knowned by the name of Pharises.

նդնական <mark>լանդի</mark>նվո

The seconde cause of murmuring, was intollerable pryoe in the Scrybes and Phariseys, wherethroughe they despited the Publicanes as Dogges, in so much that they eschued

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

eschued tweate meate with them of twenter into the house where they were.

The thirde cause of murmuring was the overwening of their owne rightuousnesse and holynesse. For as they vaunted them selves to be rightuous for keeping the traditions of their Fathers & for their sacrifices, (as he that sayth Jam not as other sinners, nor as yonder Publican: I fast twice a week. &c.) so they courlye dispised those that had not this by sour of holynesse, as folke accursed and abhominable,

The fourth cause was, their desirousnesse to have rayled a saunder by on Christ, for they went about to persuade the common people, that Chryst was suche a one, as they were

with whom hie was conversant.

The fifth cause was a zeale of they had to the law of God. but not arighte. For they made the commaundement of the lawe, a cloke to their murmuring. Foz Crod. 23. the law fozbiddeth them to have any companie with the inhabyters of the land. Also Gro. 34. They are commaunded never to joyn frendethip with the inhabiters of that lande, least it mighte turne to their owne decay, that is to witte, leaft being coas rupted with their cuil custome, they mighte be made Joolas ters and Weathenithe despilers of Gods law. Hoz as Paule fayth: A little leaven fowzeth a whole lumpe of bough, and as it is in a certeine verse. One scabbed Sheepe infecteth all the flocke. Like as one Grape taketh bawling at the bawle of an other Grape: so also are men easly made woosle by the cuill company of others. Like as Medaa also sayeth in a certeine place: The resorte of naughtie women buto me hath made me naught. To this purpole also serveth this of Salomon: De that handleth Ditche thall be defiled of it. Also: Des that doth keepe companye with a proude body Mall learns to be proude. And Sirach : Cuery man accompanyeth him felfe with his like. Bange suche textes of Scripture doubtlesse had the Phariseys gathered togither to bying Chapte in a flaunder.

2Buf

But what thall we fay to thefe fentences of Scripture? Divers of them cary with them of causes of forbidding them to have company with finners. And (to tell you at a two 20) the texts of scripture alledged, forbid the weaklings (which may eatly be made worfe) to have company with fuche as will not be converted, but rather labour with might & mayn to win others to be felowes of their naughtinesse. Chapst could not be touched with this first: for he was not a weaks ling, that he might be travned with the company of finners: wherfoze the prohibition of the law concerneth not him: for the law fayth in expecte words, from whence also the rest of the things take their force: lest veraduenture they make the to linne against me, if thou Haltserve their goos, which . thing out of dout will be thy overthrow. The other agreeth not to the Dublicanes, with whom the Lozde is red here to have bin conversant. For they ment not to make Chayst a companion of their naughtinelis: but they relocted butw him to her him, and that in obterning farth by hering him they might be faued. Then feing that both Chayfre being moved with compassion, keepeth company with them, that he may being them into his theopfold fro whence they were Araped: and that the publicans thirsting after faluation, are desirous to be relieved of the burden of their sinnes, which they fæle to be moste heavie: the Pharises do wrong to murmure ageinst Chapst. Whom notwithstanding, Chapst goth about to bring into the way ageine, by putting forth these two varables: the one of the hundred there, and the other of the ten grotes.

Pow, out of those things that are answered to the quarellings of the Pharifies, there riseth a question. For sking it is answered, that the scriptures (which condenue the copanying with enils men) do perteyn to the weaklings: it may be demaunded, in as much as we are weake, what it behougth be to do ; whither we ought ofterly & continually to shun the Pharifies. To this question Janswere: they are to be

այնություն և հայտնությա

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

o the house

Deening of

gey baun:

traditions

fayth Kant

fast twice a

not this by

laue rapieo

rluade the

they were

wof God.

ment of the

the law for

thabyters of

euer to joyn

of it mights

baing coas

ade Joolas

as Daule

ough, and

teth all the

emle of an

ny the cuill

accrteine

hath made

palomon:

祖6:月8

Hlearne

neth him

re doubt

Chapte

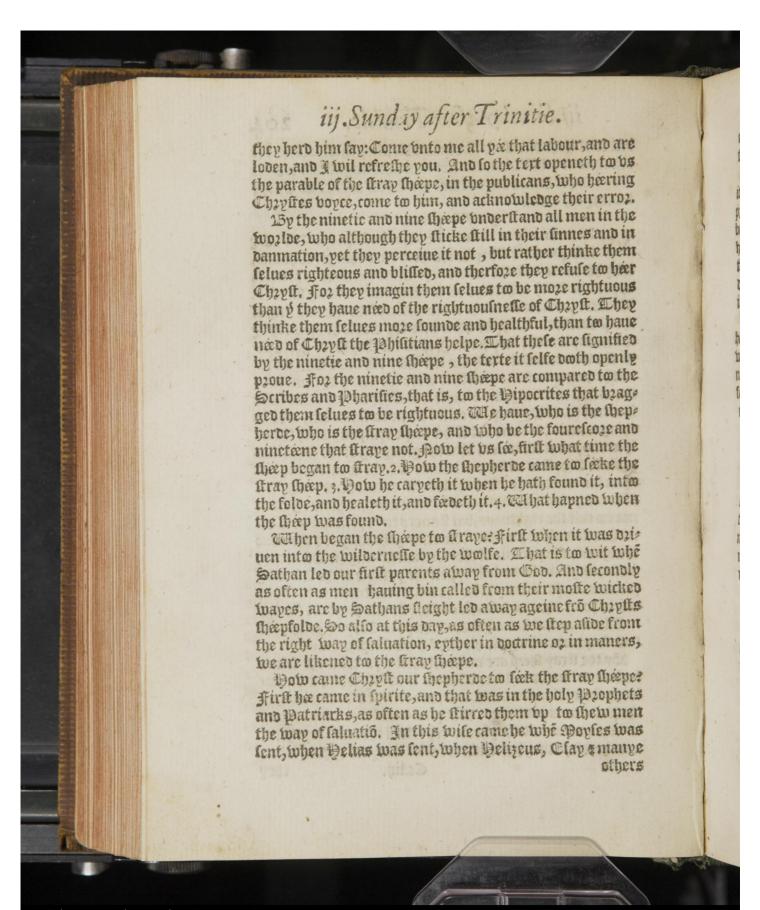
But

thurned, and they are not to be thunned. The weake which fince their owne weakenedle, namely that they are easle and redy to fall: let them lern by their own experience to eschue p company of these who they stand in fear of, lest they be ber rayed with their pitche, atternted with their scabbednesse. Foz as I ustine the marty laith: The mind of ma by keeping copany with naughtipacks, both ozaw buto it felfasit were a certein scabbednesse, and is filled with many euil humors. It is the duetie of bousbolders, magistrates, and ministers of the word, to beware that such bee not suffered, by whose company the simple may be made worse. The housholder must fuffer no fervant in his bouse, that is a cause of offence to his children. The magistrate must represse blasphemers with the swoode. The ministers of Gods wood must first chastise uncleane persons by rebuking them. And if they profit nothing that way, they must cast the out of the church by ercommunication, that the godly & the limple may know how they ought to thun the company of them. And that fuch are to be eschued, this saying of Paule teacheth. 2. Thes. 2. THE give you warning brethren in the name of the Lorde Jesus Chapit, that vie withdrawe your selves from every brother that behaueth himselfe disorderly, and not according to the doctrin which he hath received of bs. Let this then bee Spoken concerning the weake fort, which must ofterly four the company of lewo persons. But as for them that are well instructed, and those that beare publike office, (whose outie it is to bying back the Arap thep buto Chapt) they map (02 rather mult) now & then be conversant with the evil fort, as the philitian is in company with the diseased person, not tw be infected with the botches of his paciente, but to restoze him twhelth by his cuning and skill in lechecraft. After the fame maner, it is not only lawful for the ministers of Gods word, but also the very necessitie of their dutie and the trust that is comitted but them, requireth that they thould difclose the malice of the wicked and heale it as muche as map 19000

15

thi

iij. Sunday after Trinitie. 204 the which ealie and bie. But if the disease thalbe incurable, they thall folowe the example of Philitians, and not fand healing of that whiche to eschue they cannot heale: but commit the whele matter to God, & ep bie ber ba fory for them. bedneffe. TOf the second. philippa g 7 7 Hat man of you that hathe a hundred Sheepe. &c. 1130 as it were this Parable Chapte teacheth two things. The one, it bumous, why he came into the world: the other (whiche dependeth miniters bypon the first) wherfoze he is conversant among sinners. by whose Wherebyon foloweth the confutation of the murmuring of outholder the Pharifies. They be came into the woold be speweth by of offence the example of the thepherde. For as the thepherde goeth ins phemers to the wildernesse to feek his lost theep: so came Chayste inmult first to the world to læke men that were led away by linne into nd if they the wildernelle. Ageine bicause it is Chapites office to sæke the church finners, that they may be called backe to faluation, whiche may know thing cannot be done but if he kepe company with them: no that fuch Hereuppon it followeth that the grudging of the Pharifies 1,2, Ebel.3 ageinst Chapst is to be visalowed, whiche would of me him from his amballage, that the weake Moulde not be healed. the Lorde Therefore doth he aptly witnesse in another place : I came un euero not tw call the rightuous, but sinners tw repentaunce. This accordina is the effect of the parable concerning the thepe: the fame then bee thing both the parable of the woman feeking hir lost mony, erly Chun fet footh. Pow let us look uppon the parable of the there by are well pecemeale, y we may finde the moze sweetnelle init, when hole outie we beholde the carefulnesse of Chapte our thepherd for vs. to man of The man that had a hundred thepe is Chapite Jefus, the nillout, as true thepherd, who gave his life for his thep. John. 10. on, not to որձորձորձորձոր By the Aray they are ment all those perceive the sclues o rectore to wander in the wildernesse: that is to say, which acknows after the tedge themselues to be sinners, and desire to be received, as f 6009 the Publicans did here. They acknowledged themselves thetrult to be finners, and they heroc reporte of the true they every, nula oil and therefoze they had a minde to be receyued of him, when वड गावर Cc.iit. they 鄉



iij. Sunday after Trinitie. 200 ir, and are others were fent. Secondly he came in the flethe, when he neth to be tok mannes nature byon him, and luffered for bs. 10 hærina Dow feketh he, and when he hath found, how bringeth he jeir erroz. it home to his thepefoloe: We læketh the firay thep by the nen in the preaching of the Gospel, when he comaundeth the gospel to nesandin be preached. And he carreth it home into the theepfold, when hinke them he gathereth the faithful into the Church. Foz he went into fule to her the wildernesse, and finding the thep, layo it byon his shouls erightnous ders, that is tw say, by the merite of his passion he broughte tyst. They into his Churche, those that believed in him. How doth his heale & fixo the this that he hath broughte an to have home into his fold: We healeth all his baufes with his bloud, te fignified while he acquitteth those that belieue in him, from all giltis oth openly neffe, and endueth them with his owne rightuousneffe. Hie ared to the fædeth them when he bestoweth the fooder of the Gospel up s that brage on them, cherisheth the with his spirit. These good turnes o is the Open of the thepheroe toward his stray thep, are exceeding great. purcleogeant But what happeneth when the thep is found. De calleth that time the togither his frænds and neighbours, faying: Keioyce with e to læke the me bycause I have found my thepe that was lotte What und it, into this is, he himself expoundeth when he saith: I say unto you, inned when there thall bee ioy in Beauen for one finner that repenteth, moze than for foure score and ninetiene rightnous men that it was driv neede no repentance. Lo what commeth to palle when a finto wit whe ner repéteth. Quen the Angels reioice with Chaill the theps ind feconally herd. And the Angels in heaven reivice for the a confideratis rofte wicked ons. First for that me as wel as they, are created to let forth efro Chaylis Boos glozy, which thing canot be done of them that repent m alide from not. For they as much as in them lyeth do hinder the prayle in maners, of God by all means. Secondly for that they fee the kingdom րդոնդինդինդինդին Մինդինդինդին of Thiefte increased, by the comming in of newe Citizens. 13 Thirdly, for that nothing liketh them better, than to fee the rap theoper kingdome of fathan abolithed, whiche thing cometh to palle ad 20phets the winer when men repent. But which are those ninetie & nine righs orles was tuous men that need no repentance? Is there any man with ap amanye out Cc.b. others Early European Books, Copyright © 2009 ProQuest LLC Images reproduced by courtesy of the Royal Library, Copenhagen.

LN 893 B-trykket 8° copy 1

out finne then: Surely there is no man without finne. For all have gone afray, and are become unprofitable. But ther be the fortes of finners. For there be finners that thinke themselues rightuous, and therfore are said to have no need of repentance: whiche thing doutlesse is to be understoo of their owne judgement concerning them selves. For in very dede there is no man but hath neve of repentaunce. Ageine there are finners that know themselves to have sinnes, and pet neuerthelesse go on Will in their sinnes , not passing foz the law of God which accuseth them. Also there are sinners that acknowledge their finne, that is, whiche hate finne, and ther fore do repent and the unto Thrift. The first and second forte are fignifyed by the ninetie and nine thepe. And the third loste is lignifyed by the one fray thepe . The Scribes and Pharifies represent a likenelle of the foure score & nines tiene that repent not and the Publicanes represent the one uraye thepe. What are wetaught here: That the greatest number is of them that perithe, and the leaste is of them that are faued: that is to wit, skarle one of every hundred. Weres bpon is that complaint of Chapftermany are called, but few chosen, that is to say, god, that obey Chapft calling them by his Gospell. We see this in examples. Befoze the floud, the greatest part of the world followed the leudnesse of Caine, in so much as there were but only eight men found righteous, whiche were faued by the Arke. Ageine, many peres after, Belchisedech and Abzaham wel ner alone were godly. Befides that, only Loth with his daughters escaped out of those great Cities Sodome and Comogre, all the reffe periffing in the fire for their finnes. Peyther frandeth the case anye of therwise at this day. The Bospell is despised of most emen, and recevued of very felv. I herfoze let be take warning by this peril, to repent: that we perithe not with the greatest parte of this thankelelle worlde. The Lorde is gentle to recepue bs : The Angelles long for oure amendmente : and our owne soule helth is in hand, whiche Chapite offreth bus to

iij. Sunday after Trinitie. 206 unte, for to all finners that repent. To him therfoze bee honoure for . But ther suermoze. Amen. hat thinks me no need V pon the.iiij. Sunday after Trinitie. iderificat of tor in pero The Golvell. Luke.bf. nce, Ageine E yee mercyful as your father also is mercyfull. Ennes, and Indge not, and yee shall not bee indged: conpalling for demne not, and yee shall not bee condemned. are finners Forgiue, and yee shall bee forgiuen. Giue and finne, and it shall bee given vntoo you, good measure and and fecond pressed dovvne, and shaken togither, and run-And the ning ouer, shall men give vntoo your bosomes. For with the ne Deribes same measure that yee mete vvithall, shall other men mete too cope a nine s you ageyn. And he put forth a fimilitude vnto them. Can the lent the one blind lead the blind? Doe they not both fall intoo the ditche? the greatest The disciple is not aboue his master: Euery man shall bee perof them that fest, euen as his maister is. VVhy seest thou a mote in thy broidred. Hærer thers eye, but confiderest not the beame that is in thine ovene leo, but few eve? Either hovy canst thou say to thy brother? Brother, let me ig them by pull out the mote that is in thine eye, when thou feeft not the floud, the beame that is in thine ovene eye? first thou hypocrite, cast out the beame out of thine ovvne eye, then shalt thou see perfectly Caine, in too pull out the more that is in thy brothers eye. righteous, eres after, The exposition of the Text. godly, liber out of those His Sermon of Chaples, pertegneth to the third part of Repentance. For you know that e perithing there be three partes of Repentance. Sozy ale anne of իլեն (ենվանվանի հոլեն nelle, faith, and new obedience or amendmet rolle mens of lyfe. Sozynelle acknowledgeth the finne. arning by and hateth and thunneth it. Faith fleth buto greatest Chaple, who belinereth from linne, and initiaeth them that gentle to belæue. Dew obedience conditeth in four things, which are: ente; and Reuerence Ereth buy 如

Reverence towardes God, holinesse of lyfe in every man to himself, love of our neyghbour, and viligence in that vocation to which every man is called. Pow foz as much as these viethe parties of amendment of lyfe, Theyst in this Gospel frameth an erhoetatio to charitie or love towards our neighbour, the which he implyeth here under his partes. And by cause that mercy towards our neighbour, is as it were the first imp of it:he exhoeteth unto mercy, by which he mieneth al maner of duties which we owe one to another in this life. Hor what soever one oweth to another, when he hath payde it, he is no longer a detter: saving only of love, which we can not so fully pay, but that we must always remayne detters. Therepon Paule Rom, 13. Dive nothing to any man, but that ye love one another. Pow to the intent we may the more clerly understand this Gospell: I will speake of two things.

1 TAhat be the works of love or of mercy which is com-

mended but o bs in this place.

2 What be the reasons wherewith Chayst exholteth vs her to shew mercy, that is to say, to the workes of charitie towards our neighbour.

TOf the firste.

DE yee mercifull. &c, Then the some of God exhocteth his Disciples with mercy: he giveth his to understad, both of what mind we ought to be one towards another, and also that in this life, (by reason of many infirmities,) eche hath nede of others helpe. Thich lesson if they which wit be called Christians, would in these dayes beare well away: there should be lesse beate and lesse mischese. The will all of his be called Chrysts disciples; but no man wil do that he commaundesth. The servant obeyeth the commaundement of his maker: the handmayde hath hir eye wayting upon his missives; yea there is no man but he grueth more eare to his superiors in this world, than many that wil be called Christians,

iiij. Sunday after Trinitie. erp man to Mians, to give to Thepft their God and Sauiour, who have that bocation ged uppon the Croffe for them, and earned heaven for them. ach as thele And what is the cause: Forsoth for that they are Christians this Golpel in words only, and not in hart. For he that is a Christian in s our neigh, very ded, mindeth nothing so muche as to obey his matter tes. And bus Chapter of whom he bath both his name & Caluation. There sit were the fore I admonishe you to lay aside that selfly carefulnesse, & h he mæneth to ober Charit, and oiligently to marke out of this Golpel, run this life. what duties towardes our neighbours he requireth at oure e hath pavde handes. In generall truely, he requireth louingnette, accoze hich we can ding as he faith to his Disciples: Loue ve one another as 3 one detters. have loved you: In this they thall know you to be my Difci: ples, if ve that love one another. And nothing elfe requireth ty man, but we may the he her when he farth: bee merciful. for they that love, are merciful: & they that be merciful on love. So the fountaine ocake of time the weth the water, and the water the fountaine. You be it Chaift in this place did therfore ble the word Mercy, bicause which is come he theweth the nature of true loue. This mercy whiche proceedeth out of love, & is commena terhozteth ba ded by Therefe to his Disciples in this Golpel, consisteth of ie workes of foure parts. Df whiche the first is in the very harte, and is a certaine curtesse and wel liking, wherethrough we conster all things of our neighbour to the best, and always hope for better of him: This curteste doth Chapste note by remoung o ethorteth the contrary, when he farth: Judge not. Decruppon the Apos per (tao, both file.1. Co2.13. Loue thinketh no enill. And this is the mening other, and al of the first part of mercy. There is no cause then that any ma es, ethehaff thoulve thinke, that by this faying judge not judgemente is ch wil be cal taken away evther concerning the difference of vertues and away:there լինդենդեն ինդեն <u>ի</u> bices in men: concerning the duetie of houtholders, scholes nillall of vs markers, civill Magistrates, and ministers of Gods wood, hat he come or concerning protherly reprofe when it is one, wherby one ment of his ought to call backe another into the way when he goeth as oon his mi mille, according to Chrystes commandemente. But onely that scope of the minde, wherby we take byon be the libers eare to his tie alled Chais Clans,

iiij. Sunday after Trinitie. tie to misoeme other folke, contrary to the rule of charitie. For in respecte of judgemente concerning the difference of things honeft and dithoness: the law of BDD is a grounded and bumoneable rule but bs for whatfocuer thing Gods law calleth disponest or honest, we also must own the same to be so in likewise. For what a blockishnesse were it, not to viscerne these things: We wante therefore indge and put a difference betweene the tirannie of Nero, and the gentles neffe of Fabrums; and so of the rest. Daylers of housholdes have commaundement to bying by their children in nurture and chastisement of the Lozde, Also Salomon wil have Fas thers and Mothers to challen their children. And Hely the high Prest was punished, bicause when he saw his sonnes Dphne and Phines behaue the selues amisse in the service of God, (for they Role away the better partes of the Sacrifis ies) and also in their life, (for they defiled them selves with fornication) be did not correct them with fatherly indocemet. Berby it is manifelt, that the faving of Chaple taketh not as wave the duties of Doutholders: whiche furely they cannot execute, without indeement and discerning between things wel done, & things done amisse. Agein, what should scholes maillers do, without indgement? For some scholers are to be compelled for their duetie by beating, and a warning is inough for other some. The southfulnesse of the one is to be challifed: and the forwardnesse of the other is to be prayfed. I pray you must not a godly Scholemaister be endued with indgement in this cale: In likewife is to be indged of the Pagistrate. De must punishe the cuit and mainteine the god: which thing verely cannot be don, without indgement. And in as muche as God alloweth the Magistrate, it is manifelithat he alloweth his indement also considering that without indgemente, the Pagillrate is nothing but a papie title. The ministers of Gods word must receive some into the church, and put other some out. And is not the volver to indge graunted them: They must comforte some, and some

they must reprone: which thing doubtlesse requireth a great inogement. As touching brotherly rebuking, the commaundement of Chaift is manifest. Dathas. If thy baother sinne & thou know it, go and rebuke him betweene him & the alone. Is not the office of rebuling enjoyned her twe every Chaiftis ane Des furely. Wherfore when Thayli fapth: judge not, he taketh not away the needful offices of faverious in this lyfe, neither weakeneth he the viscipline of the Church : but only bapoleth the malapertnelle of men, which either of a coarupt iudgement thinke amille of their neighbors, or elle without faithe charitie chalenge prerogative to themselves to finde faults in other men: which vice many cry out upo in others, and yet take leave to do it themselves without controlment. Scarlly is ther any man that can rightly excuse himself of it. The fecoo part of mercy which Thauft requireth towards ones neighbor, is noted in these wards, Condemne not. By which faying he requireth that we thould speake frendly and louingly of our neighbor, refragning & molt foul vice, which maketh be halty to speak enil of others, to condemne them without befert. To be beef, Chayits will is, that we should in our speeche and talk, further the honest name & good report of our neighbor. This faying perteineth alfo to primate conbearing, wherby one condeneth another of malice; and not to the offices of magiltrates a ministers of gods word, who offentimes pronounce against enill persons, & sentence that God hath eniogned them to pronounce by vertue of their of fice. So Peter condemned Ananias & Zaphira, as is writte in the Acts of the Apolics. So Paule condemned Alexander and Dymenous. So Chaift pronounced the fentence of dame mation agreealt the bypocrites, when he faid: wo be unto you Scribes, Thariffes & hypocrites. So whe we condemne Ans tichzill, wæpzonounce Gods inft judgement ageinft him. But her let energ man take hede, that without Boos word be condene not of wanton de, rather than of true ind gemet. mi Sthe third part of mercy is two forgine aman that hath offended · ·

փանդանդանդան

of charitie

ifference of

a grounded

hing Gods

m the fame

ereit, not to

ge and put a

the gentles

fhousholdes

i in nurture

ul haue fras

10 Help the

his formes

the fervice

the Sacrific

n selucs with

rly indgemet

taketh not a

y they cannot

wen things

outo schole

lers are to

warning is

me is to be

in bec pray

the endued be inaged of

ainteine the

inducement,

e, it is mas

pering that

ut a bayne

fonte into

power to

thes

offended by by dwing by wing. This is exacted by this word forgine yee. For there patte many offendings betweene man and man, which if we thould not forgive one but m another, there could bee no quietnelle: yea rather, the bande of mans felowthip thould be broken. How neveral this dutie is, it is ealie for the goody to indge, by the form of that prayer which Thirth hath appoynted bs. For there we are commaunded tw pray: forgine vs our trespactes, as wee forgine them that trespatte ageinst bs. That this addition, as we forgive them that trespalle ageinst vs is very necessarie, we are taught by the parable of the detter that owed ten thousand Talentes, Math. 18. The kingdome of heaven (fayth he) is like a man that was a king, that toke an account of his fernaunts. Foz like as this king of his mere liberalitie, released freely the whole dette twhis servant that humbled himselfe butw him: Do God our father of his mere liberalitie forgiveth freily al vettes, (that is, all sinnes,) but othern that the to Chapte in true repentance. How be it like as that king calleth backe unto punithment, the thankleste servaunt that was untreas table toward his felowes, and eraced of him for his wilfulnesse and hardnesse towards his felowsernaunts, that which he had forgiven him before for his humblenede and intreas tance: So Goothe father after he hath (bppon our fubmillio) receyued be into fauour, wil have be to folowe his example in gentlenelle towards our neighbour, and to fozgine him that trespassed anaunst bs.

Heers ryleth a darke question. If we must forgive them that have offended be, it seemeth to follow, that it is not law, ful for us to accuse any man for doing us wrong. Unto this question I answere thus. There is a distinction to be made betweene the very accusation, and that which evill men do adde to the accusation. Hereby, to accuse, is not of it selfe as misse. For Paule, Cor. 6, permitteth unto Chrysten men unpers and indgements. Again, the gospell abolisheth not the civil ordinance. Besides that, God appoputed indges in

bis people, to judge matters betweene brother and brother: which thing surely has bin nædlesse to be done, unlesse it bad bin lawfull to accuse. It is certaine therefore, that it is not forbidden Christen folke to accuse, as in respect of it self. fo a man behurt or wronged. But as in refpect of that which men adde to the acculation, (for there be many corner affections: and headinelle, delire of revenge, enmitte, wilfulnesse, and such like) it is to be knowne that these affections are otterly to be banished if thou wilt be a Chapitian. As geine, there is a vifference to be put betweene him that hath burt the, or withhilde thy godes from the, and selireth forgivenesse of his fault, making restitution of that which he hild wrongfully: and him that hath either burt thee or with hild thy godes, and proceedeth to hurte the and to take thy awdes from the fill. To forgive him that feekes thy favor, Christs commaundement and charitie councelleth thee. And to accuse the other, (in demaunding not so muche revengement as the befonce of the magistrate, Chayst gives the lie bertie-and many holy men confirme it by their owne erams ples. Also there is a difference to be put betweene him that hath offended the alone, and him that hath offeded God, and troubleth the church. Chaptes commaundement extendeth to the first, but not to the last. For the love of God & of our neighbour requireth, that (to the ottermost of thy power) thou Mouldest take away such things as are a hinderance to Boos feruice, and a flumbling blocke to his church. Bzefly, true faith and charitie will teach thee fufficiently, when it is a fault to accuse, and when it is well done.

The fourth part of mercy is pointed out in these words: give, and it shall be given into you. By this commaundement is required, that we helpe our neighbour at his need, with our counsell towde. With our counsel, as often as we see him stray from the right: and with our dede, one while by giving almes largely, t another while by lending cherfully, although we loke not for the like god turn at his had.

Do.j. Foz

փանականվանիակ

14

13

this word viene man

o another.

t of mans

une is, it is

aper which

redrusturil

ue them that

orgine them

etaught by

Talentes,

like a man

aunts, for

freely the

e botto him:

ueth froily al

to Chapft in

calleth backe

was butrea

his wilful

that which

und intreas

(ubmillio)

is crample

orgine hun

orgine them t is not law.

r. Winto this

in be made

ill men do

it felse a

esten men

imeth not

a indges in

For tw lend where a man lokes for as god a turne agein, is a common kind of curtesse even antong Peathen men a sine ners, which are not yet called into Chrysts houshold by the Gospell. Hitherto concerning the mercy which we owe to our neighbor for loves sake, and for the commaundement of Chryst: and concerning the partes thereof, which are foure. That is to wit, to have a god opinion of our neighbour, to speake wel of him, to forgive him his fault when he doth a misse, and to helpe him with our counsel and our dede, at his need. Pow will we speake breefy of the second place.

TOf the second.

Cyand to those arguments in this erhoztation to mer-

neighboz, which I will now reherfe in ozder.

The first is compailed in these woods: as your father is merciruli. That is to fay, in executing mercy, have an eye to your heavenly father: for the behavior and owings of the pas rents, must be a rule to the children to line by. Therefore when as wee fee our heanenly father erceding mercifull, it becommeth vs to folow his example. In this Argument are many circumstances to be weged. First that our heavenly father is almightie, having næds of no man, and yet that he hath thewed to great mercy to us wretches. 2 That we are miserable sinners. That our fayo heavenly father receys meth bs into fauoz, of his owne mere mercy. 4 That we by mature were the chilozen of weath. Ephel.y. 5 That this is his will, that being made his chilozen, we should followe his fatherly example. 6 That like as he hath benefited us with his grace: to we also should give to others fræly: which thing if we do not, we time horrivly for first we despite his come maundement, 2 Me gro vour of kinde from him, 3 Me veile our felnes with wickenneile, which are the works of Sathans chilozen. 4 Water renounce the fauth. 5 Dur neighe bos (whole miserie ought to grave vs.) tyeth in miserie through

through our vefault. Let those that wil be Chrystians, wer these things throughly.

inte agein, is

en men i fine

in the clocker

g we owe to

nundement of

nch arefoure

reighbour, to

en he doth as

r deede, at his

ion to mer,

named to our

your father is

aue an eye to

195 of the pla

Therefore

nercifull, it

nument are

ir heavenly

vet that he

hat we are

ather recey

That we by

That this is

o folowe ins

tea us with

thich things to bis come

n. 3 200 g

works of dur noighs in inilerie through

place.

The ferend aroun ent is grounded byon the profit that reboundeth to our felues. ludge nor (fayth ha) and ye shall not be judged. Condemne not, & ye shal not be condened. Forgiue, and yee shall be forgiuen Giue, and it shalbe giuen vntoo you. Der he confirmeth with his promiles, the partes of mercie whiche he requireth. The propounding of the dutie is this: Judge nor. And the promitte of reward or confirmation of the thing propounded, is: and you shal not be judged and so of the others. The maning therfore is. We that hath a fauorable os pinion of others: Hall finde that others Hall have the like of him. He that speaketh wel of others, that loke for the same at others mens hands. We that forgiveth willingly, Mal find others as redy to forgive him, if he happe to do amile. He y ayoeth the newy with his counsel and ted, shall agein in his ned find both counsel & help: and that by my working, fayth Chapft. But contrarywife, he that furmifeth euil of others, Chalbe ill thought of himself. He that speaketh euil Chall heer euil. De that revengeth wrong, thail luffer wrong. De that denyeth counsell and helpe to him that hathe need thall him felf also in his neo, long for helpe and lack it.

The thirde argument is implyed in these words. Can the blinde lead the blinde? Shal they not fall bothe into the ditche? As if he had sayo: Look in what case a blinde man is, to lead a blinde man: In the same case is he that teacheth and liveth amisse, to them whom he should guide by his doctrine a life. But when the blinde leadeth the blinde, bothe of them fall into the Ditche. Therefore he that teacheth amisse and ly neth naughtely, is an occasion of falling as well to others as to himselfe. To the intent the that we may eschue this mischesse, we must behave our selucs arighte, as well in doctrine as in life.

մոնմոնդինդինդին Մարդագրություն

14

13

The fourth argument is included in these wordes: The disciple is not about his mayster: but every one shall perfect,

if he bee as his maister. God disciples or scholers must folow the example of their mayster. Therefore seeing that Christen folke are Chrystes scholers, it becommet them to expresse the same in their life and maners, as much as lyeth in them to do.

The fifth argument is fetched fro the consideration of our owne misoedes. VVhy seest thou a mote in thy brothers eye? &c. The mote in thy brothers eye, is a light scape of thy brothers. The beame in thine owne eye, is a great misoede of thine owne. Euery man therefore muste consider his owne faults rather than other mennes, and first swepe cleane before his owne doze, as the Proverbe sayeth. Whiche thing that we may do in dede, Thryst graunt, to whom with the Father and the holy Ghoste, be honour and glory for evermore. Amen.

Topon the. v. Sunday after Trinitie.

TThe Golpet. Luke. b.

Nd it came too passe, that (when the people preased vpon him, too hear the vvoord of God) Thee stoode by the lake of Genazareth, and savve tvvoo shippes stand by the lake side, but the fishermen vvere gone out of them, and vvere vvashing their nettes. And he entred into one of the ships (vvhich perteyned too Simon) and prayed him that hee woulde thruste out a little from the lande. And hee fate dovvne, and taught the people out of the ship. VVhen hee had left speaking, hee sayde vntoo Simon: launche out intoo the deepe, and let slippe your nets too make a draught. And Simon answered, and sayd vntoo him: Mayster, wee haue laboured all nighte, and haue taken nothing: neuertheleffe, at thy commaundemente I vvyll loofe foorthe the nette. And when they hadde so doone, they inclosed a greate multytude of Fishes. But their nette brake, and they beckened vntoo theyr fellowes (vvhyche vvere in the other

other ship) that they should come and helpe them. And they came and filled bothe shippes, that they sonke ageine. VVhen Simon Peter savve this, he fell dovvne at Iesus knees, saying: Lorde, goe from mee, for I am a sinnefull man. For he vvas aftonied and all that vvere with him, at the draught of fishes vvhich they had taken: and so vvas also Iames and Iohn the sonnes of Zebede, vvhich vvere partners with Simon. And Iesus sayd vntoo Simon: seare not, from hencesoorth thou shalt catche men. And they brought the shippes too land, and forsoke all, and solovyed him.

The expolition of the Text.

* * *

mult fold to pat Christen

n to expresse

peth in them

ration efour

prothers eye?

pe of thy bags

t mildeede of

erhisowne

e cleane bes

hichething m with the

to for energ

the people

hand favve

but the fi-

d vvere vva=

nips (vyhich

ulde thruste

d taught the

ig, hee fayde

Illope your

laydvntoo haue taken

vvyll loofe

hey inclo-

brake, and ere in the

othes

He occasion of this Gospel was this. The people being greedy of gods wozd, followed Christ whither so ener he went, to her him. And when the preace for desire to see there him, did as it wer throng him; he was compelled to enter in

փանախանիանի

to Peters hippe, and to teache the multitude out of it. And to the entent to make his doctrine of credite: he badde them cast out their nettes, who had complayned before, that they had laboured all that night in vayne. And when they had done so, they caught a great number of fishes, in so muche as two hippes were not able to hold them. The lokers on being confirmed by this miracle, did both receive his doctrit and also acknowledge his hevenly power. And when Peter being taught by the miracle, was afrayde, he was rayled by the Lord, and recepted a promiffe that he thould afterwarde become a Fifter of men. This is the fumme of this prefent Gospell: which tendeth to this purpose, not only that wee thould learne by the example of this multitude, first to fake the kingdome of God: but also that we thould be confirmed concerning the power of Chayst. For Chayst sheweth that he hath a care of those that be his: and he declareth that no man is able to performe any thing in his bocation, buleffe be be present with him in his businesse, and as it were put to his Do.tu.

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

his hand to the doing of it: according as he sayeth. Without me yie can do nothing. And the Plalme sayeth. Unless the Lord build the house, in vayine do they watche that kiepe it. The places are foure.

The nædfulnece in hæring Gods (word is commended by the example of this multitude, which was so græ-

dy to here Chapit.

2 An Image of the Church, and of the teachers thearers of the word.

3 The present miracle and the vie of the same.

4 The example of Peter, bothe in catching the Fishes, and also in the acknowledging of Chayst, mete to be followed.

9 Of the firste.

Nd it came too passe when the people preased upon him A too heere him. The example of this multitude teacheth bs, that the gospell is to be herd desiroully. Hoz this people would never have followed Chapit to earnestly, if they have not understode that his dearine had bin very neofull. This multitude then folowed Chailf, not to lye in the wynde for him: not to take aduauntage of his woods:not to laugh him to scorne, as the Scribes, Pharifies, and Dypocrites oid: but to her Gods word, to be fed with the bread of faluation. For the word of God is heavenly bread, farre sweeter than the Bony and the Bony combe, as is faid in the Blalm. This multitude therefoze like a fozte of hungry foules, come flocking about him as one that were dealing of some large als melle; and not without cause. Hoz as the body is sufferned mith materiall bread, bicause it is materiall it selfe: so is the foule nourished with spirituall bread, which is the worde of God, vicance it felfe is spirituall. Ageyne, like as the appea tite to meat betokeneth health, and the lothing of it is a token that the body is faint and ill at eafe: So the longing after Gods word, is a figure that the foul is in god plight, and contra

v. Sunday after Trinitie. 212 th. This it bout contrarywife the lothing of Gods word bewraveth the diff Unlesse the ease of a crased soule. Therfoze if we lothe Boos word, we hat kæpeit. must do as they do that are diseased in their body: Hoz like as they take counsell of Philitians, that by recepting a mes commenden vicine they may recover health, and have a goo fromacke to was lo gree their meate: So wa (when Gods wood goeth ageinst oure fromacke, and that our foule lothethit) must by Payer fek ers thearers to Chapite the Philitian, that his may make oure foules to like of Gods worde whiche is the breade of faluation: least we starue for want of Gods worde. For Gods word is the the fiches. heavenlye fode: That is to say, the breade of life, and the dzinke, whereof who so ever dzinketh, wall not thirst foz e It, meete to uer. Ihon. 4. How beit, to the intent we may hunger after this bread of life, and thirste after this heavenly drinke, as this multitude did: We muste thinke oppon the neofulnesse of this eased upon him fode: whiche being percepued, there is no man but wil have itude teacheff an appetite to it, unleffe it bee suche a one, as is so blinded & or this people bereft of his wits by the Deuil, that he hath no care at all of ly, if they had his soule helth. reofull. This The first nadfulnesse is this; that every soule must needs e wonde for die whiche is dellitute of this heavenly fode unto the ende. o laugh him For firste we obtaine life when we conceine farth by the rites did: but word. Ageine, the worde is the fode of fayth, where with it of faluation. is fed and nourithed. This needfulnede is confirmed by our Impeter than Lozds faying: Wee that believeth not, shall oie: for faith cos Malm This meth not from elle where, than by hering the wood of God. les come floc 150m.10. Ageine without this fod, ma abideth buder Gods wrath. ome large ab մոնդենդենդենդեն o is full evned We that beloweth not (layth Chaple) the weath of God abi-13 14 elfe: fois the beth upon him. he won de of Belides that, this is the foothat Arenathneth to eternail life. Deruppon layeth Paule: The Golvet is the power of is the appe God to faluation to every one that believeth. of it is a to Laffly (to coclude all in one word) Dods word is & uncore longingaf Do.iiy. ruptible o plight, and contrat

ruptible led (as the Apostle Weter teacheth) wher with we (who before were the children of wrath, by reason of finne of our first Warentes and of our felues) are beaotten a new. * borne a new through the grace of the sonne of God. Ther= fore as by nature we are born the children of weath, that is, of damnation but everlatting death: So by grace (through the feed of Gods worde) we are borne the children of grace, that is to say of bliffing to eternal life. They that believe are the children of Abzaham, and heires of the promisse. Where foze if the helth of our loules: if the escaping of death, Gods weath, and damnation: if the dignitie that we are called to by being adopted the somes of God, do move bs: Let bs bee delirous of Gods worde, let be here it and keepe it: and that not onely after the example of this multitude, but also of the whole Thurche, whiche coueteth nothing moze, than to be throughly fed with this word of God.

W

mi

tte

全国的中国 四百四百四

희

u

TOf the second.

I Esus vvent into a Shippe, in vvhiche he sate him dovvne, and taught the people standing on the shore. In these worder is the state of the Church militant and floting in the wayes of this world, very trimly peinted out. In which victure thece things are to be observed. The thip it self: Thank litting in the thin : and the people Canding on the Choze. The Chippe it felf is a Chadowe of the Churche. Charle betokeneth all true Dzeachers and teachers. The people francing on the shoze represent the harers of the worde: Pow like as a thippe is boaribly haken when a tempest riseth on the Sea : even so nothing is more thaken and tolled in the worlde, than the church: which thing the flozy of the whole world anoucheth. How forowful was the Chaking of this Chippe, when Carne flue his owne brother? And afterwarde when Lothe was in Sodome, and Abzaham in his wayfarings? Ageine, howe fore was Gods Thurche Maken, firfte in Egipte, and after that, by the space of fortye ywares togyther, to valle ouer in alence the perfecutions whiche the Churche endured at

rwith was

of finne

enanew.

ob. Ther:

uth, that is.

te (through

en of grace.

belæne are

Te. Wher

eath, Gods

recalled to

Let be be

it:and that

tallo of the

than to bee

n dovvne, and

hele wordes

the wanes

idure thee

E litting in

re thippe it

th all true

in the those

s a thippe is

ea: cuen fo

e, than the

augueheth.

ben Cayne

the was in

ine, howe

valle ouer

induredat

all

212

փանականվանվան

all times bnoer the Judges, under the kings, and in the captiuitie of Babilon. And to omit other things, and to freake of our time: Howe fore is the Churche chaken by them that wil sæme to bee Citisens of the Churche? Some affaile it with herefies, as with hourible tempells fent out by the Die well him felfe. What is it that the Sacramentaries do not? What is it that the other Scharies, Anabaptifies, and Lie bertines ow not, to overturne this little thip of Peters: The Bythops condemne it of herefie. The Jewes tell at it. The Turke despiseth it. The civill Bagistrate (in many places) appeacheth it offedition, as we reade in the florie of wicker Achab, who objected these wordes ageinste the moste holye Doppet Belias. Art not thou hee that troubleth all Ifraell? Wahat hall I say concerning the new manner of affaulting the Churche, whiche those have found out, that wil bothe bee and are termed Gospellers: Like ungodly persons & churchs robbers, they converte to fecular vies, the gods that belong to the maintenance of the ministerie of Gods worde. Cars neftly both Sathan with all his members bend him felf to this one point, that is, to overtheowe the floting Thurche of Theyft. But Chaift is Aronger than that hel gates may pres uaile against it.

I have spoken of the sloting of Chaystes church: whereby also may easly be perceyved, how great the perilles of Gods ministers be. For as Chayste sitteth in the ship, so they also susteine a right great brunte of daungers, and many are har led to most grænous torments. But the people standeth on the shore, that is, the most parte of the herers are out of peril. For when any e tempeste ariseth, eyther they hide them selves, or else they shrink quite away. And thus much bræse

ly concerning the shaking of the church.

TOf the third.

And the Lorde sayde too Simon: Launche intoo the deepe, and caste out a net too fishe. Then Simon answering, sayde Dd.v. vntoo

vntoo him: Sir vvee have laboured all this nighte and caughte nothing, not virthstanding seeing you bidde mee, I vvyll caste forth a net. And vvhen they had doone so, they enclosed a great number of Fishes. &c. This is the description of the miracle. Peter being passe hope of catching any sishe, casteth south a net at Chaystes commaundement, and caught a great multitude, so as tiwo thips were not able to holde them. Albeit that this miracle were wrought as well to confirme the doctions of Chayste, as also to strengthen the faith of the beholders: yet not with sanding it perfequent (after a certeyne manner) but we salso. How what so ever hathe bin written him etwosope, it was written so, when so we myghte have hope. I will therefore she we how this presente miracle serueth so, we will therefore she we how this presente miracle serueth so, we will therefore she we how this presente miracle serueth so, we will therefore she we how this presente miracle serueth so.

(a)

of

an

First this miracle will assure vs of the truthe of the Golpel. Foz it is as an authozised seale, wherewith God the Fasther sealeth the Gospel of his sonne. Foz whatsoever miracles Chryst, the Pzophets, oz Apostles ever wzought: they serve all tw confirme the doarine. So we red in Hark, and in the Cpisse two the Pedrues, Marke in his.rbs. Chapter sayth thus: The Lozde wzought with the Apostles, and confirmed their doarine with signs that ensued. And tw the Pedrues. A. The doarine of salvation was confirmed, GDD as wouthing it by signes and wonders, and sundry miracles, Egistes of the holp Shost.

Secondize, this present miracle proneth, that Chryste is Lorde, not onely of men, and of the Lande, but also of the Sea. Whereby our fayth concequeth this assurednesse, that it persuadeshit selfe, that nothing either on the Lande, or on the Sea is able to withstande this puissaunt Lorde, but that he can puissauntly deliver his fervants from all perill, like as he delivered the Prophet Jonas out of the Whales belly by his heavenly power. There is no cause then why we thould feare the crueltic eyther of sendes, or of men, or of the

v. Sunday after Trinitie. 214 and caughte of the lea, so we leane but Thank by truely farth, Tahers I vvyll caste bpon John fayth: This is the victorie that overcommeth oled a great the worlde, even your farth. e miracle Derwithall, this present miracle teacheth, from whence ieth fouth a commeth the bliffing of our labour, and the increase of our great mul. substance. Weter had laboured all night, and to no purpose. em. Albert With so ? bicause he had sought for blissing by his owne tras me the bocs well and not out of the fountayn of bliffing which is Chayit. f the behold Wut after he had call footh his net at the commaundement acerterns of Chapit, he toke a great number of fiftes. Thereby wee in written are taught, that all bliffing dependeth of Chapites woade. that by vae Ageinst this do foure kindes of men offend. righte haue First, farthlesse folkes, which thinke, that all blissing des vendeth of their owne trauaile : ageinst whose folly Danid muracle fer fong the Plalme: Unlesse the Lozde builde the house, in baine doth he watch that keepeth it. e of the Gol Perte, ungodly folkes which imagine that the increase of Goothe fa their substance & gods proceedeth of vsurie and enill trades, locuer mura p is to fay, of billing of Sathan: and in dede many feeme ought; they to growe riche by suche meanes. But Salomon sayeth the Mark, and contrary. The bliffing of the Lozd maketh men rich. Hoz as i. Chapter man can not of right be counted Areyahtway riche, when s, and cons he possesseth many things. Breade is one thing: and the to the Her Arength of bread is another. Wany have breade and other A GOOL godes; of whom some can not ble them: some abuse them miracles, F to root and pape: some cram them selves with them from bay to day, and other some make them instruments to put it Chivite is their lustes and tyzanny in bre. I pray you what maner of ent also of the bliffing is this? Contrarywyle, the Godly that bath but փանականվանվան melle, that meane substance, bleth his godes to the glozie of Dod, and 13 14 Lande, 92 the reliefe of others, and letteth out the giver of them with nede, but a and conscience. all perill, The third kind of men that offend in this behalfe, ar thole 2 Wahales fort which when they have herde that the increase of things then who someth of y lozds bliffing, become more flouthful & flack, and of men, oz neglect of the

negled the labour of their vocation, where as Dauid in his plalme speaketh ageynst it. Blissed is the man that seareth the Lo2d, and delyghteth altogither in his wayes, thou shalt cate the labour of thy handes. Blissed art thou, and well at ease shalt thou be. Her Dauid prescribeth the order how to do things. In the first place is the seare of God. Delite and singular pleasure in the commundement of God. Are commoded the labors of a mans vocation. 4 Is added a promise, and thou shalt be well at ease Is many now a dayes would folow this rule, they should fele the Lords blissing.

The fourth fort of offenders in this case, is of them that neither call upon God when they vse his blessing: nor call upon him sor helpe: nor yeld him thanks sor his blissing.

Let vs learne here therfore by this present miracle both that men ought to labour, and that the successe and blisting of the labour commeth onely of God, in what state so ever a man bee. If a man bee fet ouer others, as a magiffrate, a leuctenant, and a matter of a house, let him thinke thus. 3 will labor luffely in the feare of Bod, I will ferue Bod, & 3 will call upon him, that he may prosper my labours. When the husbandma tilleth his ground, when he soweth it, when he carieth his harueft into the barne, let him haue God bes fore his eyes, let him know that all bliffing is of the Lorde, let him call byon him, that he will vouchfafe to prosper his labour, and to bellowe his bliffing oppon him. So also let the preacher do: let him teache, admonishe and erhort: but yet at the commaundement of Chapite, and in the feare of God. But perchaunce thou wilt obiede : Jow my duetie, I till the grounde, I preache the golpell, I instructe my houses holoe, but to no purpofe, my paynefulnelle bath no good fuce ceffe, Lerne here of Deter what thon wantest. Deter labous red in vayne, untill he had taken Chyaft to him into the thip. Therfore according to Peters example, give thou cres Dit butw Chaylt, bee not flacke, but labour in Chaylts name, and thou thalt fee how the Lozd will blitte thes.

15nf

日日

and in bis

hat feareth

s,thou Chalt

and well at

der how to

Delite and

13 Are com

dapromile.

aves bould

them that

ig: noz call

miracle both

and bliffing titate fo ruer

magistrate, a

binke thus, 3

rue God, & 3

urs. When

eth it, when

ne God bes

the Logoe,

prosper his

So allo let

a exhort; but

the feare of

my ductic, A

e my houles

no god fuc

eter labous

into the

e thou cre

off name,

But

bliffing,

ng.

215

փանդանդանդանի

But I (laylt thou) lie the would men commonly most to be luckie, and contrarywise, I se the godly oftentimes most miserable. I say no moze, but marke the sno. Alherfoze consider this answere of Dautos, whiche is in the rrry, Plasm. I sawe the bigodly (sayeth hie) lustic and flourishing as the griene Bay: and I passed by, and beholde hie was gone: and I sought him, and hie was not to bis found. So, all the glozy of the vingodly is a vanishing smoke. Contrarywise, his that feareth the Lozde shall not bis removed for ever. The have examples. I pray you wher are now those glozious Diants. They are swallowed by in the slow. There is the rich glutton: We lyeth in torments. On the contrary parte, where is Abraham: where is Dauto: where is poze Lazarus. In heaven wher they enion true vissednesses. These mennes examples let be folow.

TOf the fourth.

7 Hiche thing when Simon favve, hee fell downe at Iefus feete, faying. Departe from mee O Lorde, for I am a finner. Sichere what happened to Weter and his fellowes by this taking of fithe. Weter is fore afrand, and willeth Chapte to depart from him. Withat ought be not rather to have favo Lozd tary fill with me, that we may have god lucke in fie thinge Like as Deter oppon this miracle acknowledged him felfe a miserable suner: so acknowledged hee Chapste to bee rightuous, e endued with the power of the Godhead. Where fore he falleth downe at his feete also. Therely men delire the presence of ODD: How be it, as some as they percepue him to be come, by and by they fle awaye, and are afrayde, by reason that their conscience accuse them of sinne, butill they be chered by the voyce of God, and fel comfort ageinst the remorfe of finne: according as the Lord in this place chee reth by hun that was afrayde, laying : Feare not, from hence foorth thou shalt bee a fisher of men. Dere he not onely chea reth by Weter, but also choseth him to bee an Apostle, that in his

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

in his time his may catche men with the words of his preaching. For as fishes are caught with a net: so are men caught by the word of preaching, a gathered out of the Sea of their fins, into the churche of Chryst: not to be killed, but to live blistedly for ever through Jesus Chryst our Lord, to whom be honor, praise, and power for ever and ever. Amen.

Upon the vj. Sunday after Trinitie.

AThe Gospel. Wath.b.

ESVS sayde vntoo his Disciples: except your rightuousnesse exceede the rightuousnesse of the Scribes and Pharifies, yee cannot enter intoo the kingdome of Heauen. Yee haue herde that it was fayde vntoo them of olde time: Thou shalt not kil: vyhosoeuer killeth, shal bee in daunger of judgement. But I say vntoo you, that vvhosoeuer is angry with his brother (vnaduisedly) shalbee in daunger of judgement. And vyhosoeuer sayth vnto his brother Racha: shalbee in danger of a counfel. But vvholoeuer fayth, thou Foole: shalbee in daunger of Hel fire. Therfore if thou offrest thy gift at the altar, and ther remembrest that thy brother hath oughte ageinst thee, leave there thine offring before the altar. and go thy way firste and bee reconciled too thy brother, and then come & offer thy gift. Agree with thine aduersary quickly, vvhiles thou art in the vvay with him, leaste at any time the aduerlary deliuer thee to the Iudge, and the Iudge deliuer thee too the Minister, and then thou bee cast intoo Prison. Verely I faye vintoo hee t: thou shalt not come out thence, til thou have payd the vttermoste farthing.

The expolition of the text.

his text is a piece of that fermon that Charli made to his Disciples in the mountain after he had newly chosen them: wherin (to speak backly) his teacheth them that his

216

փոնդինդինդինդին

that he came not to breake the law, but to fulfill it. And bis cause the Phariseys being interpreters of the law, miscon-Artied and wreited the law of God: Chayle correcteth their errour, and interpreteth the law. For they thought that the bodrine of the lawe pertenned only to the outward dedes. Contrarywife, Chapft proueth that it perteineth to the innermolt conceits of the hart. Afterward in the same fermon Chapit prescribeth a forme of giving Almelle, an order of fa-Ating, and the maner of praving. All which things tende to this end, that men hould understand how farre they are off from the perfection of Gods law, and how neofull Chaples comming was, on whom wholoever believeth, is exempted from the power of the law, and fro damnation. Thus much concerning the effect of Theylks fermon in the mount. Dow beit this parcell of that Sermon, which is red in the church this day (as you have herd) fundeth fault with the Pharifais call rightuousnesse, and alledging the fifthe commanuoes ment of the law theweth how farre the Wharines over thot theselves in interpreting the law. For like as these thought it prouch to abite in from killing with the hande: fo Theret benounceth them giltie of this lawe, not only which commit outward murther, but all those that think any thing ageinst their neighbour, according as wee thall her anone. The plas ces are two.

Df their socies of righteousness, Pharifaicall, of the law, and Cherken.

2 Anexposition of the stan commaundement,

TOf the third.

Except your rightuousnesse exceede the rightuousnesse of the Scribes and Phariseys, yee shall not enter into the kingdome of heaven. To the intent we may understande these things around, we must neves speake of the sorts of rightuousnesse. Do the Pharisaicall rightuousnesse whiche Chapite reproueth here. Do the Reghtuousnesse that comments

of his pan

men caught

sea of their

but to live

d, to whom

amen.

rivitie.

otyour righ-

of the Scribes

he kingdome

as layde vintoo

uer killeth, shal

u; that who lo-

nalbee in daun-

is brother Ra-

er fayth, thou

thou offrest

brother hath

ore the altar,

prother, and

erlary quick=

any time the

e deliver thee

til thou have

of made to

newlycho

icheth them

that he

commeth by the law, which God commendeth to us by his owne boyce: 4 of the chailten righteousnesse, through which only we kand before God.

The Pharifaicall righteousnesse is described. Wath. 15. of which description these beethe peculiar poyntes. First they accuse Chapit, so farre is it from their thoughte to acknows ledge him for their redemer. Agerne, they do all things to the intent to be sene of men. They are hypocrites, apper ring outwardly religious and holy: wheras for all that, they are enimies of God and all godly men, whom they snatch at like mad boggs. Also they make Gods comaundement boyde for mens traditions take. For in place of Gods commauns dementes, they thaute in mennes devices, to worthip God withall whither he will or no. This is the greatest stubbors melle ageinst God that can bee. For in this case not only god is despited, and moze is attributed to mans folly than to Gods wifevome: but also through mens traditions, the sele of Religion is abolified to goomard, and the works of chas ritie plucked up by the rotes. Duermoze they vzeace buto God with their lips, and their hart is farre from him. Bes lides this, they are layde to benour widowes houses, while they draw them to theselves covetously boder vretece of hos lynelle. Furthermoze, they love the highest romes, wherho is noted their pride. Last of all, they that by the kingdoms of heaven before men, while by their falle interpretation of the lawe, they withdraw men from the frutes of Chrost. In conclusion, they are like to whytelymoe tombes, as Chayst fayth: for outwardly they feeme holy, but inwardly they swarme with unpure affections. We have an example in the Pharifey that went up into the Temple with the Pus blicane: who not onely boatted of his owne god workes, faiting, and Tenths, but also backbyted his neighbour. So did he openly transgreffe the whole lawe of God, contenned in the first & second Table: and yet neverthelesse he thought himselfe rightuous, and that be had earned heaven with his works.

iworks. By these things that have bin spoken hitherto, we may gather this description of the Pharisaicall rightuousness. Pharisaicall ryghtuousnesse consistes in outwards tworks, boyds of the sears of God, and of Faith in God: whiche as it loketh sor heaven at Gods hande, as a reward of his works, so it hunteth sor prayle at mens hands sor the visour of counterset holynesse. It is no maruell therefore that Chryst sayeth: Except your rightuousnesse exceeds the rightuousnesse of the Scribes and Pharisies, yee shall not enter into the kingdome of heaven. And thus much concerning the Pharisaicall rightuousnesse. Pow let be speake a little of the rightuousnesse that commeth by the law.

Concerning the rightuousnesse of the Lawe, I will say foure things. First what it is. 2 Whither any man may be sultified by the law. 3 What is the vie of the lawe. 4 How the law is abrogated to them that believe in Thrist.

The rightuousnelle of the lawe is a perfect pure and continuall obedience towards the laws of God. Dzitis a comtinuall and perfect loning of God four neighbor. For thus fauth the law: Thou thalt love the Lozde thy God with all thy hart, with all thy foule, with all thy frengthe, and thy nevabbour as the felfe. For the lawe of God (which is the rule of the rightuousnesse of the law requireth not outward obedience only: but it requireth at all men a perfect, pure, & continuall obedience towards God. And as it promifeth life and faluation to them that obey: fo it threateneth everlas fling death to them that performe not this obedience. It is not content with the outwards visoure, but it requireth a pure hart, thoughts agreable to Gods law, and a forwarde and redy will to Godward: yea & a full and continuall tuna: blenede in all the powers both inward and outward, agreea ble to the will of God. That the lawe requireth suche a ryahtuousnesse, it appeareth by the interpretation of Chryst, and by this faying of Paule. The lawe is spirituall, but 3 aun carnall: therfoze requireth it spirituall obedience.

Ce.j. Wie

փանականվանվան

13

to be by bis

longh which

Dath ic of

s, first they

to adanome

all things to

crites, apper

all that, they

bey Inatch at

ementborde

s commauns

vozibin God

tell (tubboz)

e not only god

folly than to

itions, the sele

works of char

poseace buto

am hun. 18e

oules, while

zetice of has

nes, wherby

e kingdome

rozetation of

of Theyth. In

es, as Chayle

maroly they

n example in

pith the 13 u

o workes,

chbour. So

contegnel

e be though

en with his

works,

The leconde place is demanned, whither any one in all mankinds may be instified by this rightwoulness of the lawe. To whiche question I answere simply, that no man at any time after Adams fall (saue onely Chayst) became rightwous before God by obedience of the Lawe: and that will I prove by four reasons.

The first: mannes nature is bucleane, and stayned with the filthiness of sin, and therfoze it can no moze yelds pure obedience towards. God, than a troubled muddie spring can yelds pure and clere water: or than a rotten tree can bring forth god frute. Wherebypon Clay. 64. cryeth out that all

our rightuousnesse is like a most bucleane cloth.

The seconde: All men fynde in them selves, that that obedience whiche they persourme to the lawe of God, hath source poyntes disagreing with the lawe of God. Hoz sirst mans obedience is but now and then and by startes: wheras Gods lawe requireth a continual obedience. Secondly, it is desiled: for the hart of man is uncleane, from whence it proceedeth. Thirdly, it is unperfect: for it is not personned according to the strengthnesse of the law. And fourthly, it is glosed with earl opinions.

The third: the Scripture anoucheth in playne termes, that no man is rightnous by the lawe, no not one. And David sayth: Lozd, if thou loke stroightly upon sinne, who shall abyde it? Also: Po man living shall bix found rightnous in

thy fraht: that is to wit, by the dedes of the law.

The fourth: If men may become rightuous by the dieds of the lawe, we should have no neve of the rightuousnesse of Chryst. Herboon sayth Paule. Dal.2. If rightuousnesse come by works, then both Chryst vied in vayne. For he vied so, our sinness, and rose ageyne so, our instification. Hereby it appeareth, that no man both the rightuousnesse which the lawe requireth.

Powe foloweth the thirde question concerning the vie of the

vj. Sunday after Trinitie. 218 is, powin the lawe, and what is it. Of Gods lawe there be thie vies: inallmane that is to wit. Dutward, Inwarde, and Spiritual. The outf the lawe. ward ble belongeth to this outward man, that we may line man at any boneftly in this life: whiche ble is common to it with civill ane rightus lawes and ordinaunces of menne. The inwarde ble pertey: that will a neth to the olde man: for the law reveleth Gods wrath bus to vs. by laying oure sinnes before vs. The spirituall vse Cayned with perterneth to the new man, that through farth we thoulde begin to pelde obedience unto God according to his lawe, e pælde pure so farreforth (at least wife) as may be done in this corrupe lpaing can tion: whiche obedience is acceptable to God for our fayths e can bring Take in Thavit. out that all Pow foloweth the fourth question. For when the godlys minde hereth, that the lawe pronounceth them all accurred that that or whiche performe not perfect obedience to the law : it begins of God, batto neth to feare the fentence of the law. Dere therefore it is to God, for firth be knowne, that Gods lawe is abrogated and otterly abos artes: wheras lifted to the godly, as muche as concerneth the curse therof. Decondent For fo that we believe on Chavite, Chapit hath taken byon n whence it him the curse of the law for bs. Wheruppon Paule sayeth: t performed Chapite became accurred for vs. And John. 3. He that belies fourthly, it neth not in the Sonne, the weath of God abideth byon him. And in his Epiftle: The bloud of Jelus Chapfte clenfeth bs from all iniquitie, that is, from the curse that thould have bin ne termes. due to bs for oure iniquitie. And so have wee breefly tolde And Day what is the rightuoulnesse of the lawe: that no man becomae who that meth rightnous by the works of the law: what is the vie of ightuous u the law: and how farre fouth Gods law is abzogated. Now is a little to be fayde, concerning Chapten rightuousnelle, bo the does <u>փանգանգիականի</u> that we may buderstande wherein it is to be preferred bea htuousnesse forethe Abharifairall rightuousnesse, on the Housitelle Christe rightuousnesse is Christs obedience imputed to the For he dies s believe in him. How according to the right meeting of the n.Hærebe gospel, he is rightneus whose sins God forgiveth, a to who : which the be imputeth & rightuculnes of his fon, accepteth him freely tm euers g the ble of Ce.u. 3/12 the

bu

of

m

of

rig

to everlatting life. For wholoever believeth in Chapite, for as muche as of a giltie person he is made bugiltie, and of an variable ous person is made rightuous through Chapites rightuousnesse, which is imputed but whim: We is sappe for be instiffed, or to become rightnous. And that Chapses rightuousuelle is imputed to him that believeth, it is proved by many tertes of Scripture. We that belieueth on him that in-Miffeth the bigodly, but him is his farth imputed for rightuousnesse. And Kom, the. s. Cha. Like as by the visobedience of one man many became linners: so by the obedience of one man Jesus Chapit, many become rightuous, 2, Cozin, 7. Dim that knowe no sinne his made sinne, that wie might become rightnous before GDD in him. And that to this rightnouls nelle of the Bospel, the works of the law are not required : many tellimonies proue. Rom. 3. We suppose that a man is inclified by Farth, without the workes of the Lawe, And Bal.2. The knowe that aman is not justified by the deedes of the law, but by farth in Jesus Charte: and wee believe in Chaple Jelus, that we might be instiffed by favth, and not by the deds of the Lawe. Decrupyon now is concluded that Chapitian inflification is an acquiting of that person from finne that belieueth in Chapit, and an imputing of Chapites rightuousnelle but bim, and an accepting of him but beter nall life fræly for Chrystes sake.

Thus muche breefly concerning the three fortes of rightuousnelle. Powe well sadde a fewe thrngs touchyng the difference. And first swill tell how christen rightuousnelle differeth from the ryghtuousnelle of the Lawe: and afterwarde how it differeth from the rightuousnelle of the Pharises.

The first difference therfore betweene the rightuousnesse of the Lawe and the chrysten ryghtuousnesse, is that the ryghtuousnesse of the Lawe, but the Kyghtuousnesse of the Cospell, is wythoute the works of the Law. The second is that the rightuousnesse of the

the law, is the rightuousnesse of the two ther: but the ryghtuousnesse of the gospel is the rightuousnesse of the believer. The third is, of the right nous medie of the law is not imputed fræly:but cometh to patte of y befert of a mas own obediece, but the rightuousnede of & gospell is imputed without defert of a mans owne obedience. The fourth is, that y rightuouls nelle of the law is a formall rightnoulnelle, as which is fras med to a man by his iust dealings; but the rightuousnesse of the gospell is an imputed rightuousnesse, when the iust deas lyngs of Chaylt are imputed to him that beloueth. Theres foze that man is faire to be intiffed according to the forme of the lawe, whiche of an unrightuous person, becommeth rightnous through his owne inft dealing and fulfilling of the law, according to this faying : The man that doth thefe things, hall live in them. But he is fair to be iustified after the maner of the Gospell, who of a giltie person is made not giltie, by reason of Chapits rightuousnesse, whiche is taken hold on by fayth. The rightuousnesse of the lawe is a perfect obedience of a man to the lawe of DD. But the Chapften or Bospell ryghtuousnesse, is Chapits obes dience imputed to him that belæueth. A rightuous man af: ter the lawe is he that dealeth inftly and vpzightly, according to the meening of the lawe: But he is rightuous after the gospell to whom God fozgyueth his sinne, and ims puteth Chapites ryghtuousnesse, and whom he accepteth tweternall lyfe fræly fog Chapites fake. Julification after the lawe, is an abling a man befoze God for the foundes nesse and perfection of his obedience to Bods law: but chais Stian og Gospell instification is an abling of man befoze Bod for the foundnelle and perfection of Chapits obedience tw God the father.

Thus have wee the difference betweene the chaiffen rightuousnelle and the rightuousnelle of the lawe. Pow let vs le howe the Christian rightuousnesse ercedeth the rightus oulnette of the Pharities. The Chariten rightuoulnette ers

ceedeth Ce.iu.

փանդանդանդանդի

13

Chapte, for

le, and of an

h Chaptes

eislande for

doir allyste.

is proneopo

a hun that in

uted for rich

disobedience

dience of one

Login, C. Him

tight become

is rightnoul,

not required :

ole that a man

the Laine, and

ed by the deedes

we believe in

fauth, and not

included, that

verion from

of Chaptes

m buto eters

ortes of right

touchong the

richtusulnelle

ive; and after

Te of the Phas

thousinesse is that the

fthe Laws pthoute the

uoulnelle of

the

eller

indi

Dau

dell

lie!

thet

he

the

面面

hol

me

to

and

to

ger

her

ea

cedeth the Pharifaicall in thefe foure things. In caufe, quas litie, effecte and ende. The cause of chaisten rightuousnesse is God, Chapftes defert and farth, taking hold of the benefit offered: but the cause of Pharisaical rightuousnesse is, mans hypocrifie, ignozance of Gods rightwousnesse, and outward observaunce of mens traditions. The qualitie of christen rightuousnesse is the obedience and fulfilling of the lawe in Chayle: but the qualitie of Pharifaicall rightuousnesse: is but only an outward visour of feyned and counterfeyt holyneste. The effect of Christen rightuousnesse is newnesse of spirite, the feare of God, true godlynesse, inuocation, true bumilitie, patience, and a beginning of obedience towards Gods lawe, in so much that a man being instiffed by fayth, desires nothing so much as to obey God. To be brafe, his chiefe pleasure is in the law of the Lozd, after he knoweth that pamnation is taken away by Chailes merit : but the effect of Pharifaicall rightuousnelle, is payde, gloaving before God, superstition, disoeyne of ones neighbour, and (to bie Most) such as the tree is, such is his frute. For an euil tree can not being forth good frute. The ende of Christen rightwouls nelle is to have peace with God, to have accesse buto God. to give glozie bito Bod, and finally to obtene everlasting life fræly for Chrysts sake: but the end of pharifaical right tuousnelle, is to give prayle to a mans owne felfe, and to take it from God, and to vaunt among men : bppon whiche at length thall enfue horrible punishment, buleffe there be a turning to the Lozde. Let this suffise concerning the their forts of rightuousnelle, & the differences of them, the which it is behovefull to beare in minde.

TOf the second.

Proto

The meth commaundement, Thou shalt not kill, the Lorde interpreteth himself, to the intent to consute the false interpretation of the Pharises. They thought that only outward murther was prohibited, But Chryst loked dispelier into

into the lawe, and speed out their other murthers beside the outward manuaughter. Yee have herd (fapth he) hove it was fayde too them of olde tyme: Thou shalt not kill: for vvho fo euer killeth, shall bee in daunger of Iudgement. That is to fave, who so ever thall kyll a man, thall be giltic before the indgement: for in this place be speaketh of outwarde mans flaughter, and the punifyment thereof, whiche is a civil condemnation by the Lawe. That was called the indgemente, Toherein fate them men, at suche time as the cases were eas he to be discussed. Hoz he that had comitted outward murther with his hand, was giltic of death by the sentence of the Lawe: whiche sentence few were able to pronounce. Her he speaketh onely of mannes indgement by the sentence of the law. For the spiritual indgement (which was the curse) was sufficiently known. Row followeth the interpretation. But I saye vntoo you, hee that is angry vvyth his brother, is in daunger of judgement. Bere her putteth anger among the kindes of murther. The Pharilles perceyued not that thys was forbioden by the fifth commaundement. Wherfore her farth: But I fay vntoo you: As if he had fard: The Idharifies holde opinion, that he onely breaketh the fifth commaundes ment, that hathe killed a man with his hande. But I fay bus to you, that this lawe requireth moze. For it also forbiodeth anger whiche proceedth not of a just cause, and tendeth not to a goodend.

Then addeth he also another sinne of the listh commanns dement: And vehosoenershall say entoo his brother, Racha, that is, he that by any signe sheweth him selfe tw score his neyghboure, is in damager of a counsell: Therein thee and twentic Judges satte oppon the hearing of greater cases. Furtherinages, who so ever shall saye but whis boother spale, is in damager of Bellistice. That is so saye, he that rayleth and outrageth agrenise his neyghboure, is an offender agrente. Good sawe, and consequently in damager of the paynes of Bell. Here Good sudgements is compared

Ce.uu. to a

ինդենդենինդեն

incaule, quas shtuoulnesse

of the benefit

elle is, mans

and outwarn

e of chairen

if the lawe in

thousnesse: is

terfept holy

newnessed

ocation, true

ice towards

fed by fauth.

ow broke, his

the knoweth

rit: but the eff

lozying before

ir, and (for big

m cuil très can

en rightuoul

bnto God,

everlasting

ifaical rich

elfe, and to

ele there ba

ing the their

n, the which

the Lord

he falle in

t only out

ed dispelier

inte

twa Denate of their score and eleven Judges, whiche satte beyon the hearing of the chaselt and weyghtiest cases. Aw backes, by the sisth commaundemente are forbidden, sirste all thoughtes, whereby we thinke any evill towardes our neighbour. Decondly, all signes of contempt of our neighbour, as raylings or revisings. Fourthly evilvarde murther. And contrarywise, are commaunded all warkes that are repugnant to these; as to be are a freendly harte towardes our neighbour, to shewe our god wil towardes our neighboure by outwarde signes, and to defend and save his person from wrong.

Howbeit to the intent that Christ might thew how need full is love towardes one neighbour, and how pernicious is injurie done but our our neighbour; he giveth two counsels,

whiche conteine two arguments.

The one is taken of the harme whiche a man that both wrong to his neighbour, runneth into before the inogement of God. The other is taken of the harme, wherinto he that bath burt his neybour falleth, before the inogement of man.

The firste standeth thus: If thou offer thy gift at the altar. We put fouth an example that agreed to that time, and that people, while the comon weake of Poiles was yet standing. And the meening of this saying is this, BDD accepteth not thy gift if thou hate thy brother, that is to say: Poservice is acceptable to Bod, which is done by him that is out of charitie with his neighbor. But what is the meening of this rule. That Bod liketh nothing that commeth from his enimy, for the gifts of enimies are no giftes. And in this respecte, John sayth: He that sayeth Alove Bod, and hateth his brother, is a spec. For the continual and natural frute of soving Bod, is the sove of aniamnes neighbour. We that south me, keepeth my commandements. Then wheras this frute is not, it is certeine that the trie is enil. Therfore whosever loveth not his neighbour doth offer sacrifice to Bod in vaine.

fra

I

品级的知识

ani

ta

rtt

ef

如胸

whiche fatte

tcases, To

bidden, firste

andes oure

foure nepah:

icighboure, as

murther, And

hat are repug

owardesoure

ir neighboure

person from

ew how need

permicious is

two counsels.

man that both

ope the indocement

herinto be that

crement of man,

gift at the altar.

it time, and that

as pet Clanding

accepteth not

p: Poservice is

t is out of chari

na of this rule:

his enimp, for

respecte, John

brother, is a

ina 600, is

nce kapeth

is not, it is

r loueth not

221

ինդենդենինդին

In the Scripture, prayer is a facrifice: but thou prayest in vaine if thou hate thy neighbour. Thankesgiving is § calues of the lippes. Pow if thou wilt have them accepted of Bod, first bie at one with thy neighbour, and then offer in Fayth. The crosse is a facrifice, so it be tepered with fayth, for with out fayth it is a fust punishment of sinne. The keeping of the Sabboth is a service that pleaseth Bod: yet it is desiled with hatred towardes a mans neighbour. Almesse is called in the Scripture a facrifice of god sent. But Paule saith, if I spend all my substance by on the pope, and have no charitie: I am nothing. And in likewise is to be sudged of every god work which Bod requireth. Piere let every man examin himself, and not take a deceitful balance.

The second standeth thus. Bec reconciled too thy brother vivile thou art yet in the vivay. &c. He that offendeth & hurteth his brother, falleth into the hands of the Pagistrate, & shall becast into prison, from whence he shall not be dispatched, but he have made ful amends for his harmes. Wherefore to the intent this come not to passe, thou must be reconciled to the neighbour betimes: Therfore seing that without charitie thou worshippest God in vaine, and fallest in daunger of the Pagistrate: thou art counselled to be in charitie with the neighbour. Herwith agreeth the saying of God: He that hath not she wed mercy, shall sel indeement without mercy. Herwith agreeth the better, to whom God for aue all the det. *c.

But the Papitts byon this place do builde their Purgastozie, wherof they preache at this day in their Churches: to whom Aanswere.

In these wordes is no mencion made of Purgatorie, whereinto his that hath hurte his neighbour, is caste by the Davistrate.

2 Bicause they six to the Allegozie, let them know that they leane to a weak soudation. For first no Allegozie is to be admitted, vales it can bix contined by the expresse word Ce. v.

of Dod. Secondly, no Allegozie is to bie allowed, that fighteth with the ground of our fayth. Thirdely, no Allegozie is to bie accepted, either wherein there is any absurbitie, or wherupon ensueth any absurbitie. Therfore in as muche as no man is able to satisfie this commaundemente fully in all points. Let be repente, let be six unto Chryste, and then let us endeuer to obey Dod according to this commaundement as muche as may bie, by the help of Chryste: to whome bie glory world without end. Amen.

Upon the vij Sunday after Trinitie.

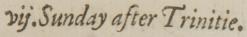
AThe Gospel. Park.viy.

N those dayes, when there was a verye greate companie, and had nothing too cate: Icius called hys Dysciples vntoo hym, and sayde vntoo them: I haue compassion vpon the people, because they haue beene novve with mee three dayes, and haue nothing too cate: And if I send

them avvay fasting too their ovvne houses, they shall faint by the vvay: for divers of them came from sarre. And his Dysciples answered hym: VV here should a man have bread heere in the vvildernesse, too satisfie these? And hee asked them: hovv manye loaves have yee? They sayde, seven. And hee commanded the people too sitte dovvne on the ground. And hee tooke the seaven loaves: And vvhen hee hadde gyven thankes, hee brake and gave to his Disciples too set before them, And they did set them before the people. And they had a sevve small sisses. And vvhen hee hadde blessed, hee commanded them also too bee set before them. And they did eate, and vvere suffized. And they tooke vp of the broken meate that vvas leste, seaven baskettes sull. And they that did eate, vvere about four thousand. And hee sent them avvay.

The

lian fel



ned, that figh

Allegorieis

absurbitie, or

l as muche as

te fully in all

e, and then let

minaginamin

to whome his

rimitie.

as a verye greate

eate: lelus cal-

ind layde vintoo

he people, be-

th mee three

AndifIsend

shall faint by

nd his Dysci-

e bread heere

ed them:hovy

hee commau

And hee tooke

thankes, hee

m, And they

vve small fil-

ed them also

ere suffized.

lefte, featica

foure thou-

EM

222

The expolition of the Text.

His Gospell is let forth for this time of the rere, bicause it is harnest time: and that to the intent two o bs to witte, that Coone and frutes of the earth do grow by gods bletting: wherby we halbe put in mino to be thanks full towards God for this his gift. We must therefore belieue without all doubt, that God giueth vs the things that grow out of the ground, to full ein this life with all, which we must ble reverently, as giftes reached and gis uen butw bs by Gods owne hand, and that to Gods glozie, the profit of our neighbor, and the maintenance of our own Nate. Pow the fumme of this Gospell is, that belives that Chapft by this miracle proueth himselfe to be the true Dels has, endued with the power of the Godhead, he theweth hine felfe also to have care of those that folow him, according to bis promiffe : First feke the kingbome of Bod and the righ. tuousnelle therof, and all things else thall be cast unto you.

. The lot of them in this life that folow Thypu.

2 The affection of Chapte towardes those that folowe bim.

3 The right manner of ving Gods gift.

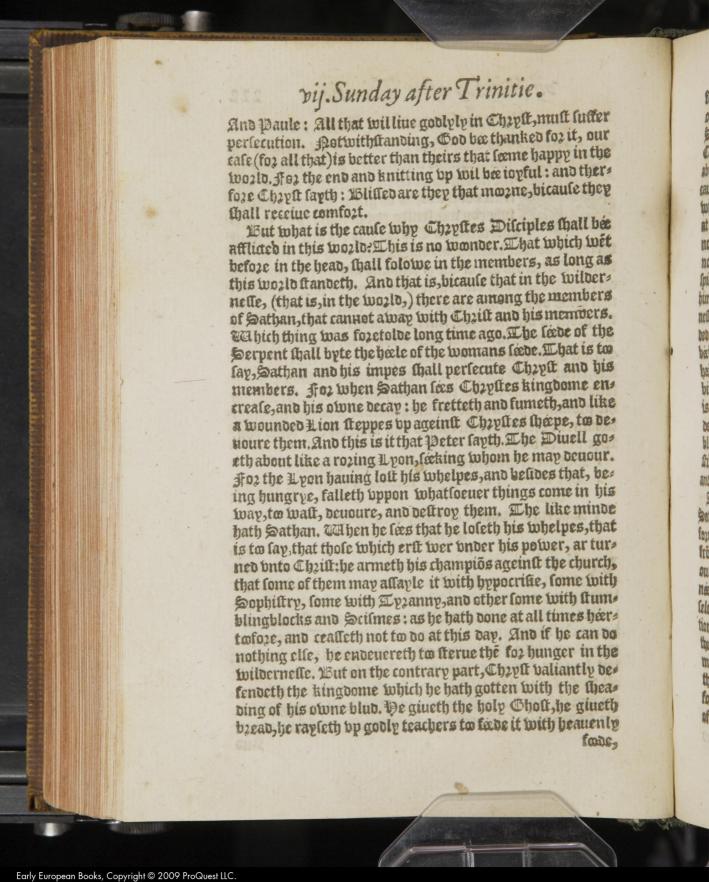
The places bee thee.

g Of the firste.

When there evas a very great companye, and had not aught too cate. In this company as in a Table, is the wed but we what is the lotte of them that folowe Chayle in this world. For we must come to the possession of the heavenly kingdome by many tribulations. This companye came into the wildernesse, whereas is no breade, but hunger, daunger, and death. The same fortune shall all those sketchat will folowe Chayse. Therefore it is not for naught, that Chayse biddeth him that will be his Disciple, two deny him selfe, and take by his crosse and folowe him.

And

խնդենդենդենդեն



fode, and he is at hand him felfe to fuccoure it in the middes of daungers, according as he declareth by this prefent dede. So little that furious Sathan and the madde enimics of the Churche prevaile against it. Hor hie himselfe keepeth watch about his Church, and defendeth it Courly. Peyther is there cause why any man shoulde surmise, that Chayste is other, wife minded towards his Churche at this day, than he was at that time towardes that multitude. For although hee ow not at all times defend his Church with visible miracles: yet not with standing her worketh no lesse miracles at this days spiritually and innifibly in governing his Church. For with him there is no respect of persons, but of fauth and of the good nelle of the cale. Is it not a great wonder that God so defens ded that one bliffed man Luther, that Sathan & al the world boing in armes ageinste him, were not able to stirre one hair of his head. Is it not a great miracle at this day, that the bishop of Rome with the most flourishing part of the world, is not able to rote out the Churche. The Pope boutleffe end devozeth to Noppe the race of the Gospell with a floud of the bloud of Parties. But the mo he murthereth, the mo fyzing Ail out of their blud, as it is to be fone at this day in Spaine and Frannce.

Therfoze let vs fence our felues ageinst the wodnesse of Sathan, and specially ageinst the Cumblingblocke of the descounitie and pozenesse of the Churche: and let vs not siete fro Chryst for any scarbugs of Sathan: neyther let vs leave oure profession although there were no shifte but wie muste nieds suffer famine in this wildernesse: ne let vs suffer our selves to be moved by the example of those, that for persecution and famine depart from Chryst: as did the Jewes when they were pinched with famine a persecution by their enimies that dwelt about the. For in this maner did they resist the Brophete Jeremie, according as wie read. Jerem. 44. As for the words whiche thou hast spoken unto vs in the name of the Lord, wie will in no wise here them. But whatsoever goeth

ւնվանվականին

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

ult luffer

fozit, our

ppy in the

: and thers

icause thep

ples thall bee

at which wet

s, as long as

the wilder

de members

smemders.

e leade of the

de. That is too

hapit and his

kingdome en

umeth, and like

to the pe, to de

he Divell gos

map denout.

ines that, be

come in his

e like minde

nhelpes, that

ower, ar tur

of the church,

He, some with

ne with frums

Il times hers

if he can bo

aliantly dethy the theat

a, he gineth

ith beauenly foots

vij Sunday after Trinitie. goeth out of our owns mouth, that will we ow. Whe wil ou facrifice and offer oblations to the Queen of Deauen (that is

Dei

hea

int

oth

wi

oth

hou

th

15

th

th

isi

fed

feede

bzea

to he

deth

am

the

put

ast

hei

BET

b

is

102

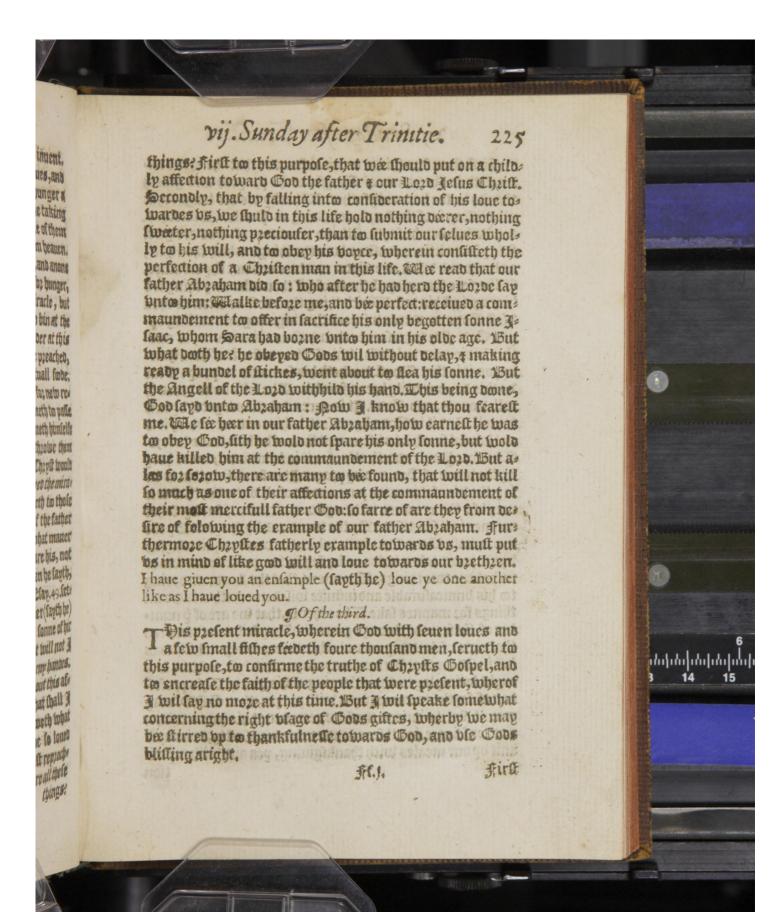
twlay the Sunne) like as we'r our fozefathers, oure Kings and our heads have done in the cities of Auda, in the Arets of Dierusalem. For then had tok plentie of bread, then were wer in prosperitie, no missortune came upon vs. But lince we left to offer, & to do facrifile to the Ducene of Heaven, we have have starcenesse of all things, and perished with the fluord & hunger. But what ooth that holy Prophet Jeremie answerthem: It is not so (sayth hie) but for your abhominas cions, and for the multitude of pour wicked deeds doth God punishe you, and bicause ver would not walke after the commaundements of the Lozd. After the same maner a ma Mall find many at this day, which for hunger, dearth of corne, and other discommodities, wil fall from Chapst this gospel. For they save, when we had Walles, when we founde Ponkes, when we called byon Sainces, we had abundance of al god things. But after that this new doctrine came by, many mils chaues came up with it. Ther is not (say they) so much fear of God: there is lette charitie among men : there are greater moze often fallings oute betweene men : there is moze tie ranny: and all things are derer. Thus do folke excuse them felnes that they thoulo not folowe Chapit. But if thou wilto knowe the causes of these missortunes, I will tell thee. The servant (sayth Chryst) that knoweth the wil of his mayster & doth it not, halbe beaten with many fripes. The knows what is right, a do it not: and therfore doth God punishe us with many Cripes. Agein there are other causes also: names ly the deuils tirannie, who rageth ageinst Chaysts churche, moze than ageinst other companies of the world, and that is by the sufferance of God, that the elect may be treed, that is to wit to the intent be may make a prof of those that cleaus fall unto Chault, & woulding him with their hart & not with their lips. Jerhort you therfore for Thrystes lake, a for your owne foule health, that you fuffer not your felues to be coze

rupted

vij. Sunday after Trinitie. wil be rupted with the blasphemous speche of evill men, so as ve that is hould fall from Chapit, bicause vie must folow him into the etinus wildernelle, wheras is & crolle, famin, wolves, fathouland elfræts beadly daungers: but rather that wee lift by our minos into en were beauen, where Chapst litteth at the right hand of the father But fince in heavenly glozy. For we that are his mebers, that by none if Deanen, other way come into heaven, than by the same that he wet, ed with the who is our head. We in this life endured hunger & cold, and et Jeremie other diffrestes: let be also beare the lyke paciently. Tahich abhominas thing if we do, we shall one day be glozified with him. doth Goa TOf the second. r the com: A Nd the Lord faid to his disciples. I have pity of this people, bicause they have followed me novy these three dayes, and a mā (ball come and haue nothing to eate. And if I shal fend the avvay to their ovvn golpel. Foz houses, they wil faint by the way. In these words is described we Bonkes, the affection of Charit toward the people of followed him. De ince of al god is fort for the hunger of their bodies, a much more it is to be p, many mile thought, b he was lozy for the hunger of their loules. For as lo much feat the foule is much nobler than the body: fo y bunger of y foul are greater is much moze hurtful. Tahat the doth the merciful Lozd: De feedeth the body to bodily food, the foul with ahostly food. De is moze tie feedes the body with earthly bread, & the foul with heavenly raile them bread, y is, with gods word. Her our reald (which wil feine thou wilte to have fkil in gods matters) though it be but folith, demans the The beth. What is not Chapit God why then oid he not worke nis may fict a miracle & feede them out of hand:02 why bid he not fultein Me knows them without bread. De wold not alter porder or nature wo punishe us out a great cause. And the order appointed by God, is, is like allo:name as the body is fedde with bread: so the foul should be nourts as charches ին ին ին ին ին ին ին thed and fustepned by Gods word. And this is it that is spos and that is ken in Doples: Dan lineth not only by bread, but by energ nea, that is word that proceedeth out of the mouth of God. Therefore it hat cleave is not his wil, b we thould loke for anything cotrary to this t not with prograppoynted by God: but that we thould leane buto his a for your beauely mercy, loking for bely at his bad in time conveniet. to become This rupted

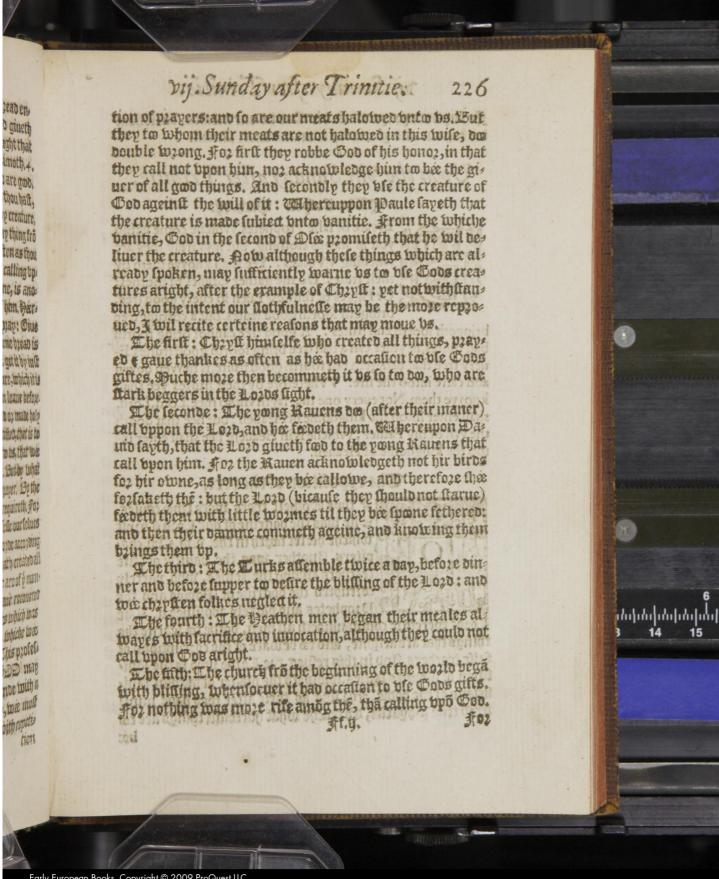
Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

vij Sunday after Trinitie. This order established by God, madbraind heads do invent. It is written of two Dermites, that fell among theres, and had not aught to eate, that when they had endured hunger a great whyle, and that one of the Thomes at lengthe taking M pitie byon them, gave them bread to eate: The one of them lyl fayo, I will eate none unlesse it be given me from heaven. But the other toke it with thanklaining, ate it, and anons after he that loked for bread from heaven, byed for hunger, bin whereas the other escaped that loked for no miracle, but ma twhe the bread that the thenes caue him, as it had bin at the [aa hand of God. The Anabaptifts also invert this order at this day. Chapit hath commaunded the Gospell to be preached, real that the soule may be nourished with it as spirituall fode. the But the Anabaptists (desposing the word) loke for new rea melations without the word. Thereby it commeth to palle m that they fall into the Divels mares, who turneth himselfe to into an Angell of light, to the intent he may throwe them ha headlong into damnation. Therefore bicaufe Chapit would not invert the order established by God, he delayed the mira? cle. But yet at length the affection that he beareth to those that be his, (which is greater than the affection of the father lite towards his children, did ouercome him. Hoz what maner ther of affection Chaylt beareth towards those that are his, not 851 only the Euangelist theweth in this Golvel when he layth, I take pitie of this people: But also the Prophet Clay. 49. set teth it out in a most goody figure. Can the mother (fayth be) forget hir owne chylo, if the thoulo not pitie the some of hir owne wombe? Although the thould forget, vet will not 3 forget the. Beholde, I have written the uppon my handes. Also the Parable of the provinced childe, pernteth out this afe fection of Chapits towards those that be his. What shall I fay of limititudes a parables . Theolis croffe the weth what maner affection he had towards his owne. For he lo loued vs when we were yet his foes, that he fuffred most reproche full death to redame bs. But to what purpose are all these things:



Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

vij. Sunday after Trinitie. First therefore this is to be observed: that the bread encreafeth in the hands of Thapit, as he prayeth and gineth 助助 thanks to the heavenly father. Thereby we are taught that all bliding is of the Lozd, according as Paule. Timoth. 4. oti teacheth, when he layth. All the creatures of God are goo, 00 Stay her a litle, & confider how the things which thou haft, the as bread and drink, are Gods creature and not the creature, Wherfore thou playest the thefe, if thou take any thing fro him ageinst his wil. Wilhich thing thou bost as often as thou tti vielt Gods creatures without thankfgining and calling bp: tu pon Ged. Hoz whatfoeuer thou half as thine owne, is and 曲 ther bodies and bulawful, buleffe thou befire it of him. Hers nco uppon it is that Chapit teacheth his feruants to pray: Give vs this day our baily bread, Se her. The felfe fame bread is 60 called oures, and Gods. It is oures when we get it by int travell. And it is Gods, by cause it is his creature, which it is not lawful for the to ble ercept thou afke him leave before. Therfore Paule addeth also: for it is fancified or made holy H by the word of God, and by prayer. It is fandified, that is to ut fap, the ble of it is made pure and lawfull but wis, that we [A may be the creature with a god conscience. But by what meanes is it (anctified: 13v the word and by prayer. 13v the for inord, bnoerstand thou faith, which the word requireth. For fat by the word taken holde on by fayth, we professe our selves to believe two things. The one is that the Lorde according to his bunneafurable and infinite wifedome, hath created all things for mannes fake. The other is, that we are of o number of those, who through grace in Throlt, have recovered that right of lozoship over al other living things which was lost in Adam, that we may may ntayne this lyfe, whiche we ought to imploy to the enlarging of his glow. This profels fion of fayth is accompanied with prayer, that GDD may graunt us, to enjoye the fode recepted at his hande with a and conscience, in all fears and reverence. Lastly, we must knit by our meales with thanklgiuing, yea and with repetio



Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

For by our eprayers we bis God to our meales, to whom be honour and glorie for ever and ever. Amen.

Upon the viij. Sunday after Trinitie.

AThe Gospel. Path. by.

Evvare of false Prophetes, whiche come vntoo you in Sheeps clothing, but invvardly they are rauening VVolues. Yee shall knowe them by their frutes. Do me gather Grapes of thornes? Or Figges of thistles? Euen so euery good tree, bringeth soorth good frutes. But a corrupt tree

bringeth foorth euil frutes. A good tree cannot bring foorth bad fruites, neyther can a bad tree bring foorth good fruites. Euery tree that bringeth not foorth good fruite, is hevven down and caste intoo the fire. VVherefore by their fruites yee shall knowe them. Not euery one that sayth vntoo mee, Lord, Lord, shall enter intoo the kingdome of Heauen: but hee that dooth the vvii of my Father, whiche is in Heauen, hee shall enter intoo the kingdome of Heauen.

The expolition of the text.

If thys Golpell there were two causes. One was the doctrine of our Lozd Chayst whiche his set fouth in the. v. vj. a. vy. chapiters. Another was the vanitie offalse teachers among the Jewes, who partely courupted the doctrine of Poyles and the Paophetes and partely abolithed it. The

Lozde therefore commaundeth all men, bothe to learne the things that are arighte, and to beware of the corruptions of falle teachers. And in this respect, the Lorde who is the Phisticion of mennes soules, followeth the maner of faithful Phisticians of the bodie. For like as these after they have ministred true Phylicks, do teache what hurtefull things are to

bee

plac

terly

the'

key

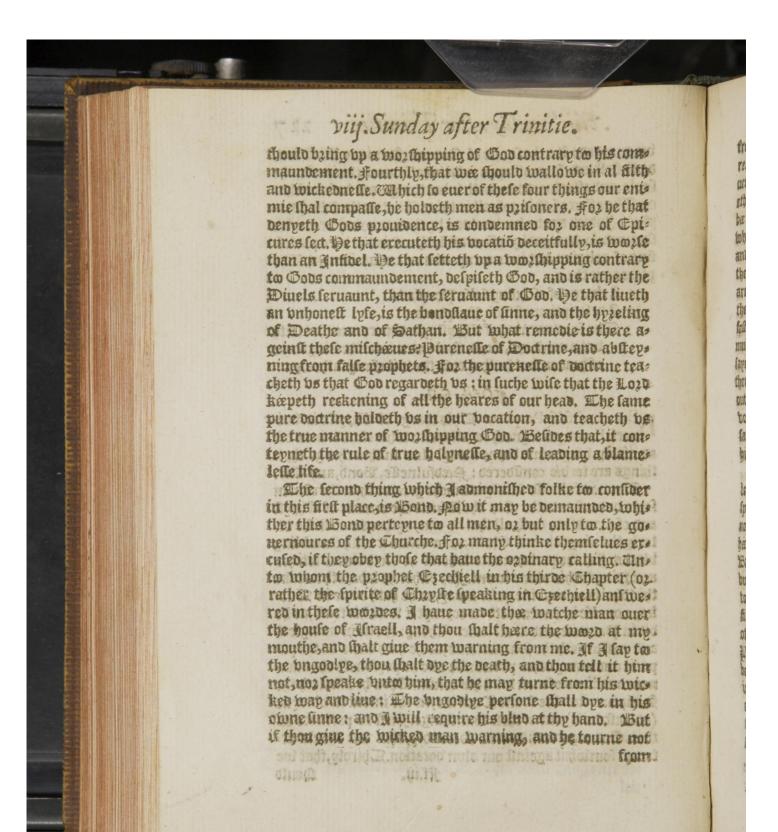
and

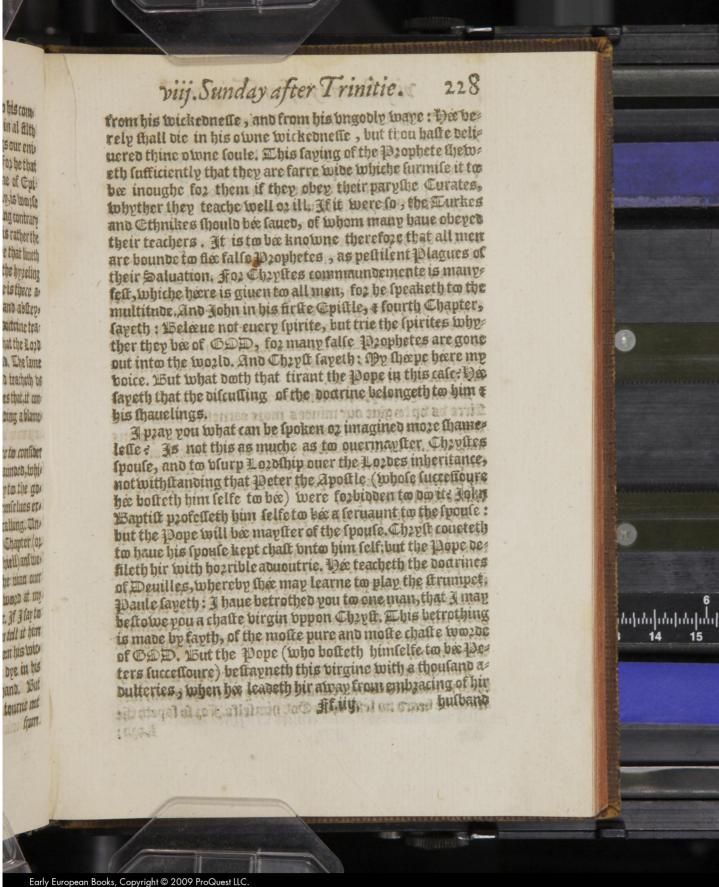
HELL

(計

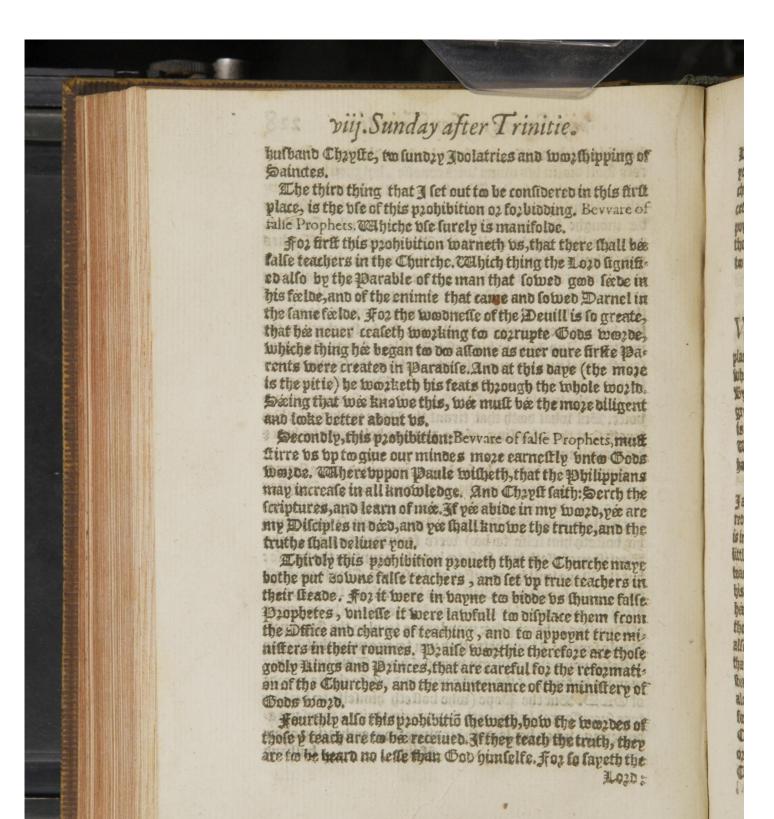
ten

viij. Sunday after Trinitie. whom væ anoyded: So the sonne of God our Sanioz e Philitian. both first and formost appoput a wholsome medicine for the foule, and afterward warneth what things are to be eschus itie. ed. The effect of this gospell is this: That as the falle 1820s phets (which are to be knowne by their works) are to be thunned: fo, true godlynelle confilteth not in the bare profession fing of religion, but in true repentance and amediment. The ome vntog places are them. aly they are 1 A charge of eschuing falle 1920phets. ve them by 2 A description of falle W20phets. of thornes? 3 The ferewarning of Chrys: Dot every one that faith good tree. buto me, Lozo, Lozo, that enter into the kingdoms orrupt tree of heaven; but he that both the wil of my father. c. ing foorth od fruites. Eg Of the firste. erven dovan D Evvare of false Prophets. This charge of Chapite is but ites yee shall uerfall, and pertenneth to all men: wherefore it is to be e.Lord.Lord adulfedly wered and borne away. And in this charge three ee that doot things are to be considered: Acofulnesse, Bond, and The hall enter in-The needfulnesse surely is much e greater than the comon forte boderstandeth. For the Divell the exemie of Chryst and of manking, both all that he can, eyther to abolitie bt. terly the kingdome of Chatst, og two deface it with stumbling blocks. For the performance wherof he vieth diners fetches og caules. according to his owne wont. For either he laboreth to take ord Christ the wholfome podrine quite away, as he hath owne in Turs i.s. by cha key: oz else he endeuereth tw corrupt it with his trash, as he itie offalle oto in Paradife, and at all times lithens: og elfe he mangleth tho partely and misturneth the Sacraments, as he hath done in the pas les and the խանականիանիա vacie and many other places: De else be poploneth the man; edit. The ners and lives of men with his veniun. Then he affaileth the earne the Deripture and the found Dodrine, to the intent to obtenne ptions of (at least wife) one of these four things. First to perfuade by the 10hi that God regardeth be not. Secondly, that we thould at bful 19h tempt fomwhat ageinst our own bocation. Thirdly, that we me mint Mauld Aff.iu. gsareto be Early European Books, Copyright © 2009 ProQuest LLC Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1





Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



viij. Sunday after Trinitie. 229 o burdan Mozo: De that hereth you hereth me, and he that bespiseth you, bespiseth me. If they teache amisse, they are to be es nthis firm chued no lette than Sathan him felfe, Foz as Sathan feou-Beyvare of ced Que with euill votrine: fother that teache lies, vifap. poput men of the grace of God, oz rather thrust them oute of ere thall ha the heavenly kingdome, according as every man knoweth Logo Ganifi to he done in the papacie. god fede in Darnelin TOf the second. is to greate 7 Hich come vntoo you in Sheepes clothing, but invvardeods worde lye are rauening VVolues. In the declaration of thes re firste was place, we will lake oppon fine things in order. First, from e (the mose whence falle prophets come and whither they go. Secondly. abole worth By what names they be called in the scripture: wherby the masediligent greatnesse of the perill may be understode. Thirdly. What is the outwarde countenaunce of falle teachers. Fourthlye. Prophets, mul What is their delire and intent. Fiftly. What markes they ly bute Gods save where they may be discerned from true 1020whets. e Philippians If year he from whence they come, and whither they go: ith: Berch the Janswere in fewe wordes they come from Sathan, as stire umzd, pee are red by by him: and they goe into the Lozds vineyarde (that uthe, and the is into the Churche. Decreof are many examples. Into that little Churche of Adam, Que, and Abell, there came the falle outche mare teacher Caine: who being armed by Sathan, at length flue his owne brother, bicause her was of an other religion than e teachers in he was of. After him folowed many falle Prophetes untill thurne falls the fluo, where with bothe the falle teachers themselves, and te them from also their disciples were punished. Anon after the floud, Sa. over true mi than fent falle teachers ageine into the church, which fo was fore are those նվանիաիա<u>ի</u>ակ Red the Lordes bineparde, that the truthe of God remayned e reformati alonely with a few of the house of Sem. So also fro thences ninistery of forth unto Chryste, alwayes false teachers crepte into the Church, most comonly they got into their hands the cheefe mazoes of ordering of things, as well in lay matters as matters of the truth, the Thurche. After Chapfies refurrection, there came moe falle a fareth the Ff.b. 1020;

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

chi

湖

ch

fea

lin

Line

but

tri

th

fo

to

財物

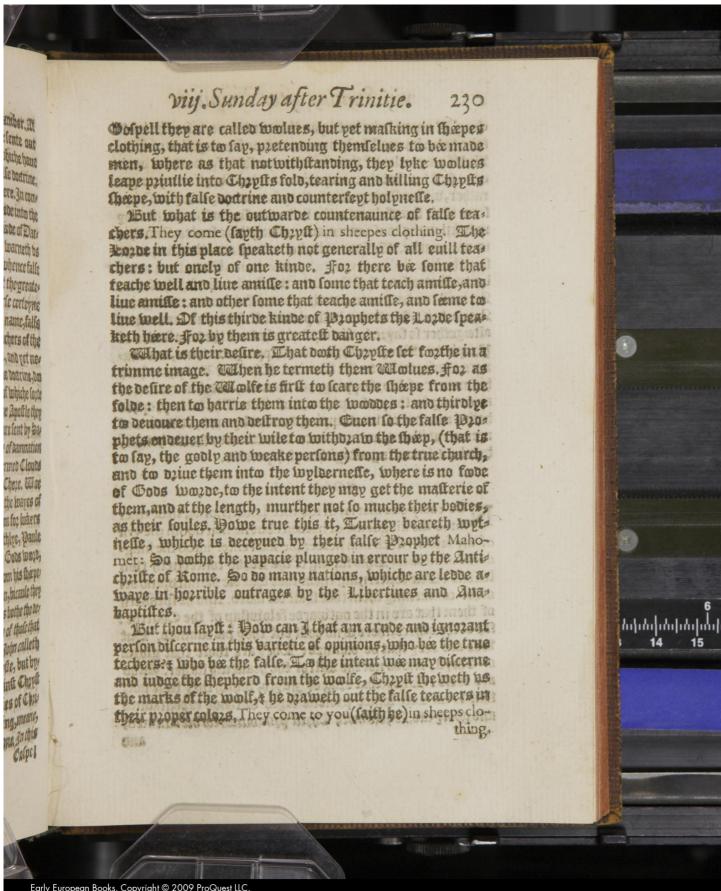
of

the

asi

m

Drophetes, and at all times they were molte in number. At length the Pope (who is very Antichayle) hathe sente out Iwarmes of heretickes (and cheefive Monkes) whiche have moste miserably to ane Chapstes Church with false doctrine. And at this pay there be falleteachers every where. In conclusion where so ever Chapite layeth his good sede into the ground, there by and by Sathan putteth to his fiede of Dars nel. Therfore it is not for nothing, that Chryste warneth bs to beware of falle Wzophets. Was know from whence falle teachers come, and whyther they goe. Pow that the greates nelle of the daunger may bee weved, I will reherle certeyne of their names. First they are called by a general name-falle Dophets: that is to fay, suche as som to be teachers of the fruthe, having ozdinarie succession & authozitie, and vet nes uerthelesse are lyers, as who in steade of true doctring, do forft in devilishe lyes and mennes dreames, of whiche forte there were store in the papacie. 2. Of John the Apostle thev be called euill spirites, as well for that they are sent by Sas than who is euill, as also an occasion of euill, tof damnation but many. 3. Df Jude the Apostle, they are termed Clouds without water, like buto Caine, Balaam and Choze. Whoe be but o them (farth hee) for they have followed the waves of Cain, fare ofterly given to the erroz of Balaam for lukers fake, and perithe in the treaton of Choze. Fourthlye, Baule calleth them Dogges, bothe bicause they teare Gods word, and also bicause they scare Chaystes there from his theres folde. Fifthlye, they be called euill workemen, bicause they waske amilie, and the ende of their laboure is bothe the de-Arnation of them felues, and the damnation of those that give eare but of them. Sirthly. The Apostle John calleth them Anticharites, not bicause they denie Chapite, but by cause they peruert Chapstes doctrin, and are against Chapst in their life. Seventhly. Paul calleth them enimies of Chair fees croffe, bycaule they impute not the begynning, meane, and ende of Saluation but oChartes merite alone. In this Colvel



thing. If a man loke but byon their outward visoz, he wold take them for most holy mentor rather for angelies of God. Wut if you plucke off their visours, vo thall fynde them wol ues: first for that their voyce is not lyke They its voyce: yea rather, with a Arange noyle they scare away Chaples there from their theepfold into the wildernells, to the intent they may kil mens consciences, and delirop their soules. And this is one marke. Belides this, he addeth an other, when he fayeth: Yee shal know them by their frutes. Here thou must be well adupted, that thou take not the leaves for the frute. An enill tree bath now and then beautiful leaves: and acein: A god træ oftentimes hath plentifull frute, but leaves not altwoether so fayze to fix to. But what are the true frutes of Deophets: They are thee: worthipping, boaring, and mas ners comformable to the doctrine. The true Prophete hath his maner of worthipping, his doctrine, and his manners according to the prescript word of God. The false prophet bath a manner of worthipping benised by men, a doctrine of mens traditions, and manners to outwarde thewe boneft, howbeit favouring altogither of hipocrifie.

TOf the third.

Not every one that fayth too mee Lorde, Lorde, shall enter intoo the kingdome of heaven: but he that dooth the vil of my father vehich is in heaven, he shall enter intoo the kingdome of heaven. This faying of the Lorde conteyneth two lessons: Due concerning them that wal be damned, and an other concerning them that wall be faved. And he speaketh of them that are in the outwarde felowship of the Churche: for of the others, there is no dout but they be damned. But who are they that be damned? They are those that glorie of Chryst, and do not the will of the heavenly father. Tho are those? They that brag of Fayth, which they have not, that is to wit, which professe fayth without repentaunce and godly life. These both Christ pronounce to be damned,

dills

ITTE

811

班新规

he mole

of God

em wol

ofte: bea

As there

ntent then

s. And this

r, when he

thou must

2 the frute.

and agein:

eaues not

re frutes of

eam one, an

paphote hath

dis manners

false prophet

ha bearing of

Detre honest,

de shall enter

dooth the vvil

ntoo the king.

stepneth two

mined, and an

o he (peaked)

be Churche:

nned. But

hat glocit er. Who

haue not,

pentaunce bunned,

2110

231

նդենդենի նվանի և <u>ի</u>

and no maruell at all. For fuch persons sinne horribly. First they finne in lying, bycause they lie butw God. Secondly, in Doing reproche, bicause they abuse Chaystes bloud, whiche was theode for vs. Therefore let vs not folow the outrages of luftes and tirannie: but let vs deale in suche wife, as fin may bee wiped out, and we made holy but @DD. Thirdly they sinne in thefte, bycause they robbe DDD of hys hos moz. Fourthly. In murther, bicause they kil first themselves through falle perfualion, and then their neighbor by euill ere ample. Fifthly, they buhalow the temple of the holy Choff. THho are saucd: They that do the will of the heavenly father. But heremanye frumble, and overshote themselves. First, those that say the heathen are saued which live honest ly in this worlde, whose opinion this saying confuteth: We that believeth not, the inzathe of DDD abideth bypon hym. Secondly, those that mainteine their own rule to be the wil of God. Ageinst whom Chayst fayth: They woaship mee in baine, teaching the commaundemets of men. Thirdly, those that fav the lawe is Gods wil: which thing is true in deve: But if saluation depended byon the dwing of this wil: then Chould no man be faued. Tahat is the wil then, the fulfillers Inhereof are faued: Chapte answereth in John the, bj. This is the wil of the Father that they should believe in him who he hath fent. For thus layeth the Lorde: Wee that beleueth on the some hath life everlasting. This fayth carreth with it godlynelle and charitie, his naturall frutes which the god, ly bring forth throughe Jefus Chryste, to whome ber gloris world without end. Amen.

Upon the ix. Sunday after Trinitie.

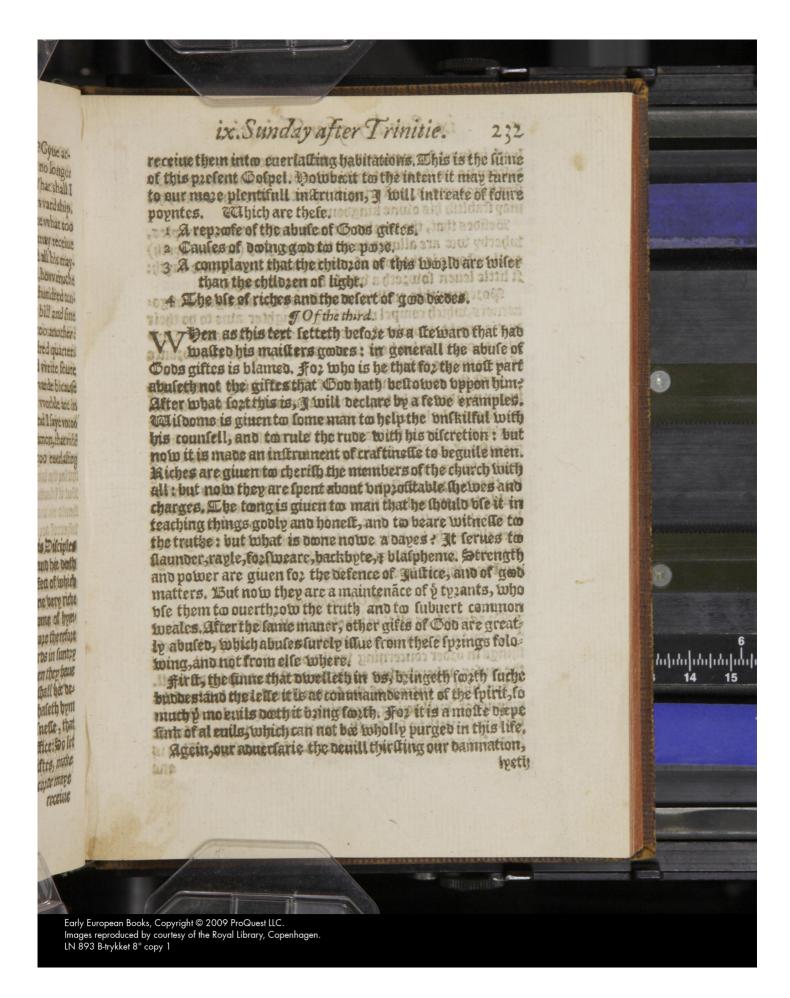
The Gospell. Luke, rbs.

Tesus sayde too his Disciples: There was a certein riche man, whyche hadde a Stewarde, and the same was accused untoo him, that hee had weasted hys goods. And hee called hym, and sayde

fayde vntoo him; hove is in that I heare this of thee? Gyue accoumpts of thy stevvardshippe, for thou mayest bee no longer Stevvarde. The Stevvarde sayde within himsfelfe: VV har shall I doo? For my may ster taketh avvay from mee the stevvardship. I cannot digge, and too begge I am ashamed. I vvote what too do, that whe I am put out of the stewardship, they may receive mee intoo their houses. So when hee hadde called all his maysters debters toogither, hee sayde votoo the firste, how muche ovvest thou v ntoo my mayster? And hee fayd an hundred tunnes of Oyle. And hee fayde vntoo him: take thy bill and fitte downe quickly and veryte fiftie. Then fayde hee too another: hove muche ovvest thou? And her sayde one hundred quarters of VV heat. Hee sayde vntoo him: take thy bil and vvrite source skore. And the Lorde commended the vaiust Stevvarde bicause hee had doone vvisely. For the children of this worlde are in their nation vviser than the children of lyght. And I saye vntoo you: Make you freends of the varightuous Mammon, that whe yee shall have neede, they may receive you intoo everlasting that fay the lattice is Gods full; which thing is freenoistidad

regit elicu aidista pulare odd nogu cornegor noideulal di duck

Heilf in this Gospel erhoeteth his Disciples to do god to their neighbours: and his doth it by example of a parable: the effect of which is this. The Acwards of a certaine very riche man is carefull what shall become of hympels when he is put from his office. Huche moze therefore must Cheysten solke (whiche are Gods Rewards in sundry gistes) becarefull what shall befall them when they have made their account, that is to witte, when they shall be desparted outs of this life. But as the Rewards purchaseth hymsels friends with the Pammon of unrightwousnesse, that may receive him when he is removed from his office: So let Cheysten solke with their gods and with their gistes, make the paze beholding to them, that they by their recozde maye



ix. Sunday after Trinitie.

lyeth in wayt for men, and practifeth a thousande fetches to deliroy vs, to the intent that either otterly abolishing Christies kingdome, or peltering it up into a Areight rome, he may Kablish his owne kingdome.

Besides that, the worlde yieldeth most elewes examples, wherby wie are allured to do the lyke. For (as one sayeth) cuill custome is the sode of naughtynesse. And Paule sayth: A little leven soweth a whole hunge of dough.

Poseover, this entil is increased by the negligence of governers, which compel not me by Areighter aws to do their ductic aright. Powbeit, we that glosie to be called Chris Aians, ought to be kept in our ducties, by the remediance of these things ensuing.

First the commaundement of God sticking continually in our mindes ought to put us in remembraance of our dustic. Secondly, honestic it selfs, and the renounce of vertue ought to spurre us so ward: that we abuse not chamefully the gifts of GDD. Thirdly, the wathiness of the thing oughte to be a spurre unto us. For what is more seemely so the children of God, than to make them selves conformable to herample of their most louing father and fourthly our owne calling. For we he called to holynesse, that we also might be holy, and that the vie of those things that God hath graunted unto us might be holy. These things must we thinke upon earnestly.

JOf the second.

PD; as much as all this whole gospell is set forth to stirre is by two do good two ur neighboure. I will speake these things in order concerning well owing. First I will recite the causes, whereby we ought two wastirred up two do well. Then will I entreat of the frutes therof: and lattly of the manner of well owing, according two certeyn rules. God in his law semeth two set south a great reason, when he sayth: Loue thy neyghbour as thy selfe: As if he had sayd: This is

ix. Sunday after Trinitie. tchests one reason why wie ought to love one an other, for that ma ng Chab is next neybour buto man. Df whiche loue there is a moste ome, he godly example fet forthe in the Samaritan, whiche was fo carefull and diligente over the man that had faine among ramples. theues. Due man therfore ought to do well by an other, ne (aveth) bycause man is neyghboure but man, and that in two res aule fayth: freds. First in respect of creation: for one felf same God cres ated bs all:now wee fee how greate kynonesse ther is in magence of go nre living things whiche healpe and cherishe one an other to do their with mutual outyfulnelle, as is to be feene in the Stockes. illed Chile 2. Man is nevabbour to man in respect of likenesse. Foz all emébrance men are made to the lykenesse of God, and have all one nature of manbod. 3. Dan is nevabbour to man by reason of tontinuall conversation of lyfe and humane felowship. And these their ce of our due respects of neyghbourhoo are common to bs, not only with ne of vertue all Chapitians, but also wyth all men in the world, as bothe Beathen and Jewes. Dowbeit a chailtian is nevelbour to t Chamefully a Chapitian, first in respect of the mysticall body. Hoz all wee of the thing that belieue in Chapft, have put on Chapft, and we are his noze læmely members, the is our head, and wee line al by one felfe same nes confor fvirit of Chapite. Surely this respect of neybourhod ought of and fourthdutie to ftir bs by to do god one to another: If we thought onelle, that earneally opo this locietie and implical confunction of vs al things that in one body, then budoutedly like as the hande playeth of fere hele things uaunt to all the rest of our members, and in like wife energ member butwother: so we also by reason of this musticall confunction in our body, Hould feeke to do god one to an o ther.2. A chailtian is negghbor to a chailtian, in respect of reeft to first generation or new birth, wherby we are born a new & chilpeake these նվանվանինվանին dren of God the father. Therfore fæing that brothers of one will reate womb des ferue one an others turne in this life; much moze woo well. becometh it vs to twow, who cal upport Boothe father of us atty of the all, faping, Dur father which art in heaven. 3. A chailtian is s. God in neybox to a chaintan in respect of our ecalling, for we be the fayth: called to the builtie of spirite in the bonde of peace. Ephel.4. a: This is Ba.i. arie

ix. Sunday after Trinitie.

4.A Charitian is negghbour to a Charitian in respect of the glozieto come. Hoz all of vs by fayth do loke for one felfe same glozie of immoztalitie, where wer Chalbe felowes to gither enerlaftingly, prayling God with one mynde.

Thus much concerning the causes of mutual well dwing among men. But what are the ende thereof ? There be foure chefe. First Gods glozie. This endes Gould of Ductie put the chilozen of God in mynd to do god. 2. The reliefe of our newy neyghbour who is our owne fleth. 3. Crample: wherby others may be edified and prouded to like wel do: ing. 4. The reward. For Chayft fageth : He that giueth a braught of water to one of my disciples in my name, shall

not lose his rewarde.

Howbeit foralmuch as a question may be alked concers ning the maner of wel doing. I will adde for what alfoconcerning the same. Salomo in the fift of the proverbes sayth : Daink the water of thone owne wel, and of the rovers that run out of thyne owne fpzyng. Let thy welles flowe out as brode, that there may be rquers of waters in the Cretes. but let them be only thene owne, and not straungers worth the. Were he knitteth thae things togither. Firste that a snan thould eniop his owne gods: sccondely that he Moulde bestowe part upon others: and thirdly that he should be mas Aer of his owne gods: and not lathe out all in one day. To be thorte, Cobs morde, faith and charitie are the certevnest rules that can be. But of this matter moze that be spoken. when we come to entreate of the ble of riches.

TOf the thirde

He children of this vyoorlde are vyyler in their kynde, than the children of lyght. This is a most granous complaint. that the children of this worlde are wyler in their kynde, than the chilozen of lyghte. That is to wit, worldely men are most carefull in getting temposall gods, which perteen onely to this prefente lyfe, and that continuing but a very Work

ix. Sunday after Trinitie. 234

thorte tyme) than Christians are carefull for the aethyna of heavenly godes, which thall endure for ever. Surely thys blindnesse is lamentable. The body is regarded, and the foule is neglected. The feeth not how true this faving of Chapits is: Shew me a hulbandman that is not moze cares full in gathering godes, and fynding his bouleholde, than some Theiltian is to get the treasures of beauen. The mare chaunt man fayleth the fea, is in hazarde of many dangers, oftentomes fuffreth great lotte-and endureth colde and heat. and that not for one houre, one day, or one vere, but all hys lyfe long; only to scrape togither earthly possessions. But the Christen man can scarce fynde in his bart to tarrie out one houre to here Gods word, or to be present at the dis Aribution of the Sacraments. They spend many hourcs in topes and tales: but they can not fynde one houres lepo fure, no noz scarce a minute of an houre to call bypon Bod, and to talke with Jefus Chapft in paaper. But what are the causes of this blindnesse: They are charly two. The one (which eisalfo a cause of other inconveniences) is the cozo ruption of mans nature, whiche maketh a man moze foze maroe to eaill than to god. The other cause of this blyndes nette, is, for that earthly godes are lentible, and therefore be more the mynde moze ftrongly: for a god thyng mos neth not, buleffe it be knowen. Theroppon Austin : wee mare love thinges bnfæne, but things bnknowne we can not loue. Dowe fentible things are more known than fpis rituall things, bycause sensible things are knowne by exper rience, where as spirituall thenges are knowne onely by Farth. What is to be done then? Wemulte endeuer to abound in knowledge of heavenly thinges, to the intent wee mave also abound in the feeling of them. And therfore Paule wiffeth to the Abillippians, that they mave abounde in all knowledge and understanding, to this ende, that they maye be pure and without offence but o the day of Chapite.

Gg.is

g Of the

նվանվանինվանի

580

of the

teselfe

acs to

lowing

here bee

of duetie

relæfeof

rample:

e weldo:

gweth a

ne, chall

at allocan

thes layth:

rouers that

flotor out as

he aretes.

gers wyth

rife that a

e Houlds

bbe mae

day, To

certepnell

ie spoken,

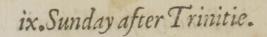
mde, then

implaint,

ir kynde,

dely men h pertegn

uta bery Gozt



TOf the fourth.

Make yee freends of the vvicked Mammon, that vvhen yee shall have neede, they may receive you into a everlasting habitations. It is called the wicked Panumon of the Panumon of unryghtuousnesse, either for that riches are proude cations but we call, or bycause riches are false and deceytful. For they cannot be called the Panumon of iniquitie, because they are wrongfully gotten. For almesse done of gods wrongfully gotten, pleaseth not God. Poreover there bee two things to be discussed of be in this place. One is the doctrin concerning riches, and an other is what is mente by that he sayth: VVhen yee shall have neede, they shall receive you into everlasting babitations.

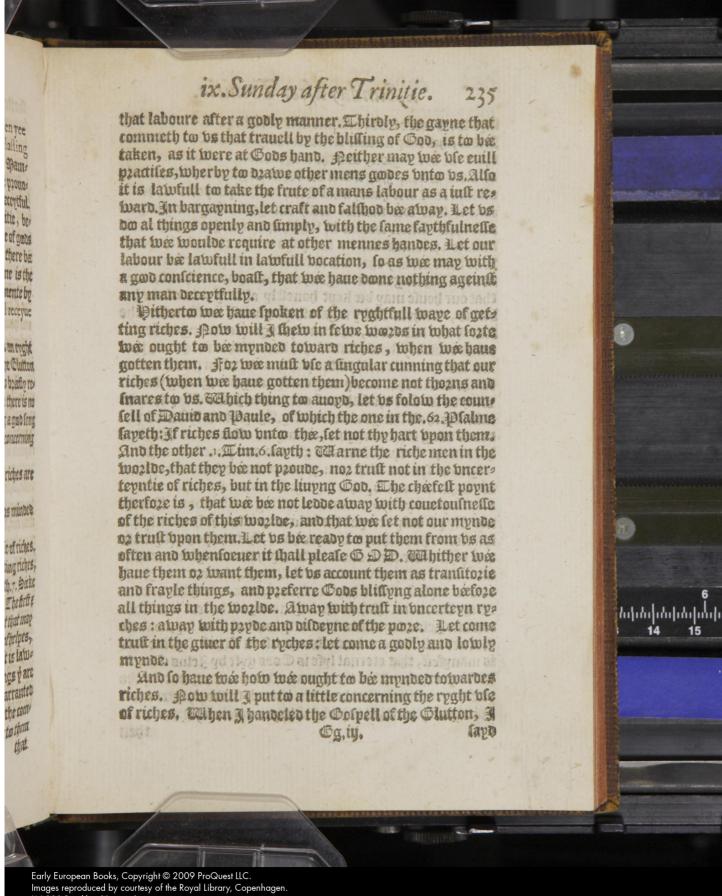
Albeit that I sayd somewhat concerning riches an eyght weeks agoe, when I expounded the Gospell of the Glutton and of Lazarus, yet notwithstanding I will now breely repete the whole doctrine concerning riches. For there is no cause to the contrarie, but that a man mayesing a god song more than once. And I will saye three thinges concerning

riches.

The first is what maner of meanes of getting riches are lawfull.

The second is, in what sozte God would have be minded towards riches.

The third is, which is the right and lawful vie of riches. Therfoze as touching the lawful means of getting riches, we must begin first of all with Christs rule. Path. 7. Seke first the kingdome of God and his rightnouinesse. The first echief regard therfoze is to be had of the soule, that that may be rich in God. Then bycause this lyfe hath needs of helpes, gods may be sought according to Gods ordinace, e it is lawfull to imploy a mans travell in getting those things y are necessarie for our living e furniture. And this is warranted not onely by the examples of the saines, but also by the commandometral God. Hor God promiseth his blessing to them that



LN 893 B-trykket 8° copy 1

x. Sunday after Trinitie.

fayd there were four elawfull vics of riches. Df whiche the Arit is, that they houlde serve to the glozie of God, the furtherance of religion, and the mayntenance of the ministerie of Bods ward. Hor if wa bir borne to glorifie Bod, surely all that ever we have, must serve to that purpose. The ses condis, that we moulde with our godes succeur and gars nish those comon weales in which we live. In which consis deration tributes are to be payd with a cherefull mynde. The third vieis, that wee thoulde maynteyn our selues hos neftly according twour degree, and fusterne our housholde: that our house may be kept honestly after & rate of our has bilitie, without filthy nigarothip, & folish lauithnesse. The fourth and last vie is, that our springs (according to Salo mons counsel) Moulo flow forth abrove: that is to wit, that we thould be liberall to the poze, and rich in god works. to the intent that many may enior our gods, giving thanks with vs to God the father of our Lozde Jelus Chepft, who ministreth all things aboundantly. Agepust these foure him des of ving ciches aryghte, many do offende, as we have hero in the Bospel of the rich glutten and poze Lazarus.

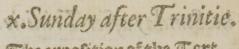
I have spoken of riches: Pow remaineth to be expouns bed what is ment by this faying: That vohen you have neede, they may receyue you in oo enertafting habitations. Dothe not Chapit only recepue the belœuers into the heavenly has bitationse you then is it tagoe here, that the pore (bycause we have made them our francs with the burightnous Das mon hall recepue beintweuerlalting Labernacles : First it is manyfelt, that Chapfl in this place directeh his woods to the belowers. For in the beguining of the text it is write ten:and Jelus layo but his duciples, that is to lay, to those that are instifico, and have eternal life in Christ. Ageine this is manyfell, that eternal lyfe is Coos gyft by Jelus Chayft. It followeth then, that there is an other manner, wherby the peoze receive them that have bin liberall to thein, into evers Latting tife, than that wherby Chaytte receiveth them. How thess

ix. Sunday after Trinitie. 236 iche the then thall they recepte be into everlatting tabernacles ? As the fura witnesses and anouchers of our faith. Hoz by the fruites they muterie inoge of our fayth, wherby alonely they knows men to be o, furely faued. The same manying (though in other wordes) is of The les ten let forth in the leripture. God thall reward energy man according to his workes, not for that works deferue heas rand gars buch confi uen: but bycause they are euidences of fayth, and the scare of Goo: like as contrarywyle, enill works process of uns allmande belæfe. Therefore let us be myndeful: of this faying, and felues bo Airre by our selves with it, two well two our neybour, folge eulholde: wing the example of Chapit our factor, to whom be honoz of our has and alozic for ever and ever. Amen. telle. The to balo Vpon the.x. Sunday after Trinitie. The Dospei. Luke.rir. a but, that and washes. using thanks Charle, who Nd when he was come neere too Hierufalem, le foure by to he behelde the Citie, and vvepte on it, laying. If Thou hadfte knowne those things whiche beas we have long vntoo thy peace, euen in this thy daye Latarus, thou vyouldest take heede. But novve are they bactpours hid from thyne eyes: For the dayes shall come vntoo thee, that haue neede, thine enimies shall cast a banke about thee, and compasse thee is. Dothe round, and keepe thee in on every fide, and make thee even eauenly has vvith the ground, and the children vvhich are in thee: And they are (bytaule shall not leave in thee one stone uppon an other, bycause thou thtuons spa knovvest not the time of thy visitation. And hee wente intoo acles : first the Temple and began too caste out them that sold therin, and this world them that bought, faying vntoo them: It is vvritten : My house նվանվանիականի rt it is write is the house of prayer, but yee have made it a denne of theeues. in to those And he taught dayly in the temple. But the high preefts and geine this the Scribes and the cheefe of the people yvente aboute too 15 Chaylt deftroy him, but coulde not fynde vyhat too doo. For all the obserby the people stacke by him, and gave him audience. into enery Topogradation of the state of the

SURG

pem, Hold

their



The exposition of the Text.

Dis Golpell conlisteth of two partes, where of the one teacheth what Chapit did without the Citie Vierusalem: and the other techeth what he did in the temple after he was come sinto the Citie. While he was without the citie, his beewayled the milerie that was to come opposithe Citie, and ther withall prophessed of the des Arnation of the whole citie and the people. In whiche thying he bothe the wed his affection toward all mankynde, and allo Declared playnly, how great Gods weath is toward linners that revent not. Then entring into the temple, he fundeth faulte with the abuse of the Temple: he driveth the brers and fellers out of the temple: ha tellifieth that the temple is a house of praier, that it is to say, a house dedicated to God and his feruice: and that it is not mate to defyle this boufe with worldly busynesses. Dowe there are (as I sayde) two partes of this Bospell, one of Chrystes weeping, and of his prophecie concerning the lacking of the citie, and the bestrue ction of the whole nation. And an other of Charles dede in the Temple. But these two partes conterne in them many popules and lesions, and therefore I will speake of them feuerally one by one about a bank estimerenth round and keepe thee in on every fide, and make thee ever

vods ba Accords at one # Of the firste parte, as a composited in

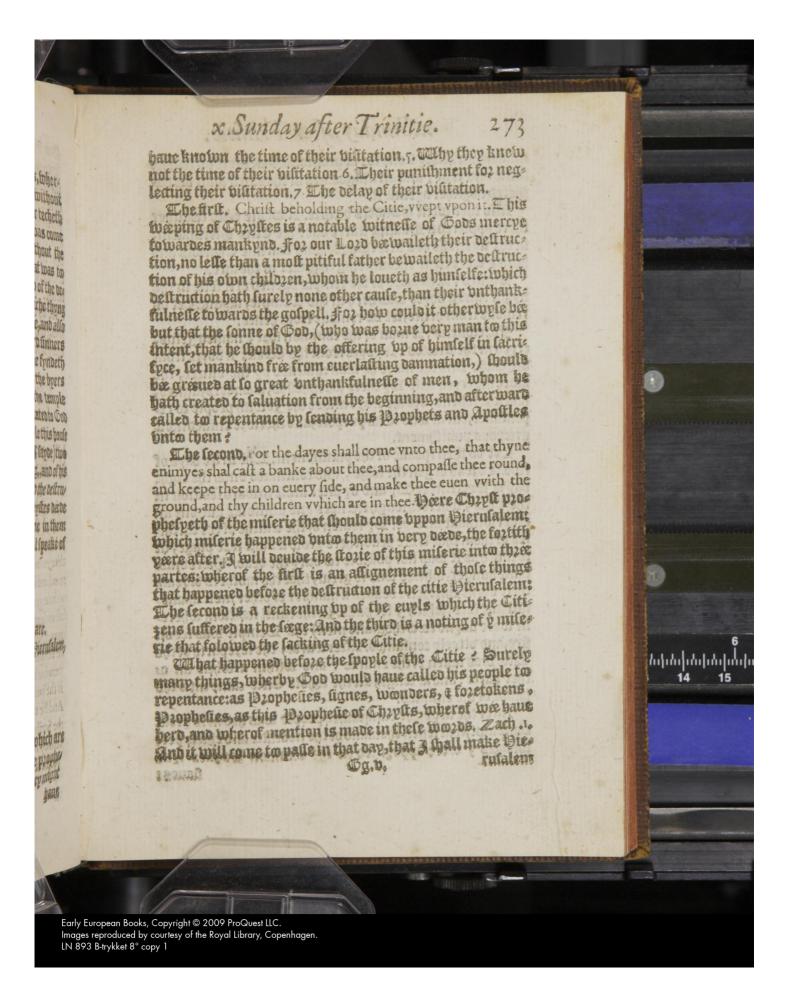
Of this first parte there be two places, which are.

Theires Prophecie agreens the Citie Pierusalem, with the circumstances theref.

The tife of this part in our churche.

in. strifedt fo But the high precht and

Is the fyrif place ow meete many circumstances, which are incir Christes affection towardes mankynd. The propheticit felf. I he time of the vilitation. 4. Wherey they might have



x. Sunday after Trinitie. rusalem an heavy stone soz al people. Al that list it by shalbee tozne and rent, and all kingdomes of the earth shall bee gas thered two ither ageinst it. Also ther went wonders before. A whole yere two ither there appeared a Blasing starre over the Citic Hierusalem, in the likenesse of a sirie sworde. And warlike Chariots and

hoples were liene encountring togither in the aire. Signes: The doze of the temple opened of it selfe in the nyght: and a voyce was herd in the Temple, saying: Let vs

remove from hence, let be remove from hence.

Foretokens: A man of the common fort, named Jesus, cryco in the strætes: A voyce from the West, a voyce from the East. And the more he was chassised by the officer, the more he cryed out. By these Prophesies, wonders, signes, and foretokens, did the Lord allure the Jewish people to respentance, but al was to no purpose, and therfore ensued most

græuous punishment.

Let be then speake of the punishment. The firste daye of swate bread began the læge, and continued but the eight day of September. By and by after arose inward sedition in the Citie, wherethrough frances and kinssolke sue one an other without mereye. By reason of the stinche of the carcalles of them that were dead, there grew a most sore plage, in so much as it was not possible to dury the dead. Hæreunto came hunger, whiche was so great, that the mothers dideate their owns children: besides a number of other most shames full matters, which I let passe. In the civil sedition (where in were sappe two thousand men) the Temple was set on fire, and otterly consumed. Afterwards, the foreparte of the Citie was taken of the enimie: and within a while an of ther parte: and at length all the whole Citie came into the hands of the enimies.

After the liege, the vanquished people was havin so great contempt, that seven thousand of the nobilitie and chase personages, were appointed to the common workes lyke

Daues?

238 x. Sunday after Trinitie. Caues: and many wer referred to open thewes. The nums halbe ber of them that were slavne (besides those that perished of de gar hunger in the Citie) was fourescoze and seventiene thou fand. As many as were bnder rrbj. yeres olde were fold by dgither the fouldiers. The honest women and maydens were raniusalem. thed by the men of warre. Afterward ageque bnder Domitots and tian, there arose a newe persecution. For Domitian made a ferch for all that were of any kinred or allyance to Danid lfe in the or Chryste. Thus muche concerning the booily punishment ig:Let be that ensued the contempt of the sonne of God, wherewithall was iogned a spiritual punishment in conscience, and at the ed Jelus, end folowed eternall tozment in hell. pce from The thire: It thou haddest knowne, yea if thou haddest eficer, the uen in this day. &c. The time of visitatio is that wherin God shignes, viliteth, sometyme to punishe finners, and other whiles to egy at algor do good to the godly, and that manye wayes. How beit the non daulin: sheefe tyme of the visitation of Gods mercy, was the tyme of They are preaching, when he allured both them and all the irffe daye of world to repentance, offering grace and everlaiting lyfe to those that repented. Of this tyme speaketh the Lozd. to the eight The fourth. Wherby myght the Jewes have known the ledition in frine of their vilitation: They had many enident profes and Aue one an tokens of it. First Chaystes miracles did openly thewe his the cartals power. If ye belove not me (layth he) belove my workes, e plage, ur for they beare witnesse of mie. Secondly, Daniel foretolog dereunto this tyme of vilitation, in Babylon. Thirdly: the kingdome ers dideate of Juda was removed according to the Prophetie of Jacob, most spants Beneus. 48. The scepter thall not be taken from Juda, butil tion (where Zilo Chal come, that is to fay, the fieds of the woman, which e was fet on is Charlithe Load. Fourthly, lead they hould be offended parte of the նվանվանվանվանվան (և at Chapites pouertie, they were warned of it before by the ibile an os Prophet Zacharie, who in his nynthe Chapter sayeth: e into the Beholde thy King thall come poze. Fifthly, Johns recorde soncerning Character Sirthly: the voyce of D D the father n lo great befe per tes lyks Matter & Early European Books, Copyright © 2009 ProQuest LLC

x. Sunday after Trinitie.

over Chapite in his baptim, and in the Pount: These & mas ny other things might have certified the Jewes of Chapites presence, and of the time of their visitation.

The fifth: But therefore knew they not the time of their visitation, sking they were put in mynd of it by so manye signes: There were two veples: the one fleshly, the other spirituall. The sessly verle was for that being masked in the pleasures, allurements and cares of the world, they could not consider those things that perteyned to their soul health, but they thought as is written in the seconde Chapter of the boke of Wayldome. Short and full of werinelle is the tyme of our lyfe, and ther is no ease in the end of man, neyther is there any man knowen to have returned from the deade. Come on therfoze, let be enion the pleasures that be present, let vs leave tokens of our mirth every where, for that is our postion. After this maner was the rich glutton malked, who some write to have bin a citizen of Dierusalem. So was he also that sayo, when he sawe his barnes full of corne: Powe my foule take thy pleasure. But what happened to him ? In the middes of his pleasures, he was called awave to punish ment. And their spirituall veyle was that whereof Chapte speaketh here: and whereof Paule speaketh in the firste to the Romanes. He gave them over into a reprobate or froward mind. And.2. Theff.2. He gave them ftrong delauo, that they shuld believe lyes, which wold not obey the truth. Anothis is the rightfull inogement of God.

The firth: The punishment for neglecting their visitation, which is double: Bodily and temporal, Bhottly and eternall. Unto the temporal and bodily punishments: perterneth this horrible walking of the Citie: and also all the mileries and mischeues of mankynd, which miseries and mischeues ought of dutie to put be in mynd of repentance.

The seventh: The cause of the velay of the punishment. This doth Paule expound. Roma, when he sayth: that the riches of Gods godnesse and long sufferance do proude be

即

be, hath

D

go di

印面面

frai

Cha

ba

E

x. Sunday after Trinitie. 239 to repentance. For Boo is flowe but anger, that is to fay, e than but wengeance, and that is to the entent that we at length pyttes acknowledging our finnes, fould mourne for them, and flee oftheir buto Chapit by true fayth. manye TOf the second. the other F Dealmuch as Paule layeth: That all that is weytten, is ialked in written for our lerning: Let vs læ what is the vie of this Hey could Doctring. al health. First therefore let be that believe in Chapst, and are the ter of the holy Dierusalem of God, beer the voice of Christ bewayling thetyme our finnes: and let be lerne how hie is affectioned towardes eyther is bs. Also let bs know the tyme of our vilitation, whom God e deade, hath vilited wonderfully in this realme: Firste with his e present, word, which furely is preached purely in al the Churches of that is our Denmarke. Powbeit, bicause wie haue flenderly obeyed his alked, who gospell, he hath visited be with warre, with famine, with pe-Milence, and every man after a fundzy falhion. And if wee res 20 was he pent not, (yea and that betimes,) he wil visit us ageine with une: Liobe warre, pettilence, and famin, and at length will offerly beo hun : In Aroy bs. Let be repent therfore: let be promis amendment: to punith let us embrace Chrystes gospell: and (to be thort,) let us f Chapite frame our lives after a goody and holy maner, that we may the firste esbate oz skape in the day of weath. g delatio, g Of the second. the truth, A Nd hee entered intoo the temple. &c. In this fecono part of the Gospell, there are soure circumstances cheffy to er bilitati vand eter bæ obserued. The firste is the wickednesse of the high Priestes. The նվանվանվանվանվան (և ts:perter Temple of Salomon was orderned, not to keepe marts and the miles markets in, but for thefe purpoles: First that Gods word, and mils Mould be taught in it, and that the people Mould come togis nce. ther in it, and pray according to that which Salomon hims Chment, felfe fageth in the Devication of the Temple. Whatfoever that the thy Hote by 100

x. Sunday after Trinitie.

bil

of

9114

見は

制

of

m

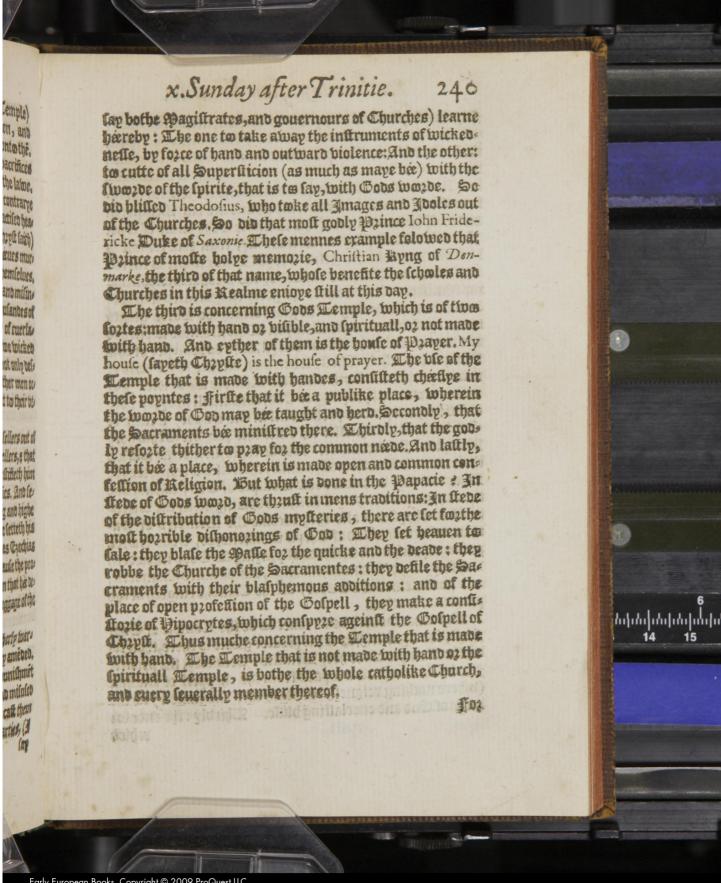
Ca

00

thy people thall pray in this place (that is, in this Temple) thou thalt here them in thy dwelling place in heaven, and when thou hait hero them, thou walt be fauozable butothe. Belides this, it was established by lawe, that the Sacrifices should be flaine hard by the Temple, according to the lawe. The Pharilies and highe Priestes vid all things contrarge hereunto. For they despited Gods word, they practiced hear thenith chopping and chaunging, year ather (as Chapit faith) of Gods temple they made a den of theues. Theues murs ther manye to the intent to get their godes to themselves. And the high precites (through their falle boarine and miline terpzeting of the (criptures) murthered many thoulandes of men, while they traiteroully bereft their foules of evertse Aing bille. Hareby it lufficiently appared, howe wicked thele highe paultes were ageinst Bod: for they not only dels pifed Gods worde themselues: but also gave other men occasion to despite it, and wilfully to withstand it to their vis ter-destruction.

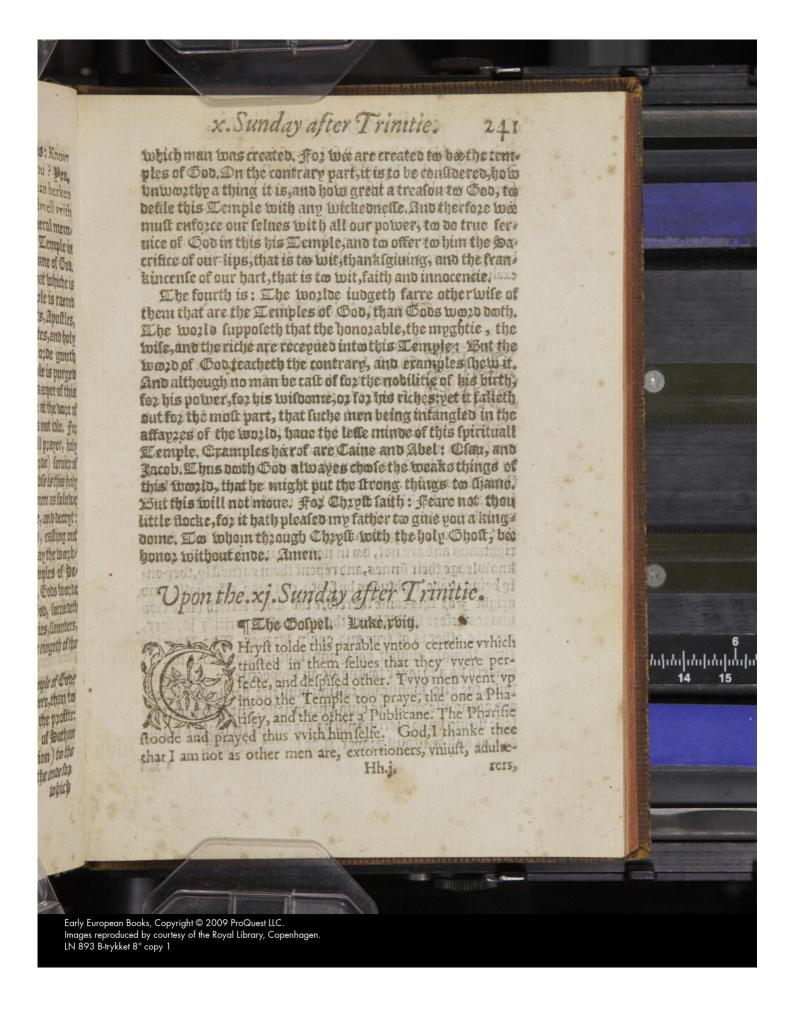
The second is, the driving of the byers and sellers out of the Temple. Theylt driveth out the byers and sellers, a that with outward violence. By which died first he testifieth him selfe tw disallowe the ungodyness of the Pharises. And seconderly he declareth himselfe tw die the true king and highe priest of this people. Their king verely, in that he setteth his hand tw the taking away of ungodynesse, like as Ezechias did when he twice away the drasen Serpent, dicause the people did Idolatrie untwitt and their high priest, in that his defendeth the true Doctrine, and reduketh the baggage of the Idharises.

Hozsover, this driving out, was a certeine fatherly ward ning, I the temple should be destroyed, unless they ameded. By this ded he gineth them to understand, of the punishmet whiche all the ungody should runne into, that had misused Bods temple: namely that Chryst should one day cast them quite out of the Temple. Furthermore let bothe parties, (1



x. Sunday after Trinitie. For thus layth Paule wryting to the Corinthians: Knove yee not that the Temple of God is holy whiche is you? Dea. the builder of this Tomple Chaift fayeth. If any man herken too my voorde, vvee will come vntoo him, and dwell with him. And therfore all the whole church and the feueral members therof are called Gods temple, and are his Temple in dede. The foundation of this Temple is the fonne of God. For other foundation can no man lay, than that whiche is layd already, which is Jesus Chayst. This temple is racred by the some of God, and builded by the Prophets, Apostles, the Ministers of the worde, the godly Magistrates, and holy houtholders, according to the grace which the Lorde gineth twenery of them in their Temple. This Temple is purged and kept clean by the blud of Chaptt. The dozek eper of this Temple is the holy Choft, when men knocke at the doze of it with prayer and fayth. And this Temple is not idle. For in it is continuall prayling of Goo, continuall prayer, holy oblations, and (tw comprehend all in one two re) feruice of God without warynelle: for but this holy vie is this holy Temple of God dedicated. But as for suche men as folome their owne luftes, their Tyzannie, their bfurie, and beceyt: They not only buhalowe this Temple of God, casting out the dwiekeper the holy Ghoff, and driving away the works maister Chapst:but also they become the Temples of Sa. than, wherin the blud of Chapt is diffonozed, Gods words put to reproche: and in treade of praying to God, succedeth worthipping of Sainces, curlings, blasphemies, Caunders, and (tw conclude at a twozde) all the Churche ringeth of the prayles of Sathan. But what moueth be to couet to be the Temple of God: First, the vignitie. For what greater glozie is there, than to

But what moueth vs. to couet to be the Temple of God: first, the vignitie. For what greater glorie is there, than to be the Temple of the holy Trinitie? Secondly, the profite: for by this meanes we passe from the chappell of Sathan (where nothing reigneth but death and damnation) to the house of God and everlatting blise. Thirdly: the ende for



xj. Sunday after Trinitie.

rers, or as this Publicane. I fast tvvyse in the vveeke: I give Tythe of all that I possesse. And the Publicane standing a farre of, vvoulde not liste vp his eyes too heaven, but smote his brest, saying: God bee mercifull too me a sinner. I tell you this man departed home too his house instified more than the other. For every manne that exalteth himselfe shall bee brought lovye: and hee that humbleth himselfe shall bee exalted.

The exposition of the text.

De occasion of this Gospell was, that after Chayst had taught concerning the soace of Payer, and the soame of paying, he minded also to set soath evident examples, wherin he might paint out the nature both of effectuall

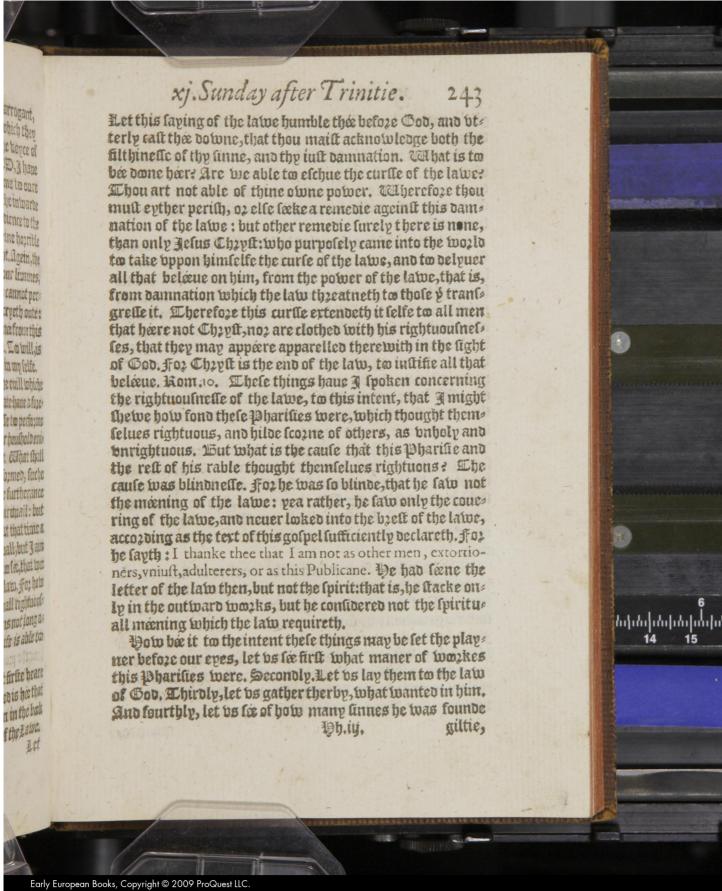
Paper, and hypocritish boasting. For in as much as no man can veay aright, except he first be rightnous by fayth in Chayle: it commeth to passe that many imagine themselves to be rightuous, and thersoze think themselves to pray aright. Taherefore it was needfull to make a differ rence betwirte them that are rightuous in deede, and those that counterfet a rightuousnesse. For they that will freme richtuous and are not, do in no wife pay. But suche as ace knowledge their sinnes, and repent them earnessly, they one by being made rightuous by farth, can pray effectually and aright For this cause therefore the Lord setteth here two images before us. Waherof the one is of hipocritich Prayer, and the other is of true and godly Prayer. The Pharific (who thought himself godly and rightuous, and was not so) maketh bs a Prayer to knowe an Oppocrite by. Contrarie wife, the file Publicane calling himfelfe flat befoze Bod, and acknowledging his own buclennesse, and pet neverthe lefte fleting but o mercy: both by his exaple let forth a forme of true and healthful prayer. The places are three.

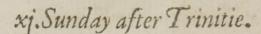
B DI

xj. Sunday after Trinitie. e: I giue tanding a . Of the rightnoulnette of the Law, and of the fondnette out smore of the Pharifie. I tell you 2 Of Chaiften rightnousnesse, and of true repentance. more than 2 Chaptes indgement concerning the Pharitie and the te shall bee Dublicane. le shall bee gOf the firste. HE sayde too certeine whiche had an opinion of themselues that they were ryghtuous. Dere I must neves speake of the rightuousnesse of the Lawe, what is it; and what is the s, that after ble, end, and prerogative of it. Hor thereby we thall binders the force of fland, how farrethe Pharifies are wide from the true righs g, he minded tuousnesse. es, wherin be Withat is the rightuousnesse of the Lawer It is a perfecte th of effectual obedience of all our members inwarde and outwarde, butw ing, formas Goos lawe: of the harte, the affections, the will, the mouth, be rightnous and beefine of all the powers and abilities as well of the many imaging bodie as the minde: whiche obedience it behoueth to be, not th themselves at startes, but continuall: not bayne, but perfect and full: not fayned, but pure and chaste: suche as mighte have bin make a differ and those performed by Adam before his fall, and suche as is performed by the holve Angelles in Beauen. That the rightuouls t will feeme nesse of the Law ought to be suche a one, bothe Doyles and fuche as ac Chapit do teache in these words: Thou thait toue the Lord ally, they one thy GDD with all thy harte, with all thy foule. with all thy edually and frengthe, and with all thy power: and thy neighboure as eth heere two thy felfe. Pozeouer fozalmuche as hie is pure, holy & chaffe, tich Drayer, nothing can please him but that whiche is pure, holye, and the Aharille chaite. And they that fulfill this rightuousnesse, they onely նվանվանվանվանին mas not fo) have the promise of the Law. For thus layeth Poyles: The Contrart man that ooth these things thall live in the. Do man (Chapte cfore God, onely ercepted) viode ever performe this perfecte and contit neverthe mualt obedience, luche as the Lawe requireth. Wherefoze eth a forms all they that thenke them selves reghtusus with thes roghtus 粉的.好。 121 Early European Books, Copyright © 2009 ProQuest LLC Images reproduced by courtesy of the Royal Library, Copenhagen.

LN 893 B-trykket 8° copy 1

xj. Sunday after Trinitie. rightuousnelle of the law, are not only blinds and arrogant, but also blasphemous against the law of DDD, which they measure by their owne sender skill, and not by the boyce of DDD. That none is able to fulfil the law of DDD, I have veclared a late, and will now brefly bring the same to ours remembrance ageine. Firste oure members bothe inwarde and outward (wher with we thould execute obedience to the Lawe) are mangled, and corrupted with a certeine horrible outrace, to as they are able to do nothing aroubt. Agein, the Law of finne as a most e foute Grant grypeth our limmes, enen after that we be borne a newe, that we cannot performe what we woulde. Dierempon S. Paule creeth oute: D buhappy man that Jam, who thall beliver meefrourthis bodye subjected Death: And in another place. Do will, is present with mie but to performe I finde not in my selfe. Also. I do not the good that I would do, but the cuill whiche I would not do, that do I. Thus the regenerate have a fozewarde will, but they are destitute of ablenesse to performe that which they would: so importunate is our houshold enis nite, withozawing be from that whiche is god. Withat thall wee fave then of them whose will is not pet resormen, suche as all they bee that are not regenerate? Do the furtherance herofallo makethit, that the Law of God is spirituail: but we are carnallistar thus hathe Adaule (being at that time a farthfull Chardian) fard : The Law is frirtuall, but Fair camail, folde under finne. Hereby it is easie to fee, that we are not able to performe due obedience to the law. For how is it possible that flesh should performe spirituals rightwous neffer allegged many and fundry other reasons not long as goe, whereby Themes that no man in this life is able to pelo perfect and fold become to the laws all many alleger I Whatish o bisdone then : Deere thou halt firste beare the bopce of the Lawe. What faveth hie: Curffed is hie that continueth not in all the things that are written in the book of the Lawer Diete thou heated the fentence of the Lawe. This. 11 st Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen.





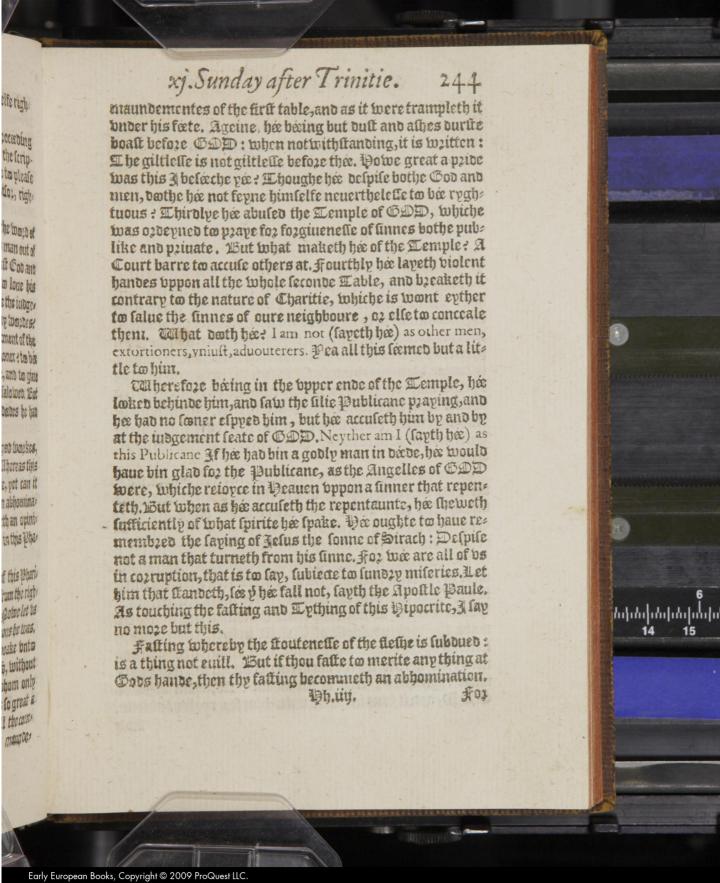
giltie, and cast by the lawe, though he vannted himselfe rightuous before men.

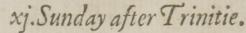
The workes of this Pharific were faithleste, proceeding of more milbelocke and prope. Now in as much as the scripture saieth plainely: without faith it is impossible to please God: who is so madde as to call this outwarde visor, rightunifieste?

Let us lay his workes that he bosteth of, tw the word of God. The lawe requireth pure obedience: This man out of his most uncleane hart, draweth saunders against God and his neighboure. The lawe commaundeth him tw love his neighboure: He accuseth him, yea and that before the sudgement seate of God. Alhat should I make many wordes: He hath done nothing according tw the appoyntment of the lawe: Is it not a great matter to be no extortioner: two his no uniust man: two be no advourcer: two faste, and two give almesse: Hurely these things are not two be disalowed. But this Pharasse did suretchedly desile the god dedes he had done, with selfe love and vide.

That wanted he then. The well spring of god workes, fayth in Chryst, which worketh by charitie: Whereas this is not, be the worke never so sightly and faire, yet can it not be acceptable but God: year ather, it is an abhomination before GDD, specially when there goeth an opinion of ryghtuousnesse with it, like as we see in this Pharise.

The have sene from whence the workes of this Pharistic proceeded, and howe farre they are voyde from the right thousness of the lawe, and what he wanted: Powe let us se how gravously he sinned, and how varightnous he was. First he durit preace unto God, and boldly speake unto him, being without feare of God, without fayth, without repentaunce, without the mediator Chryst: by whom only the enteraunce to the father is set open. Is this so great a wickednesse: Pea: In this ace he breaketh all the communications.





For God will not be worthipped with mennes traditions; but according to the rule of his own law. Concerning Tysthing, I say this: That God so orderned it in his common weale, that the Presses of the Tribe of Levie hould have whereon to live. And Chryste sayth: The labourer is worthie of his hire: and thou halt not mozel the Dre that treadeth out the Corne.

TOf the second.

The as in the Pharifey we have fene what manner of ryghtuousnesse the Pharifaicall ryghtuousnesse is: and have shewed the fondnesse of it, by comparing it with the ryghtuousnesse of the Lawe: So nowe followeth the second bottrine, concerning Chrysten ryghtuousnesse, whiche is represented but with this Publicane, as it were in some lived image. Powheit bicause the scripture teacheth of vertues by two wayes, that is to wit, by rule and by example: I will first see what the scripture sayth of Chrysten rightuousnesse. And afterward I will shewe the same in the example of the Publicane, that in so doing the rule may be consirmed by example.

Pow as concerning the rule of Christen rightwousnesse, these are clive sayings. Paule in the third to the Romains sayeth: All have sinned, and are destitute of the glorye of God: and they are instified freely by his grace, throughe the redemption that is in Christ Jesu, whom God hath set forth to be the mercy seat through sayth in his blow. And anone after in the same chapter: The phylode that a man is instified by sayth, without the imprises of the lawe. 2. Corrinth. Dim that know no sinne, he made sinne, that we might be made the ryghtwousnesse of OP D in him. Romaynes. Like as by the disobedience of one man, manye become sinners: So againe by the obedyence of one man, manye are made ryghtwous. And of Abraham: Abraham believed GPD, and it was imputed but him sor ryghtwousnesse.

ana

iu

CTI

也

151

th

me

GII

L

fal

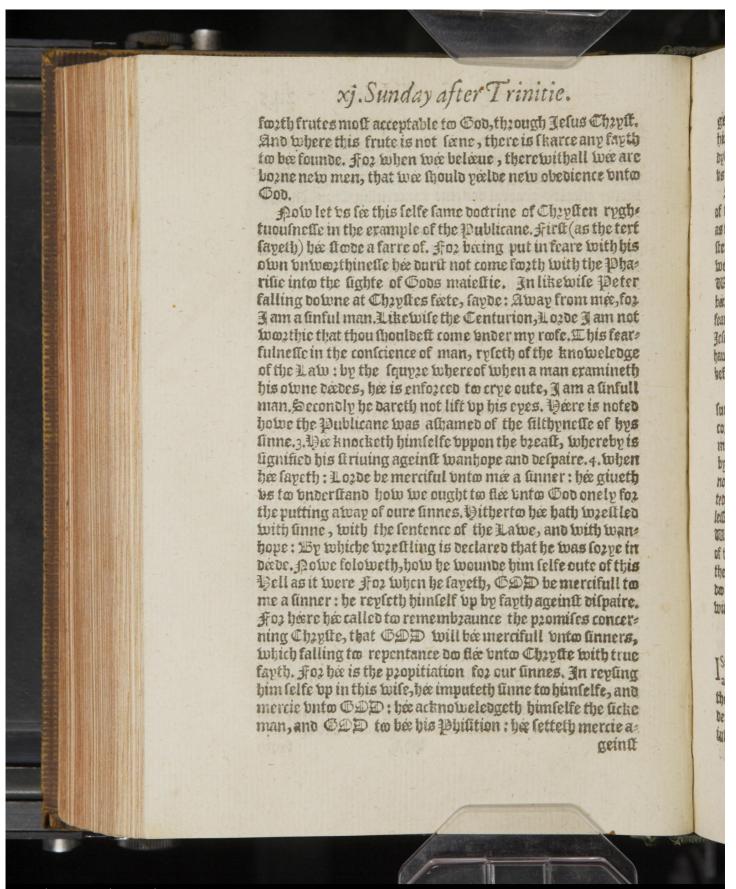
fa

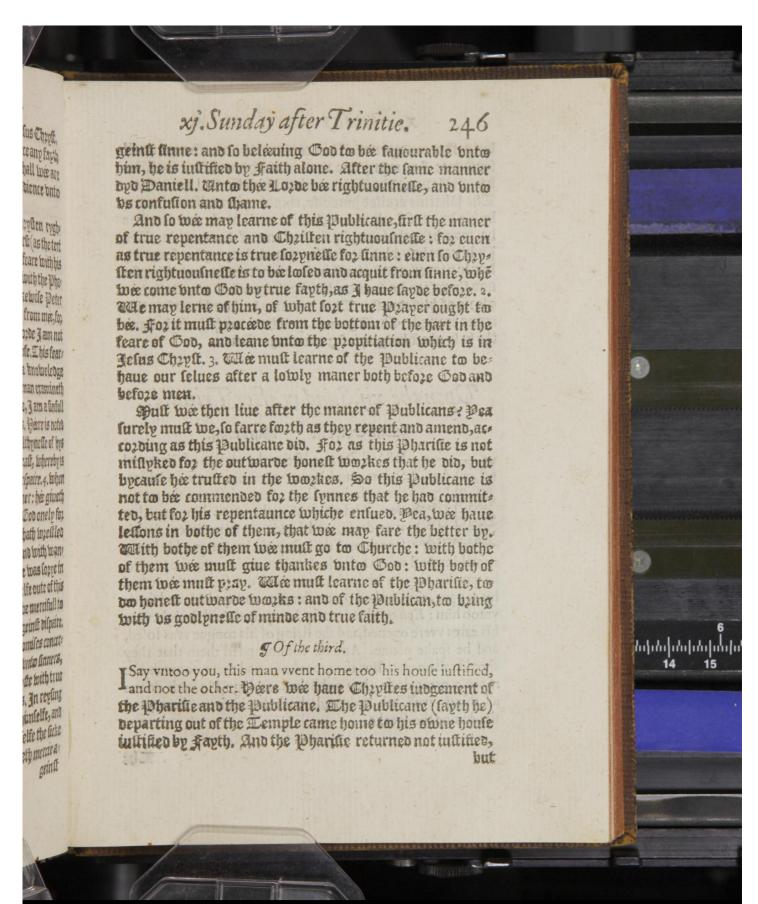
I

Ct

0

xj. Sunday after Trinitie. aditions And Dauid: Bliffed are they whose iniquities are forgiven, ning Tp, and whosesinnes are covered. Such sayings as these, there common are without number in the Scripture concerning Chapten ouldhaue rightuousnesse, but I have alledged these sewe, that I might er is work therby aather a general bodrine concerning Chapten right e that trea tuousnesse. First therfore is nathered of these Textes, that Chapsten realtuousnesse is not of workes, albait that he whyche is instiffed, beginneth henceforth to do god works. This thers manner of fore is to be borne in minde, that workes are in suche wife elle is : ann excluded as that they are not the cause of this rightuousnesse it with the but the effects and frutes, as I wil thew hiereafter, Second, the fecona Ivis aathered of these sayings, that Chaiften rightuousnesse is not the obedience of men themselves, but of Charles for whiche is ree them. Third ve, that this obedience of Chapites is beltowed in some lines bppon man, to the intent he may be rightnous by it, and eth of bertues not by his owne rightuousnesse. Hourthly. That whosever erample: 3 bil beliveth, is made partaker of this rightuousnesse of Thaps ightuoulnelle, Aes, so that it is imputed to hym as his owne. For They te crample of the is the ende of the Lawe, to instific every one that believeth. thrmed by ex Fifthly, that bicaufe we are finners we be reconciled buto the Father by Chapit, whom ODD hath let fouth to be the btuousnelle, mercy feate, Sixthly, That Chapfies bloud was fed for the e Romains finnes of them that believe, so as the Justice of God, oz of the he glospe of Laweis latisfied. Seventhly. By all the things gathered, it throughe the falleth out, that chailtian rightuousnesse consisteth of acoup, hath let forth tall from sinne, imputation of Chapites ryghtuousnesse, and and anone acceptation butw everlatting lyfe, fræly for Chapftes fake. man is infi This is the fumme of the doctrine of the churche concerning Corrinth, նվանվանինվանին Chapiten rightuousnesse: wherby it commeth to passe, that æ might bæ Chapten instification is an acquital from finne, an imputaomaynes. cion of Thepites rightuousnelle, and an acceptation buto es econie una ternall life freely for Theyltes lake. How be it, thys is furmanye are ther to be borne in minde, that by fayth onely (wherby wee n belæned are instiffed this ryghtuousnesse is effectuall, and bringeth tuousnesse. 制h.b. for2th and





xj. Sunday after Trinitie.

but rather condemned. This confirmeth he with a generall fentence: Foz every one that evalteth him selfe, thall be brought low, and he that humbleth himselfe shall be evalted. The Pharise evalted himselfe, thinking himselfe rightwous by his deas of the law, which were none at al: and therfore he was brought lowe, by the sentence of damnation. The Publicane humbled himself by acknowledging his sinne, by lowly prayer, and by trust in Gods mercie through Chryst: and therefore he was evalted by the grace of acquitall, and glorie of blissednesse. That we may be humbled after this mans example, Christ grannt, to whom with the father and the holy ghost be glorie for evermore. Amen.

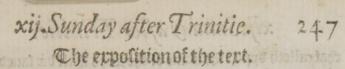
Upon the xij. Sunday after Trinitie.

The Dospell. Parke.by.

ESVS departed from the coastes of Tyre and Sydon, and came vntoo the Sea of Galilee, through the middes of the coastes of the ten cities. And they brought vntoo him one that vvas dease, and hadde an impediment in his speech, and they prayed him too put his hande. And vvhen he had taken him aside from the people,

vpon him. And vvhen he had taken him aside from the people, he put his singers intoo his eares, and did spit, and touched his tongue, and looked vp too heauen and syghed, and sayde vntoo him: Ephata, that is to say, be opened. And streight vvay his eares vvere opened, and the string of his tongue vvas losed, and he spake plaine. And he commaunded them that they should tell no man. But the more he forbad them, somuch the more a great deale they published, saying: He hath doone all things vvell, hee hath made both the dease too heare, and the dumbe too speake.

The



a generall

beceralted

e rightuons

and therfore

nation. The

s his finne, by

ough Chavit:

acquitall, and

bled after this

the father and

rinitie.

Ates of Tyre and

Sea of Galilee,

es of the ten ci-

him one that

diment in his

put his hande

om the people,

it, and touched

phed, and fayde

nd Areight vvay

gue yvas losed,

hem that they

, fomuch the

e hath doone

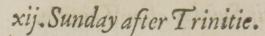
o heare, and

T.H

His Colpell conteyneth suc of the Lordes miracles whereby his chewed his power, his will, and his office. His power appeareth in this, that all things created are at his commaundemente, as the Dea, the Mindes, the

Fændes, and diseases, as in this place. Hys will is fine by his readinelle to helpe, for he is moste read bie to help all that cal boon him. His office appeareth in that he is a fautour according to his name, which is Jefus, Thefe the things are to be fane well nere in every of Chapties miracles, which we must lerne to ble aright. For we must vie the power of Chapite our Loade against ethe tirannie of the worlde, Sophiffrie, and Hipocrifie, yea and ageynfie all the whole kingcome of Sathan . Let us let the knowledge of his will agrent the overthwarte will and inogemente of our flethe. Let be arme oure felues with the minding of his office ageinst all Antichaistes that will robbe Chapte of his office Thefe there things we may behold in this prefent go fpell as in a Glade. Dere the beafe and dumb man is hild in bondage by the Denil. But what both Chaptle in thys cafe? He ottering his power openeth his cares, and loseth hys tong, maugre the Devilles relistance, Ageine in that he helpeth this milerable and weetched creature, her the weth him felfe to have a remorte of his miferie, and by fo doing, bites reth his god wil towards him, Lallly, he declareth his own office, in the wing him felfe ready and chereful to helpe this man. For by this deede her doth by to understande, that her was lente to helpe the affliced and those that are in miserie. The have what Charle meaneth by his miracles. Powe let ps to the fumme of this prefent Golpel. Chapte healeth the peafe and dumbe man that is brought but whin. By whiche dede is fignified, that Chayli came into the worlde to helpe luche as come butwhim, according to this terte: Query one that

նվանվանի նվահվահան



that calleth oppon the name of the Lozd thall be saued. The places are this.

1 The example of them that being this deafe and dumbs man botto Thereft.

2 The deede and miracle of Chapte.

3 The frute of this miracle to the beholvers.

TOf the firste.

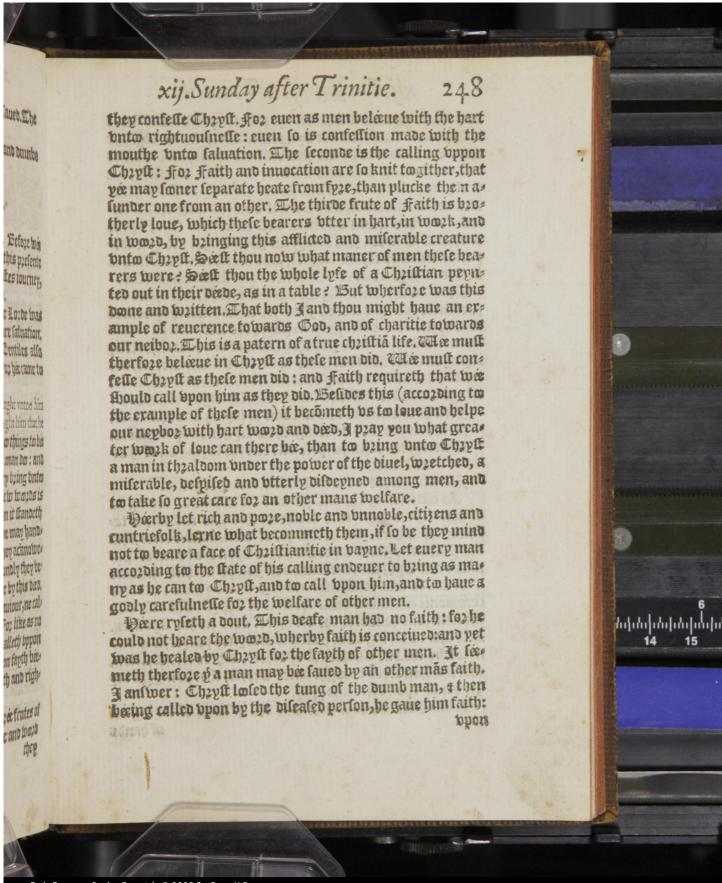
DEparting ageine out of the coast of Tyre. &c. Before were enter into the first voorine the occasion of this presente miracle is to be observed: Which was Chrystes iourney, and the place from whence he toke his journey.

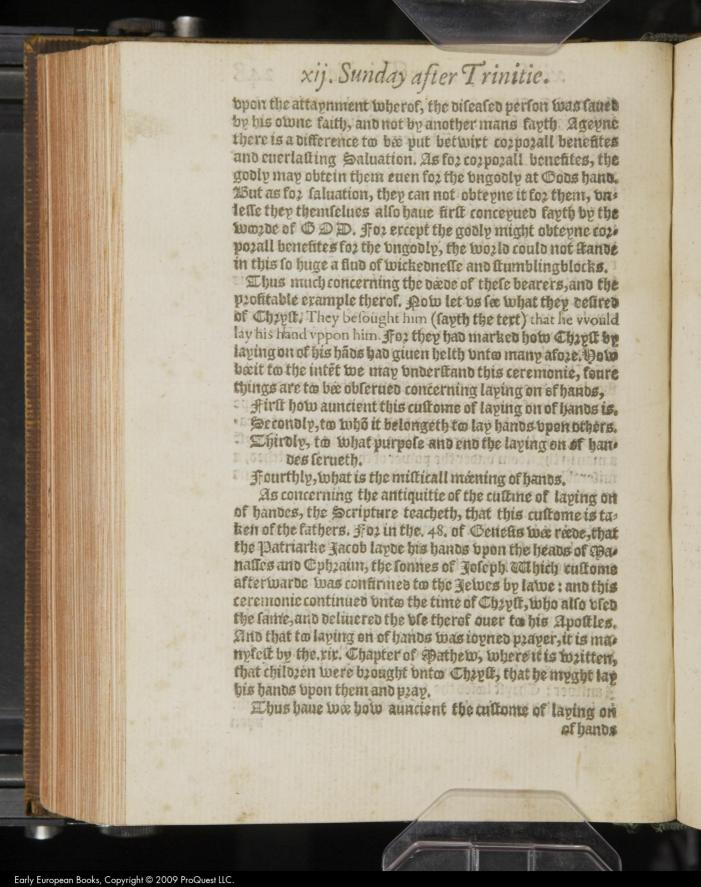
Pis tourneying it selfe declares how busy the Lorde was in his office, and howe earnestly his thirsted ours saluation. The place sheweth, howe his mente that the Gentiles also should his made partakers of his benefites. For his came to

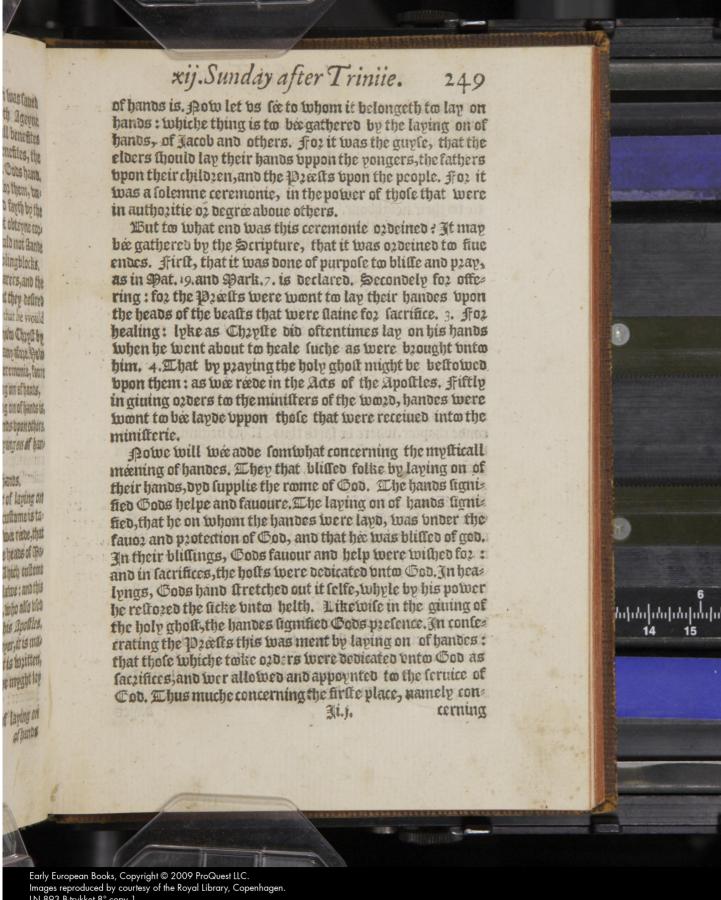
læke that whiche was lost.

Pow let us fix the first voctrine. They brought vntoo him a man that was both deafe & dumb, and befought him that he vould lay his handes uppon him. Dere are two things to be marked, first what these bearers of this deafe man do: and fecondly what they request: what do they. They bring but o Chayle a man that is deaf and dumb. In these few words is a chailfen mans life described. Which description it standeth bs in hand to biderstand aright, to the intent we may hand somely folowe the example of them. For first they acknowed ledge Chapite to be the true Messias, and secondly they be læue in him : bothe whiche things they declare by this ded. Foz no man commeth but They le as to a fautour, ne calleth bypon him, but he that belieueth in him. For like as no man believeth, but he that heareth: so no man calleth bppon him but he that believeth. Kom. 10. By this reason fayth bees ing concepted of the word of life, is the foule helth and righs tuousnesse of Thevitians.

Is this fayth idle? Po. Viere are thewed this frutes of it. The first is consession; for here by their dide and word they







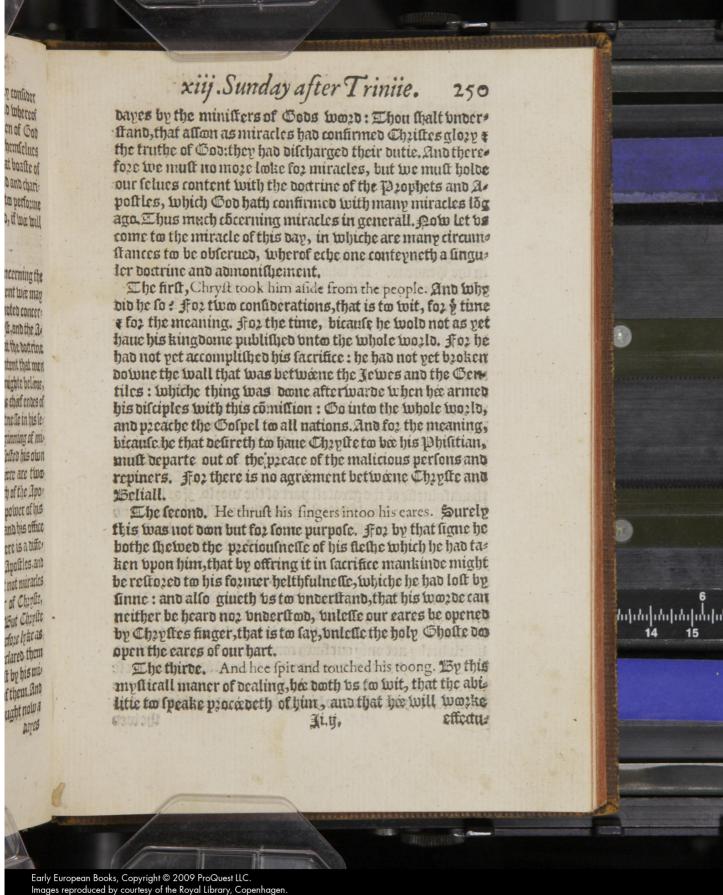
LN 893 B-trykket 8° copy 1

xij. Sunday after Trinitie.

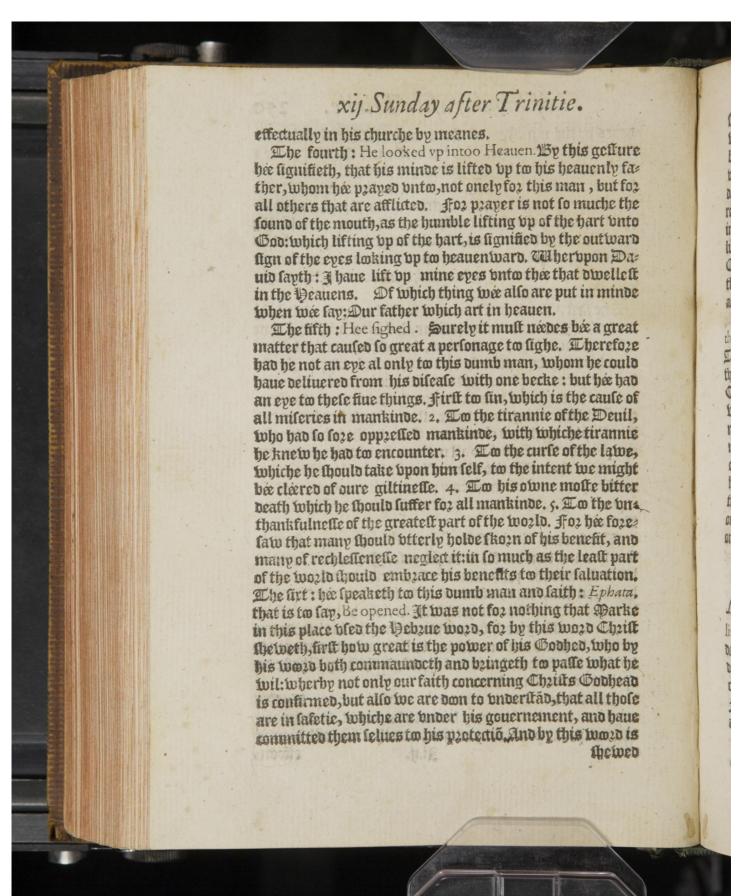
terning the laying on of handes. Pow let be briefly consider what this place confirmeth, what it confuteth, and whereof it admonishesh vs. It confirmeth that the children of God are led by the spirite of God, and should exercise themselves in godlinesse and charitie. It consutes those that boaste of their emptie fayth voyde of the true seare of God and charitie two their neighbour. And it admonishesh vs two performs the lwarkes of faith as well inward as outward, if was will be accounted among the children of God.

I Of the second.

The seconde doctrine that I purposed, is concerning the diede and miracle of Charle. Pow to the intent wie may bnderstand this deede, certein things are to be noted concerning Chapites miracles. The Prophets, Chapit, and the As postles wroughte miracles, to asture menthat the doctrine which they taught, was of God, and to the intent that men being convicted of Godstruth by miracles, mighte believe, and by believing beclaved. That these are the chief endes of miracles, John the Cuangelist beareth witnesse in his feconde chapter, where he farth thus: This beginning of mis racles did Jefus in Cana of Balilie, and manifested his own alozie, and his Disciples belæned on him. Vere are two empes fignified : Chapites glozie, and the fayth of the Apo-Kles. The glozic of Chaptecompachendeth the power of his Dodhead, his affection towardes mankinde, and his office and the certeintie of his doctrine. Howbait there is a difference to be made betwene the Prophets and Apoliles, and Theoft. The Peophets and Apostles wrought not miracles by their owne power, but by the divine power of Chapfte, whose spirite spake by the mouth of them. But Chapite migoualit miracles by his owne power. Wherefore lyke as the Prophets and Apolites by their miracles declared them selves to be the servantes of Chapit: so Chapit by his mis racles the wed himself to be the Lozd and God of them. And if any man demannd why miracles are not wrought now a dayes



LN 893 B-trykket 8° copy 1



xj. Sunday after Trinitie. 25I thewed, howe great the Arength of Gods word is, specially his gesture where it is lavo holde on by true fayth. 3. That no man can eauenly fac bee faued without Chapites word, whereby hee commandeth an, but for bs fuch things as are meete for bs to do. 4. By this comans o muche the dement, Bee thou opened, De signifieth that mannes will is be hart buto required in the matter of faluation: not for that the will be the outward ing burefourmed by the hande of Godis either able or wilperboon Da ling, but for that, when it is moved and framed by the holy that dwelled Thoff, it should not strine against the holie Thost. 5. That the work of Saluation is wholly Chapftes, and not mans: put in minde according as the Debrewe word theweth. s bix a great The feauenth: And forthwith his eares were opened, and the string of his toong was loosed, and hee spake perfectly. Therefore This present miracle, was also a benefit of Chryst towarde hom he could this miserable man. By which miracle is shewed, that at ie: but hee had Christes commandement, and at the preaching of his word, is the cause of we are losed from the Mackels of the deuil, that we should e of the Deuil not be fettered any more with them. This miracle (that I obiche firannie may repeate it in fewe words) confirmeth that Thaylt both rie of the laime can and will help all that are afflicted, which are brought to tent we might him, and fæke his helpe. Also it overtheoweth the errour of e moste bitter them, which thunning Chapit as a treight indge, do cal op-To the bus on Sainces. And mozeover it warneth be to fle buto Christ For the fore only by fayth & prayer, when we are in trouble & dystresse. benefit, and the least part T Of the thirde. eir faluation, Nd he charged them that they should tell no body. But the aith: Ephata, Amore that he forbad them, so much the more did they puba that Warkt lish it, and wonder at it. Chapit forbyoveth them to tell this mord Chris dede abroade: and they ought to have obeyed his commans նվանվանվանվանվա ahed, who by dement. Taherfoze the godnelle that enfued, was to be als alle what he cribed, not to their dylobedience, but to & goonelle of Chailt. ts Godhead Foz it was his will to have had this deede kept secrete tyll bat all those after his refurredion. it, and haus But what frute sprang of this miracle of Chaptes ? First is word is the Zi.iii. hewed Early European Books, Copyright © 2009 ProQuest LLC Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

xij. Sunday after Trinitie

the beholders concequed fayth in Chayst. Secondly they published this diede, and gloaysted God: which gloaisying god is the bimost ende of all Chaises workes. But what is it to payse God: The paysing of God, spaingeth of knowing God: which consisteth in these things. To have a right opinion of the substance of the Godhead, fofthe persons of the Godhead: To believe assuredly that his is the fountain and wellpaing of algodiese and god things. To six to him by Chayst in all necessities. To confesse thy fayth openly as these mendid: and in suche wise to give light to others by thine example, that many being moved therby may six before that the whome with the Father and the holy Ghoste bie honour so ever. Amen.

Upon the xiij. Sunday after Trinitie.

The Gospell. Luke.r.

ESV Sturning a fyde too his disciples sayde:
Happie are the eyes that see the things whiche
yee see. For I tell you that many Prophets and
kyngs have desired too see those things whiche
yee see, and have not seene them: and too heere
those things whiche yee heere, and have not
herde them. And beholde, a certeyne Lavvyer stoode vp, and
tempted him, saying: Maister, what shall I do to enherit eternall lyse? hee sayd who him: what is written in the law? hove
readest thou? and he answered and sayd: Loue the Lorde thy
God wyth all thy hart, and with all thy soule, and with all thy

God vvyth all thy hart, and vvith all thy foule, and vvith all thy strength, and vvith all thy mynde: and thy neyghbour as thy selfe. And he sayde vntoo hym. Thou hast answered ryght. This do and thou shalt lyue. But he vvilling to justifie himselfe sayde vnto Iesus: And vvho is my neybor? Iesus answered, and sayd: A certeyn man desended from Hierusalem too Hierischo, and sell among theeues, vvhiche robbed hym of his ray-

ment

xiij. Sunday after Trinitie. 2

condly they pu

but what is it

th of knowing

aue a right one

e persons of the

he fountain am

of act to him bo

tayth openly as

th to others bo

by may die bn.

he holy Shoffe

Trinitie.

is disciples sayde; the things which

ny Prophets and

e things whiche

n; and too heere

e, and have not

rstoode vp, and

to enherit eter-

in the lavy?hovy

ue the Lorde thy

and with all thy

yghbour as thy

afwered ryght.

Atifie himfelte

insvered, and

m too Hieri-

ym of his ray

ment

ment, and vyounded him, and departed, leaving him halfe dead. And it chaunced that there came dovvne a certeyne Preest that fame vvay, and vvhen he favy him, hee passed by. And like vise a Leuite, vvhe he vvent nie too the place, came and loked on him, and passed by. But a certeine Samaritane as he journeyed came vntoo him: and vyhen he favy him, he had compassion on him, and vvent too, and bound vp his vvounds, and povvred in Oyle and VVine, and fet him on his beaft, and brought him too a comon Inne, and made prouision for him. And on the morovve, when he departed, he took out two pence, and gaue them too the Hoste, and sayd vntoo him: Take cure of him, and vvhatsoeuer thou spendest more, vvhen I come ageine I vvil recopence thee. VVhich novv of these three thinkest thou vvas neighbour vntoo him that fel among the theeues? And he fayd vntoo him: He that shevved mercy on him. Then fayd Iefus vntoo him: Go and doo thou likevvile.

The exposition of the text.

his Gospel consisteth of two parts: in the foze mer whereof Theyste commoneth with his disciples of true blissednesse, and teacheth them wherein the same consisteth, that is to witte, in the knoweledge of him selfe. In the latter her disputeth of the right way to eternal life of Gods lawe, and

of louing God and our neighbour: in the discourse of whiche point: he propoundeth a parable wherby he teacheth who is to be counted our neighbour. The places are foure.

1 Whiche is the true blissednesse.

2 The Lawyers question concerning the atteinement of everlasting life and Christes answere to the same.

3 The chefe points of the Lawe.

4 Of the Parable whereby we are taughte who is oure neighbour.

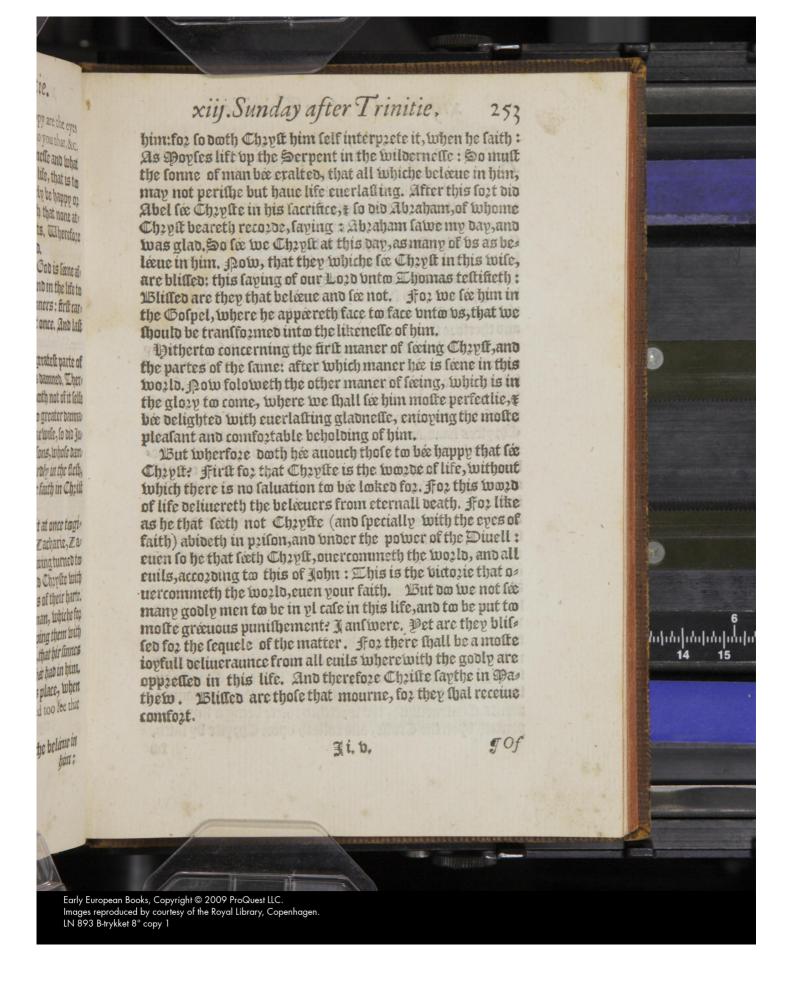
g Of the first.

Ii.iiij.

Iefus

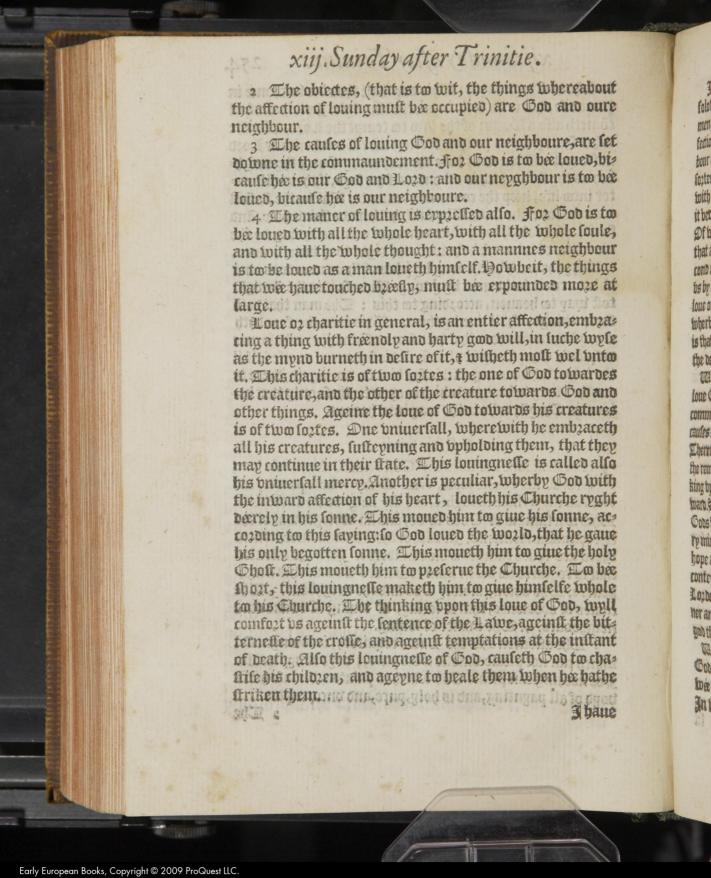
նվանդեն ինդինդին Մ

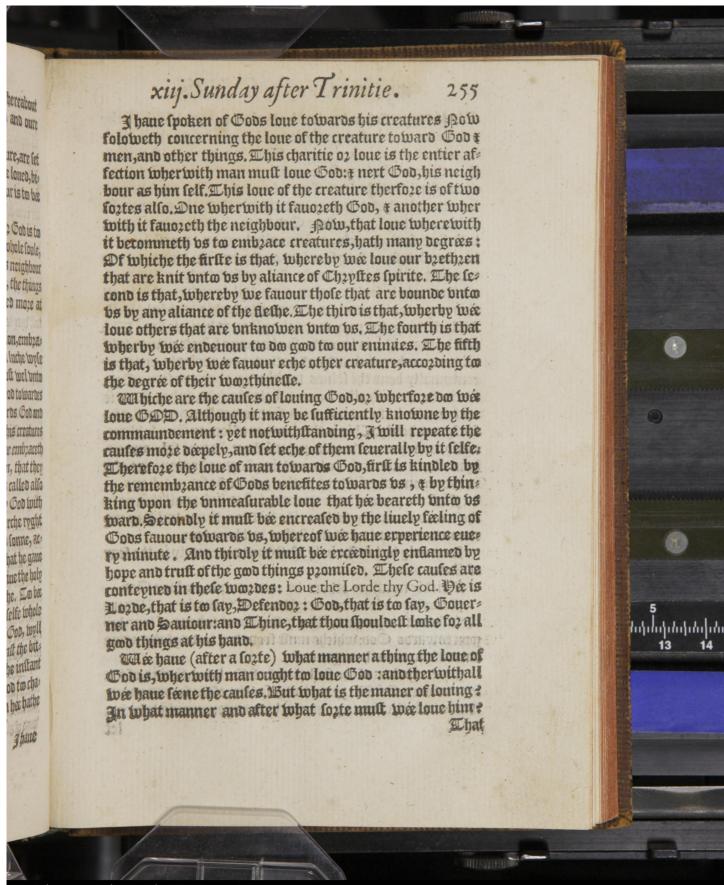
xiij. Sunday after Trinitie. Esus turning aside too his Disciples, sayd: Happy are the eyes I that fee the things which you fee. For I fay vnto you that,&c. Her Charle teacheth which is the true bliffednesse and what is the true and substanciall toy of man in this life, that is to wit to see the sonne of God. Then if they onely be happy or bliffed, that see the some of God, it followeth that none at: tein to bliffe by their owne works and deferts. Wherefore this fæing of Christe is worthy to be delired. But it is to be knowne that the some of God is sæne af ter two fortes: that is to wit, in this life, and in the life to come. In this life he is to be fan in the manners: first cars nally only. Then carnally and spiritually at once. And last of all, spiritually onely. Carnally only, Chapite was some of the greatest parte of the Jewith nation, which neverthelesse was damned. There foze the seeing of Charlt in the flesh onely, ooth not of it selfe profit to faluation: but rather furthereth to greater damnas tion. Perode faw Chapite, so did Wilate likewise, so did Judas, Carphas, and many other bigodly persons, whose dams nation teacheth vs, that to fee Charle outwardly in the flesh, anayleth not to faluation, if there go not true faith in Christ with it. Thank was feen in the flesh and in the spirit at once togither, of the wifemen, of Marie, of Simeon, Zacharie, Zac cheus, the Apostles, and many others, whose seing turned to their soule helth, bicause they not only beheld Chapste with their outwarde eyes, but also with the eyes of their harte. Whiche thing is manifeltly feen in that woman, whiche for washing Chaptes feete with hir teares, a wiping them with the hear of hir head, heard Chapft fay boto hir, that hir finnes were forgiven hir for the faiths take whiche the had in him. Df this fixing cheefly speaketh our Lozd in this place, when he farth: Many Prophets and Kinges have longed too fee that you fee, and haue not feene. In spirite onely do all they see Charite, whiche believe in



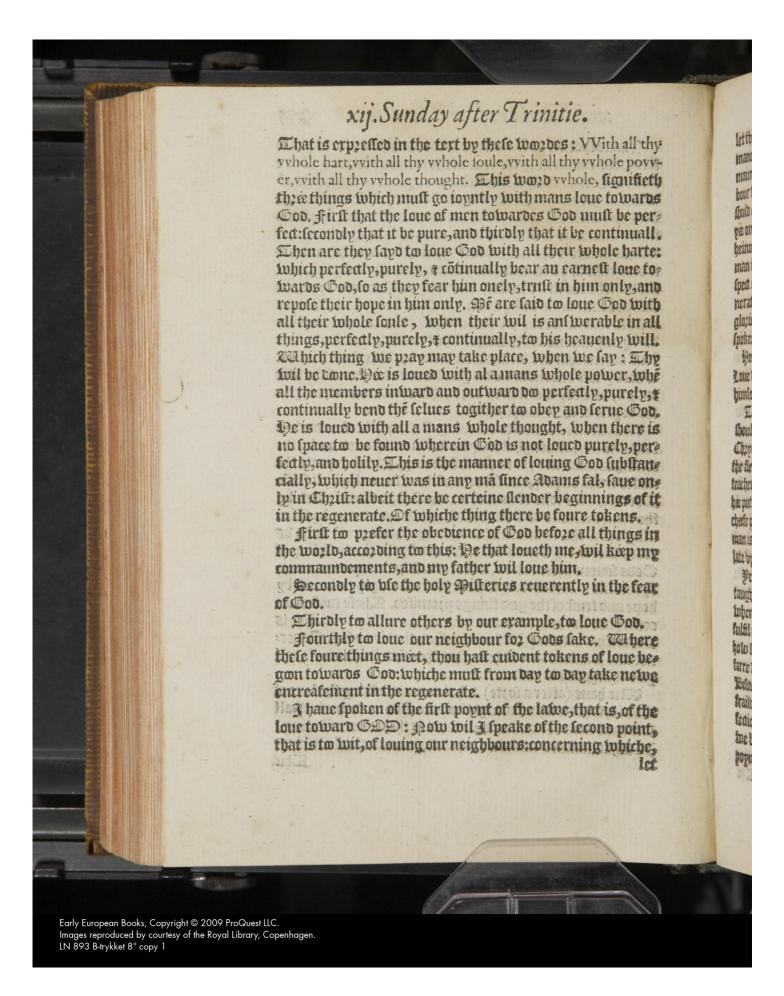
xiij Sunday after Trinitie. tow TOf the second. Certeine Lavvyer stood vp, tempting him and saying: Ma-After, vvhat shall I doo too have everlafting life? Iefus ansvered: Thou shalt love the Lord thy GOD. And as it is waits ten in Mathew: if thou wilte enter into life keepe the comboz a maundements. To the intent we may understande this ans teru swere of Therefe aright, it is to be noted, that there are two won kindes of men with whom Charlt hath two w. Foz some are fo C Dipocrites: and some revent in and earnest. The Dipocrites dine being proude and swelling throughe opinion of their owne W rightueulnelle, think them selves to have no need of Theyle: ablet and therfore they perfecute him, one while by tempting him teff in another while by flaundering his doctrine, and sometime by thele open violence. When suche as these bix do sieke the way of Chir faluation, he pointeth them to the lawe, and faythe: If thou dely wilt enter into life, keepe the commaundementes. But those thel that fall but or repentaunce, and sieke the way of saluation at anot Chayftes hand, are not fent by Chayfte vnto the law and to Læus Poyles: but he taketh them to him felf, and biddeth them bes læue on him. Which thing whe they do, he grauteth over his owne rightuousnesse unto them, that they should not be subied to the curse of the law. THe wil make this more appar rant by examples. The Pharifie of whom we heard a late, with fixmed rightnous but whim felf, but he was pronounced bus This rightuous by Chavite, bicause he had not the rightuousnesse tenc of the law whiche he made his bragges of. Contrariwife the ther Publicane that broughte his sinnes into the Temple with that him, whiche he there be warled, fleing to the mercy of God, went his way home instiffed. And in as much as he was ins bour tified and made rightnous, he was also made an heir of etercause nal life. In Wathew the lawyer asketh Chaine the question, neigh faying: what thall I do to get eternall life; and Chapte ans Iwereth: If thou wilt enter into life, keepe the commaunde, by ments. Contrarilvife, the weetched thefe being a finner res penteth byon the Croffe, and calleth byon Charte by faith,

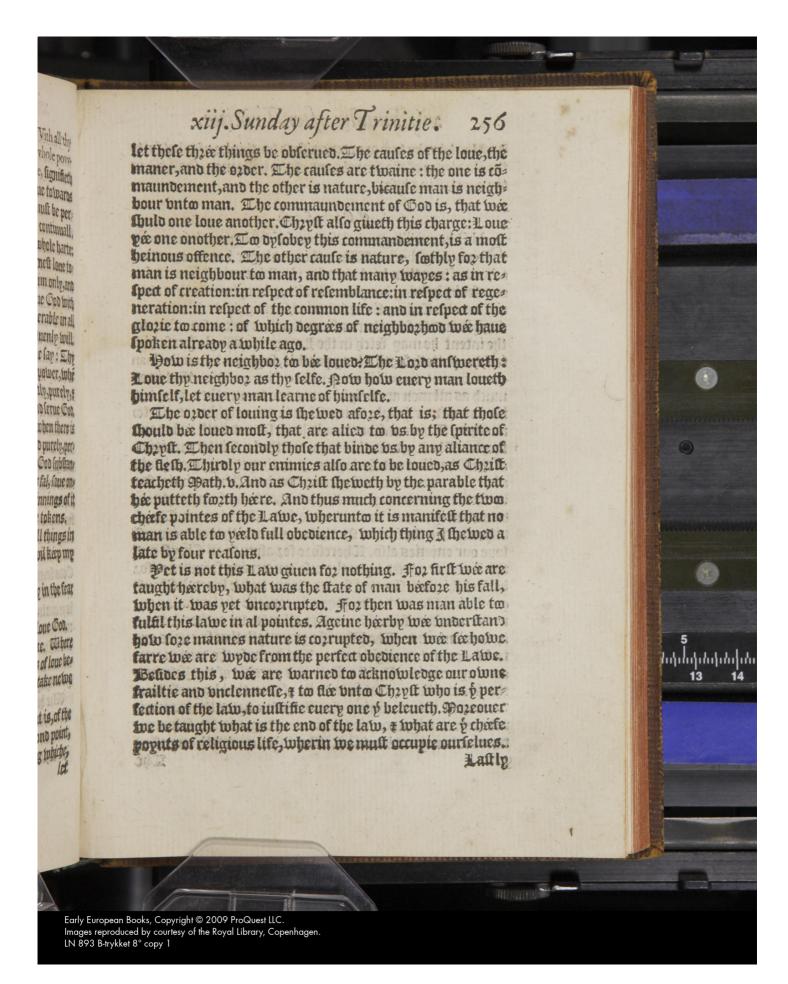
xij. Sunday after Trinitie. 254 to whom Chapft farth: This day thatt thou be with mee in ing: Ma Paradife, that is to wit, in everlatting lyfe. In this Gospel cometh also a Doctor of the law to tempt the Lord, & sayth: us anfive. what thall I do to pottette eternal life: To whom our Lozd t is write answereth. Thou halt love the Lorde thy God, thy neighthe come boz as the felf. which is all one as if he fand, if thou wilt enle this and ter into life, keep the commaundements. But to the finfull re are two woma. Luk. 7. he faith. Thy faith hath made the whole. And 2 forme are so Charle dealeth with two kindes of men, according to the pocrites dinerlitie of whom, he sheweth the right way but wheaven. heir owne Why the weth he the way by & law, lith no man was ever of Chapte able to come to heaven by h way? Bicause it is the straight pting him test way to heaven, according to this: The man that doth retime by these things, thall live by them. This was therfore both the way of Chapit thew to them that hold scoan of him. For whosever pe: If thou despiseth Chayst, eyther hie shall die for euer, or else fulfill But those the lawe, which is impossible for him to do. Agein, there is aluation at another way to heaven, which is open to those only that belaw and to Leeue in Charft, who is the way into heaven. th them bes bouer his T Of the thirde: ot be lub? Hou shalt loue the Lord thy God with all thy whole hart, oze appar vvith all thy vvhole foule, vvith all thy vvhole povver, and roa late, with all thy whole thoughte, and thy neighboure as the felfe. nced bus This is a fumme of Gods lawe, and an abringement of the mulnelle ten commaundements. In both of these commaundementes iwise the there are foure things to be considered. First the affection whe with that is required to be in man towardes God and his neigh of God, bour. 2. The obiect, namely God and the neighbour. 3. The causes of obedience, that is to say, of louing God and oure was inf նդենդենդենվեն neighboure. 4. The maner of louing. ofeter The affection that the Lawe requireth, is louingnesse, restion, which can not please unlesse it be pure, t boyd of hypocrisse. offe and For nothing can please God which is painted, bicause he is aunde boyd of all paynting, and is holy, pure, and bucogrupted. merres 2 The o fatth to

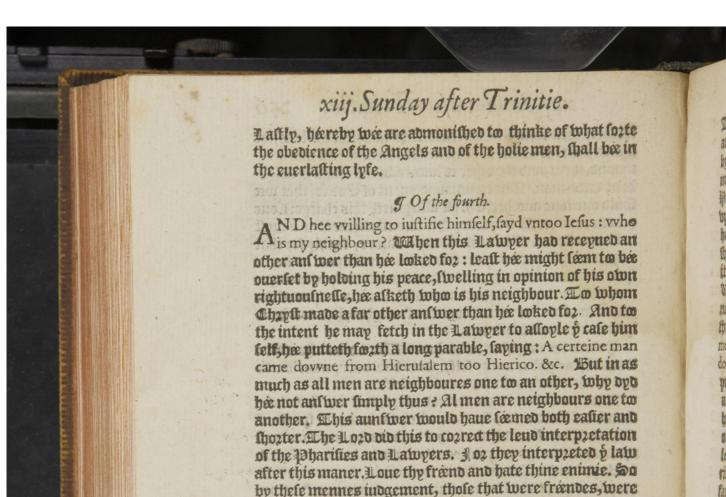




Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1







deemed neighbors also one to another. Which error Chryst disproves in the sisth of Pathewe, & teacheth that we must love our enimies also. Therefore for asmuch as Chryst and the Lawyer agreed upon the case concerning freedes: (for both of the confessed that freeds were to be loved,) Chryst goeth about to make the Pharise confesse that enimies are in the number of neighbours, for all men are either freeds or foes unto bs. The Pharise graunteth that freedes are to be accounted neighboures. But bycause the dout is concerning enimies, Christ telleth this parable of the Jew and the Samaritane, that is to wit, of two that by profession were most ofter enimies. For the Jewe hated the Samaritane extremely, and counted himses a dog, and the Samaritane could not but knowe it. But what commeth to valle?

The

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

2 antes

xiij. Sunday after Trinitie.

257

նդւնդւնդւնդեն

The Jew falleth among theues, he is robbed, he is wouded, and he is left half dead. After that certeine Jeweshad passed by this wounded man, and were no whit moved with his mischance: the Samaritane comes & helpes the poze wretch. He performeth the owos of charitie byon him: he fetteth him byon his owne beaut: he carreth him to his owne Inne: he hathe a care of him: he compoundeth with his hoste that he should intreat him wel and freendly: and he promiseth to pay it, if he lay out any moze aboute the enterteinment of hym. Withich of these thinkest thou (sayth Chayst) was that mans neighbor. Was it the Leuite that patted by: 02 the Profitor this Samaritane : The Pharific answered: He that shevved mercy too him. And Jelus lago but him: Go thy vvayes and doo likewife. The Phariffe confesseth that the Samaritane performed the deces of charitic towards the wounded man, and that therfoze he was ryghtly called his neighboure. And herebpon is made the answere, that all men are negghbours one to another. Dowbeit to the intent to abate the highe lokes of the Pharifie, he biodeth him go too as the Samaritane vio. By which faying he theweth that the Phariffe is farre from the perfection of the law. Wherfoze let us folow the Samaritane as much as wie can, through the grace of They ft, to whom with the father and the holy Shoft, bee bos moz, praise and glory world without end. Amen.

Upon the xj. Sunday after Trinitie.

AThe Gospel. Luke.rviy.



what loste

hall be in

lefus: who

receptedan

t fem to be

t of his own

modul of E.

foz. Andto

e p case hun

erteine man

But in as

per, why dya

bours one to

oth ealier and

terpretation

preted plain

enunie. So

endes, were

roz Chapa

t we mult

Chayst and endes: (for

ed,) Chapft enumies are

ther frends

rændes are

out is con

Hew and

profession

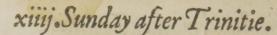
Samari

Santari

to palle?

Ndit chaunced as Iesus vvente too Ierusalem, that he passed through Samaria & Galile. And as he entred in too a certaine tovvne, there met him ten men that vvere Lepers, vvhich stode a farre of, and put forth their voyces, and sayde:

Iesus,master haue mercy vpon vs. VVhen he savve them, he said vntoo them, go shevy your selues vnto the preests. And it came Kk. j.



to passe that as they went they were clensed. And one of them when he save that he was clensed, turned back again, and with a loud voice praised God, and sel downe on his face at his sete, & gaue him thankes. And the same was a Samaritane. And Iesus answered, and said: Are there not ten clensed? But where are those nine? There are not sounde that returned againe too give God praise, save only this straunger. And he sayde vntoo him: Arise, go thy way, thy saith hath made thee whole.

The exposition of the Text.

De summe of this Gospell is, that Christ is the true Messias, very God & very man, who by his mighty wil only, can help whom he list. And he listeth to help al that six onto him, as the example of these.r. Lepres theweth. For he disceineth them not as many other mendo: but he vitcreth his fatherly

them not as many other mendo: but he vitereth his fatherly mind towards them in healing the when they cal beon him, f in ridding them from their disease, which was bothe most foule & most contagious. Reither is he otherwise minded to wards any other, that he was towards these miserable soules so y they crave his aid as these did. Therfoze let us loke upo these Lepzes, and lerne what maner a high priest we have, b is to wit, not only such a one as is sozy for our mischaces: but also such a one as by his owne mighty will, is able to helpe those whom he perceiveth to crave his helpe, and to set them fre from al milerie. For even as he clenfed thefe in their going away, or rather whe they were absent: even so although he bee not fane present, pet can he helpe. Wherefore let be preace but him with affured faith in all our necessities, as furing our selves that we thall finde helpe in due time. And thus much beadly concerning the summe and vse of thys Cospell. The places are thee, a bonne od a

80

- Dethele ten Lepzes, ad nom nor mid
- 2 Withy the Logo fent them to the prieft.
- 3 Df the thankfulnette of the Samaritane, and of the buthankfulnette of the other nine. 5 Of

xiij. Sunday after Trinitie.

TOf the first.

I P the first voctrine of this Gospell which I have purposed concerning & Lepzes: I wil say these things in order. How despised Lepzes were among the people of Israell: what the dede of them teacheth bs: how a great number are insected with spiritual Lepzosie, and have neede of Christ to be their Phisition: and what we may gather of Christes dede, con-

cerning his affection towards bs.

them

is fete,

and Ico

vyhere

ne too

e vntoo

fisthe

aid yd t

And he

erame

deinette

fatherly

eon bim,

the most

inded to

e soules

the bpo

haue, g

es:but

helpe

t them

geir gos

though

e let bs

हड़, रहि

e. And

f thes

901

Lepzes were counted among the Jewes, bucleane and believe to be conversant among the Israelites, and that was for their most foule and contagious disease, wherewith they were atteinted. And by the appointment of Gods law, they carried about with them badges of reproche and forow, whereby they were put in minde of their bugodlinelle and wicked dedes, for which they were falne into such milerie. In Leuiticus are numbred fine badges, by which they might be discerned from other men, least they shoulde bee defiled with their infection. Dne was a lose garment. Another was a bare bead. The thirds was a face muffled. The fourth was a dwelling separated from resort of men. And the fifth was an open Poclamation, whereby they were proclaimed bus cleane: as which were unworthy to be conversant among § Mraelites. Heerby it is easie to coiedure, in how great fozow they lived, thow miserable their state was: and being beset with these miseries, they resort buto Thrist. Therbpon we may gather remedies against the kinds of temptations : of which the first springeth of the thinking boon the milery and filthinette of our linne. The fecond procedeth of our own one towardnesse, for f we be not of sufficient behaviour to sue to fo great a prince, as is our Sauiour Jefus Chrift. The third issueth of the consideration of deserts, wheref we perceyue our selves to have none at all. For according to the example of these Lepzes, wee must not suffer our selves to be feared away with these things, from resorting to our only Philitis en and Sautour,

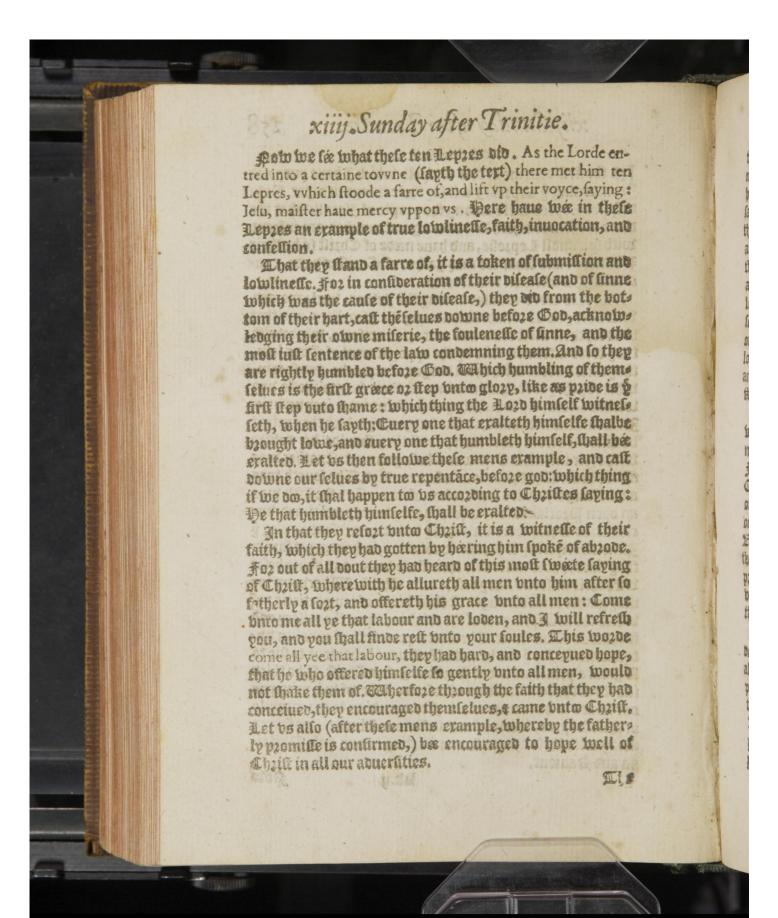
数比,均。

Poly

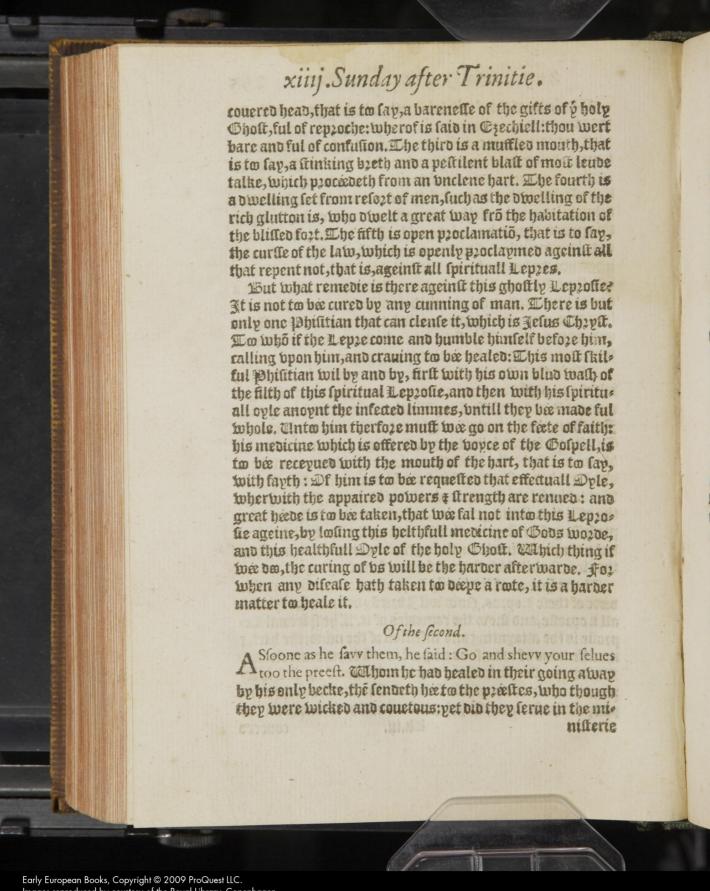
HILEMAN A

նդւնդւնդներն

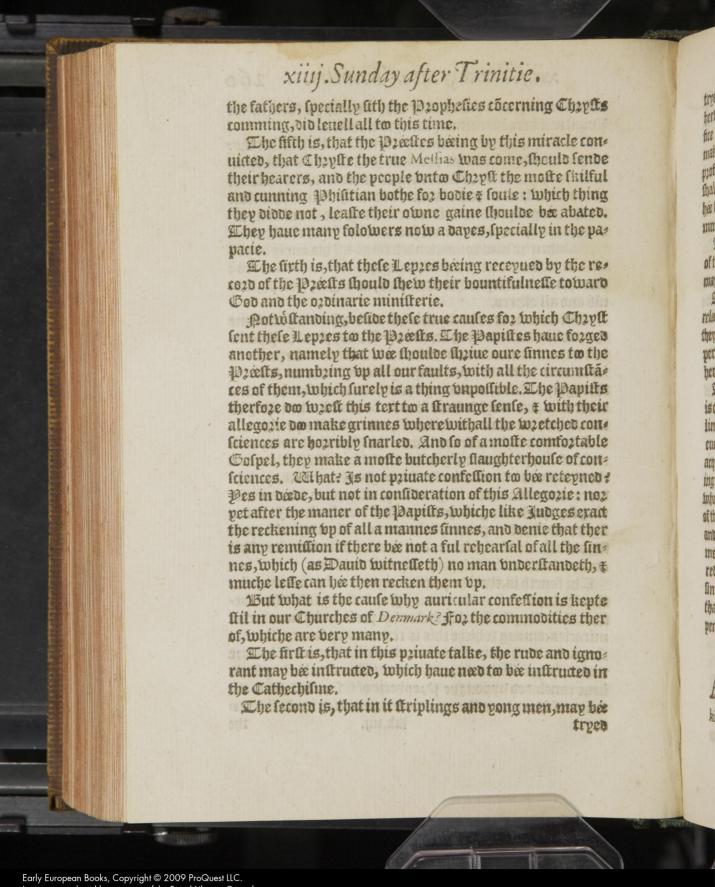
258



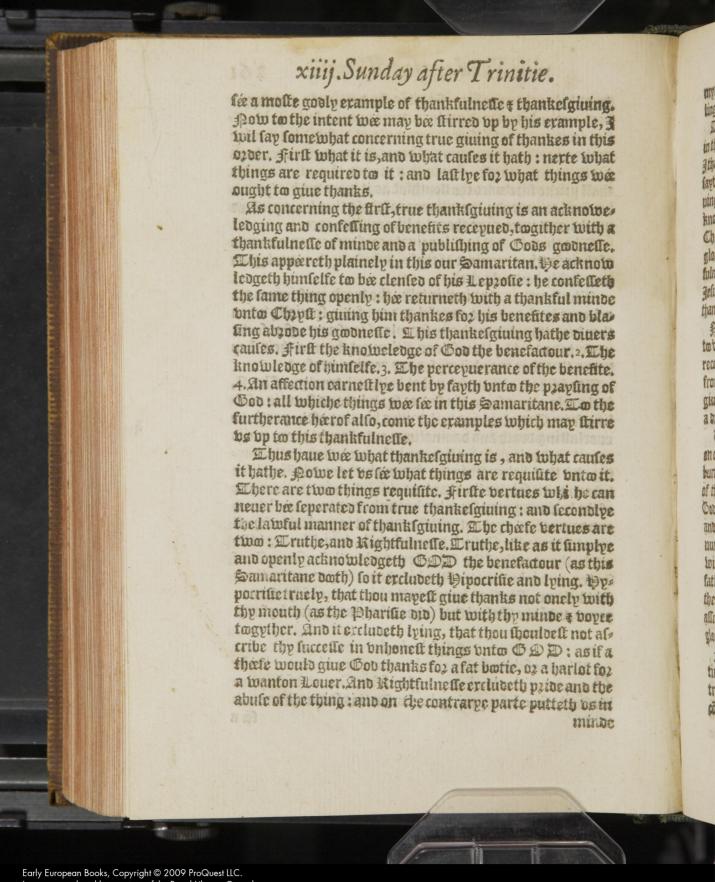
xiiij. Sunday after Trinitie. 295 rde en The frute of this farth followeth, which is Invocatio. For im ten thus they pray: Iefu, maifter, have mercy vpo vs. In this their laying: most earnest prayer, first they acknowledge themselves to n these have no deferuings, but rather horrible finnes. For he that onland fayth, have mercy, bosteth of no desert, nor faleth any work thinesse:but rather he confesseth his owne unworthinesse, & acknowledgeth himselfe bnivosthy a benefite. Secondly in ton and of linne this prayer they acknowledge Christ to be the true Melsias, and the panquilber of death & al milfortunes. They acknows the bots ledge him to be meke a mercifull, not fuch a one as encreas cknows feth the affliction of those that be afflicted, but rather suche a and the one as remedieth and healeth their diseases. Let be also for so they low this example of praying, and let be in our prayer, think ftheme and acknowledge Charlt to be fuche a one in very deveras वे राउठाइ they describe him to be in this their prayer. f witness Also in these Lepzes we have an example of confession, lfe Chalbe which can never be plucked away from prayer: and furely a , Chall be man could not confeste Chapit in those dayes without perill. and call Hoz the men of greatest might and wisebome did perfecute rich thing Thrift, and forbad folke to professe him, as we read in the ir. Laying: of John, where the Pharifies rebuke the blind man whom our Lozd had restozed to his light, bicause he cofessed Chaist. But let be folow the example of thefe Lenzes. For although of their the affliction fame grauous, which is to be fulleyned for abrode. professing Christ: pet not with standing the southealth where laying but the profession tendeth, is greater & more certeine, than after fo that we fould fiete from it foz any fond frayings. 1: Come I have spoken of the bodily Lepzolie, of the comendable 1 refrech vide of these Lepzes. Row wil I bredy describe the spiritus s worde all Lepzofie, and thew the remedies of it. The spiritual Les նդներներներն ed hope, profie is the attaynting and infection of the mind, the hart, & would 13 the affections of man, fo as no part in ma is pure and cleane. ep had This Leproficallo hath his markes. Wherof the first is fee chaiff. paration from the houshold folke of God, and from the comather pany of the Sainds, Angels, and men. The fecond is an une icll of uk.iu. coucred 118



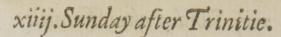
xiiij. Sunday after Trinitie. ofpholo nisterie ozdenned by God. But why sendeth hee them to the ou wert 102 cits: A here were many and great causes. outh, that The first was, that he might trie their faith: whither they of leude belieued his word and his promiffe. for God is wont by difourth is uers means to trie the Redfallnelle of his feruants in faith: ing of the not to their hurt or hinderaunce, but to the intent that their entation of farth being treed, and as it were fined in the fire of temptat is to fav. tion, mave become the purer. So was the fayth of Abzaham ageinstall tryed, when he was commaunded to go kil his onely begote es. ten some. So was the womans fayth of Syrophanicia tryed: Lepzoffer and there be manye other examples, as of Job, Joseph, Das gere is but nid and all others. The seconde is, that by this his doing he may confirme 16 Chipff. the publike ministerie ozdepned by DDD. for the Practs efore him. had a commaundement to discerne and judge of Lepzolie: \$ s molt fail to receive into the open congregations, suche as will be lud walk of throughly clensed, excluding the others. And if he had done his spiritus otherwife, hie mighte haue femet to haue broken Doples bee made ful law, which he came not to break, but to fulfil & performe. ate of faith: The third is, bicause the lawes the Prouthod beare with Colvellits neffe of Thepit, according as he layth himself: The law and tis to lap, the Prophets beare witnedle of me. for wheras the prefits iall Dyle, were commaunded to indge of Leprolie, and to take an offemed: and ring for the clenting of the Lepze that was healed: It was a is Lepton figure of Chapftes power, who cannot only indge of Lep201 ds wolder fie, but also clense the same: and that with the sacrifice of his ich thing if owne bodie, and with his owne precious bloud. large, for The fourth is, that the prefis might lern by that miracle, is a harder that the true Mellias was come . Foz lo Clay tolde them be. fore, that Chryste Goulde thewe his presence by wonderful նդներնդներն miracles, among whiche this is reckened by for one, that he 13 thould make the blinde to lee, & clente the Lepzes. Therfore ur felues when the prests had fone this heanenly miracle, they thulo have concluded oppon the Prophecie of Clay, that Jelus the ngaway forms of Wary was the true Mellias promifed in old time to o though n the mi Bh.iiu. the nuterie



xiiij. Sunday after Trinitie. 261 Chapite tryed howe they profite. For it is the duetie of a god thepeherd, not only to teach godly bodrine openly, but also his of, icle con fice requireth that (after the example of Paule) he houlde ld sende make a profe of his hearers at home, howe muche they have profited in godlinelle. For in this private comunication, he eskilful thall pricke foreward the flouthful as it were with a spurre, 1ch thing he thall commende the diligence of those that have profited e abated muche, and encourage them to like continuance. in the pay The third is, that in this private conference, an accounte of their fayth is required of thole, whole fayth and relygion op the res etoward may justly be doubted of. The fourth is, that in this talk, the weak consciences are relæned with doarine, counsel and comforte, specially when thank they be entangled with any scruple of conscience. For suche ue forced persons do wel by themselues, if they get them to their thep ies to the heros, that they may be rayled and receive comfort. ircuntia The fifth is, although his that believeth truely in Thavit, e Dapids isclerely acquit from his finne: for where as finne is a falwith their ling from Gods law and wil, with a binding of the partie to tchet cons everlafting death and damnation : out of doubt every one is mfoztable acquit that believeth the free promite, according to this fage le of coning: he that beleueth in the Sonne hathe euerlafting life : cteyned! whereponit foloweth, that true absolution is a deliverance 210: 1102 of the believing man from his being bound to eternal death reseran and damnation : yet not with franding it is profitable for all hat ther mento heare the Gospell prinately also, which being bites I the fine red by the mouth of the Pinister , declareth forgivenesse of finnes, and inheritance of the kingdome of Beauen to them andeth, # that belieue. For then berely is the kingdome of Beauen os pened, whe the Gospel that is preached, is recepued by faith. is kepte նդնեփներեփնե ies ther TOf the third. Nd one of them seeing that hee was clenzed, came backe digmo A ageyne with a loude voyce, glorifying God, and fell vppon uctedin his face before lesus, gyuing thanks. In this Samaritane we fee a nap ba tryp **MULATIFICA** Early European Books, Copyright © 2009 ProQuest LLC Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



xiiij. Sunday after Trinitie. mynde of thankfulnette, of humbling our felues, and of catelgiung ample, 3 ling opon God. The maner of thankes giving is sufficiently the wed, both es in this in the example of this Samaritan, t by this faying of Paul: tte what Ithanke God through Jesus Chryst. For when the Apostle jungs we fayth: By Jefus Chapft, be meneth first, that in thankeigis uing, Fayth mult hine befoze. Perte, that wie houlde acacknowe knowledge oure selves to have recepued the benefite by ther with a Chapfte. Then that we thoulde referre all things to Boos godnese glorie. And lattly, that we may both know that our thanks eachnoin fulnette is accepted through Chapft, & also that by the same confesseth Befus Chavit, we have accelle to Goo the father, to give ful minde thankes to him for his benefites recepued. s and blad Powe foloweth a question for what things thanks are the divers to be given. Job giveth thanks for the harmes that he had tour, 2, The reception. This Samaritane giveth thanks for the ribbance he benefite. from his difeate. And so it foloweth, that thanks are to bee prayling of given both for advertitie and for prosperitie, howbeit after me. To the a divers maner. may firre When thou giuelt thanks for aduerlities, as for afflictio on or other miseries, thou must do foure things. First, the burthen by weging heur uppon the, must put the in mynde bat causes of thy finne, and of repentaunce. Fozit is the witnesse of e butwit. Gods indgement for finne. 2. Thou must accepte the croffe ta he can and enery other milcrie as a rodde of thy most dere father, secondive nurturing the and challising the, left thou thouldest perity ertuesare with the visobevient. 3. Dine Bod hartie thanks for this vis it fimplye fatherly chastisement, and. 4. Thou thalt humbly belire, eis ur as this ther beliverance from the burthen that preffeth the, or elfe ving. Hys alluagement, conditionally, that it be no hindrance to Gous nely with նդնեփնելելեն glozic, and thine owne faluation. e a boyer 13 Hoz prosperitie thou shalt give thanks to promise of cours Enot ale tinuall minvefulnette of them. And thus muche concerning : asifa true Thangelgiuing. But alas, no mo but one of the tenne. arlot for cometh backe, the other nine go their ways buthankfull for e and the the th usu minds



the good turne that they had receyved. Where pon the Lozd fayth: Are there not ten clenzed? and volvere are these none? There are not sounde that returned ageyne too give GOD prayse, save only this straunger. Here thou self an example of horrible unthankesulnesse, in those that had sozgot ten the benefite newely received. There he many suche in the world. But what became of them: by shaking saith off, they continued in state of damnation, when in the meane season this Samaritan hereth, Aryse, go thy voay, thy sayth hath made thee volole. Him let us solow to our only Sauis our, which is Jesus Chryst our Lozde, to whom with the sather and the holy Chost he honour, prayse and glory sore ever and ever. Amen.

Vpon the.xv. Sunday after Trinitie.

The Gospell. Path.bs.

O man can serue tvvo maisters: for eyther he shall hate the one and loue the other, or else leane too the one, and despise the other: yee cannot ferue God and Mammon. Therefore I say vntoo you: Bee not carefull for youre life, what yee shall eate or drinke: nor yet for your body, vvhat raiment yee shall put on. Is not the lyfe more vvorthe than meate? and the body more of value than rayment? Beehold the foules of the ayre, for they fovv not, neither doo they reape, nor carye intoo the barnes: and your heauenly father feedeth them. Are yee not muche better than they? VVhich of you (by taking carefull thought) can adde one cubite vntoe his stature? And vvhy care yee for rayment? Consider the Lilies of the fielde hove they grove: They labour not, neyther do they spinne. And yet I say vntoo you, that euen Salomon in all his royaltie, vvas not clothed like one of these. VVherfore if God so cloth the graffe of the field (vvhich though it stande too day, is too morovy cast into the fornace:) shal he not much

more

tha

nef

Spai

ofo

193

xv. Sunday after Trinitie. 263

more do the same for you, O yee of little faith? Therefore take no thought saying: what shall vve eat, or vvhat shall vve edrink or vvherevvithe shall vvee bee clothed? After all these things doo the Gentyles seeke. For youre heavenly father knovveth that yee have neede of all thinges. But rather seeke yee firste the kingdome of God, and the rightwousnesse thereof, and all these things shall bee ministred vntoo you. Care not then for the morovve, for too morovv day shall care for it selfe: sufficient vntoo the day is the travaile thereof.

the Loso

ele nynel

e GOD

in erami

ed forgote

any fuche

ating faith

the meane

, thy fayth

nly Sauls with the

lazy foze

itie.

reyther he

her, or elfe

other: yee

Therefore

tor youre

our body,

e yvorthe

ent? Bee-

r doo they

enly father

ite vatoo

rthe Li-

neyther

alomea

herfore

t stande

emuch

mote

The expolition of the text.

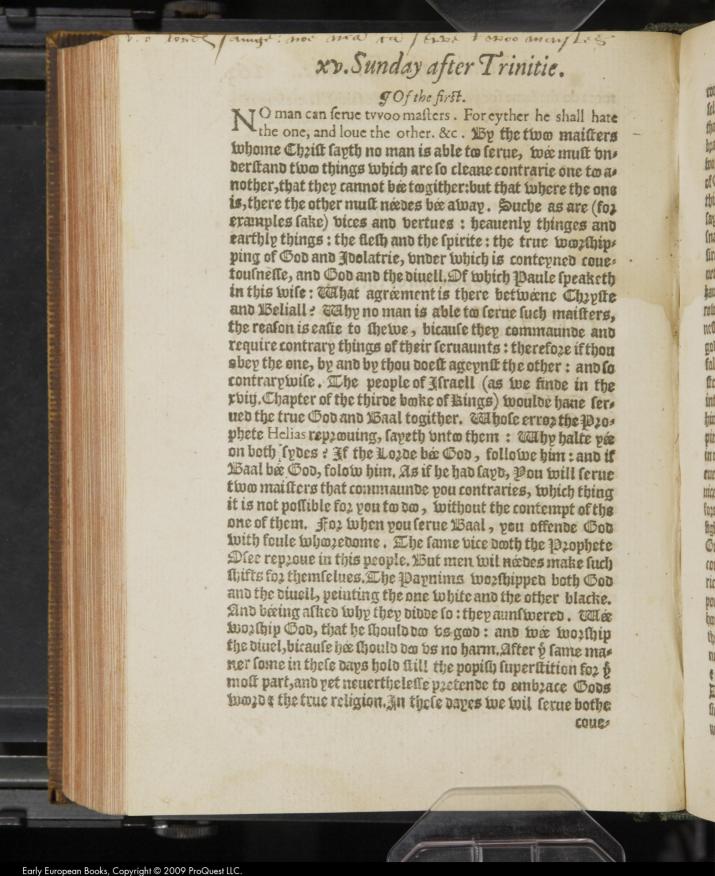
His Golpell is a parte of that long fermon that Chapte made to his disciples, Wath. the 7.6. and .7. Chapters. In which parte his condemneth conetoninche and distrust, as which cannot Kande with the service of God.

for Noman (layth hie) can serve twoo massers. Ageyne with many arguments taken of Gods providence, he distinges the from biggody and Heathenishe carefuls nessed fthings perteyning to this lyse: which carefulnesse springesth partly of not knowing Gods providence: partly of district bred in vs by nature. Last of all, he prescribeth a certaine rule to those that are his: Sieke first the kingdom of God and his rightwousnesse, and all thinges else shall be cast unto you. And least anye man shoulde surmise this saying to be a desence for yole southfulnesse, he addesh: For sufficient unto the day is the travell therof. This is the same of this Gospell. Powe will we purpose certaine places, which are these.

- 1 Dur Lozds saying: No man can serue tvvoo masters.
- 2 Pow great the providence and care of God is for vs.
- 3 The commaundement and promise of Christ: Sieke re first the kingdom of god and his rightwousnesse, and all things else shall be cast but o you,

gof

նդնելենիներ



xv. Sunday after Trinitie. 264

conetoulnelle, and our belly, and pet ther with all we bott our selues to be true worthippers of God, but y can not be. He that worthiveth the divel, hath renounced god. We that eine braceth & Wovich Tooll service, bath troubled the wel of gods word. De that serveth covetousnesse, can not be the servant of God. Which thing the Lorde purposed to thewe chiefly in this Cofpel. Why to : Bicaufe Paule writing to Timothy fayth: They that wil be riche, do fal into temptations, & the Inares of the dinel, and into many bupzofitable & hurtfull des fires, which drown men in deltruction & damnation. For conetoulnelle is frot of al euil, in leking after f which, divers have Araped fro the faith, wapped themselves in many so rows. Deer ooth Paul cuningly peint the nature of couctouls nelle, which fighteth full but ageinst godlinelle & f feruice of god. For they have cotrary effects. De y ferueth couetousnes falleth into the inares of & deuil : but he flerueth Bod, bure firth the fnares of the divel. Conetoulnelle dedwneth a man into destruction & damnatio: but & serving of God delivereth him. Couetousnelle leadeth away fro faith : but the worthips ving of god kepeth men in faith. Conetoulnes inarleth a ma in many fozowes, but the feruing of God leadeth a man into everlatting iop. Covetousnesse is the rot of all evil, & the fer? nice of God is the wellpring of al god. It is no maruell there foze & Chaift laith: Po ma ca lerue Bod & Mamon. Foz they fight one ageinst an other, are belighted in cotrarie things. Bod contaunceth the tw lake the welfare of the brother: but conetouines counselleth the to live to thy self, as we se in b rich glutton. God comaundeth the to bestow of thy gods be pon the poze:but Dammon bids the get other mes gods by hoke oz by crok. God wil have the fober: But Mamon bios the run to ryot & take thy pleasure. How beit it is here to be noted, that the Lozd benieth not but a man may have riches e scrue God both at once. Hoz Abzaham had riches: so had Dauid : fo had Joseph in Egypt, Czechias, Josias, Theodos fius, Coznelius, and manye other, who neverthelette fers ued God. With fo? Bicause they served not their Kiches, bus

նդւնդւնդներ

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

shall have

maiftera

must bu

onetoa

cre the one

as are (for

Jinges and

worthing

gned cone

e speaketh

e Chipite

mailters,

dus sonus

close if thou

her: and fo

inde in the

de hane fere

reathe Paor

hy halte vie

im: and if

will ferne

thich thing

mpt of the

fende God

Papphete

make fuch

hath God

er blacke.

v. Wes

worthip

mie mas

ion for g

e Gods

ie bothe

coup

xv. Sunday after Trinitie. but made their riches feruants butwthem. Thereforethe Lord layth in expresse words: Poman can serve God and riches. What is it to serve riches? It is to set a mans hart bpon them as David fayth. It is to heave by riches by hoke and by croke. It is to keepe godes with wrong, and not to dispose them by Gods commaundement. It is to shainke from the faith, and from the feare of God, for hording by of riches, and to deuple funder waves to heape by riches. Howbeit for as much as the chiefe cause of conetousnette, is Beathennich carefulnesse for the belly: Christ endeuous reth to take away this cause. Foz be dealeth like the skilfull philitions, who when they take in hand to cure any difeale, do thew the daunger of the disease, and first practise to take away the rotes and causes of the disease. TOf the seconde. how great Bee not carefull for your lyfe, vvhat you shall eate nor vvhat you shall clothe your body vvithall. Chaifte ooth not by these wazds prohibite godly and holy care, but Beathenishe and bugodly care. Therefoze leaft any man might imaging that this faying of the Lozde is a maintenance to flouthful hat nelle (befoze I fall in hande with the argumentes whereby our Load endeuereth to call be from heathennish and bulaus full care,) I will speake a fewe things concerning lawfull. and unlawfull care. For a man had neede to be well aduifed in this case, and viligently to vistinguishe the one from the other. Foz as there is no greater plague to the worthing ping of God, than heathennishe care and bugodly thoughts fulnette: so there is nothing moze to be wished, than that every man thoulde walke carefully in his vocation before God. It is to be knowne therefoze, that there are thee for tes of care. One is wicked and heathenish: an other is ne cellary and holy: and the third is mired of both. The midles most is not only lawfull, but also neverall and holy: in so much as he that hath it not, can not be reckened among the children of God.

xv. Sunday after Trinitie. 265

The bugodly or the Peathenishe and wicked thoughtfuluesse and care, is that which groweth of distrust and of the
ignorance of Gods providece. This heathenish care is in the
Gospell of this day condemned by the mouth of Gods owne
Sonne, and sorbidden twithe children of God by many reasons, as we shal se afterward. This bundly and prohibited
carefulnesse, is sometime called the care of the seize, partly
bicause it proceedeth of the corrupt indgement of the seize,
without faith, and partly bicause it tendeth two assessing ende,

namely the ease and restineste of this present life.

erefozethe

Godano

mans hart

ts by hoke

and not to

to thainke

hording by

op riches,

aetousnesse

A endenou

the [kilfull

any difeafe.

dife to take

ate norvehat

doth not by

Deathenithe

ight imagine

to douthful

ies whereby

and bulaw

ing lawfull

well abut

pe one from

aly thoughts

, than that

tion before

three 1025

her is nes

he midles

ip; info

mong the

Et ye

The carefulnesse which I saide was necessary, godly and holy, without which no man can be accounted among the children of God, is commended but wby testimonies of the scripture, and many examples of holy men. Kom. 12, It is faide: Let him that ruleth, do it with viligence. . Tim. s. If there be any that careth not for his owne, and specially for them that bee of his houtholde, he hath renounced the fayth, and is worle than an infivell. Abraham, Maac, & Jaceb, had a gooly care for their housholde. After that Joseph had prophecied of the seuen plentifull yeres, and of other seuen barren yeres that should folow those plentifull, he toke bpon him at Idharaos comaundement, tw care for the imployment of those seuen yeres stoze and provision, after a gooly maner. Daniel in Babylon, and the gooly kings and Prophetes among the people of God, vid not companie fo great matters, without this godly care. Paule,2, Co2.11. Coloff, 2, 1. Theffal. 2. bttereth his carefulneffe for the churche. So doe kings for their realmes : houlfolders for their houtholds: the ministers of the word for their herers: the scholemasters for their scholers: to be braf, al me in their feueral vocationay have (or rather ought to have) this hor ly care, if they will execute their outie accordingly. But to \$ intent this holy and needefull care be not fleined with any vice: it is to be knowne, that fine things are required ther? onto. Of which the first is, Gods commaundement. For the gooly ILI,j.

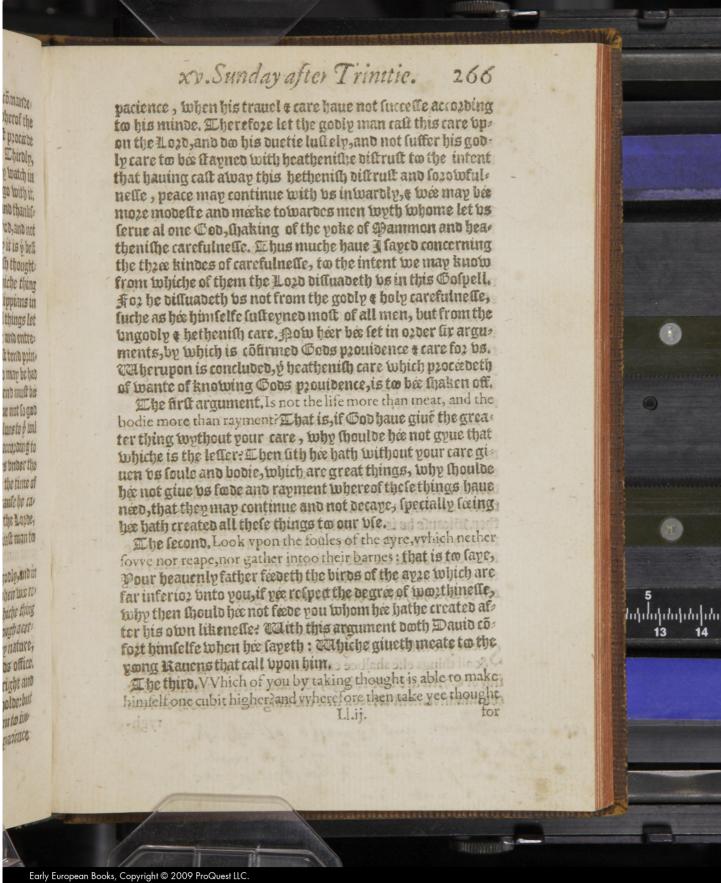
նդներերերեր

13

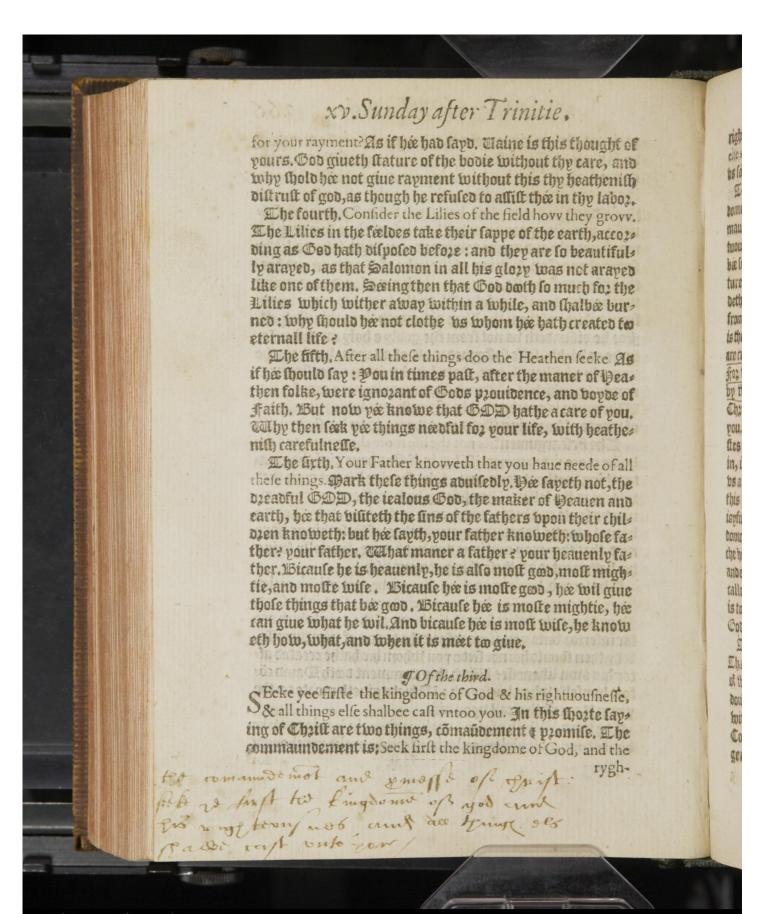
William Ba

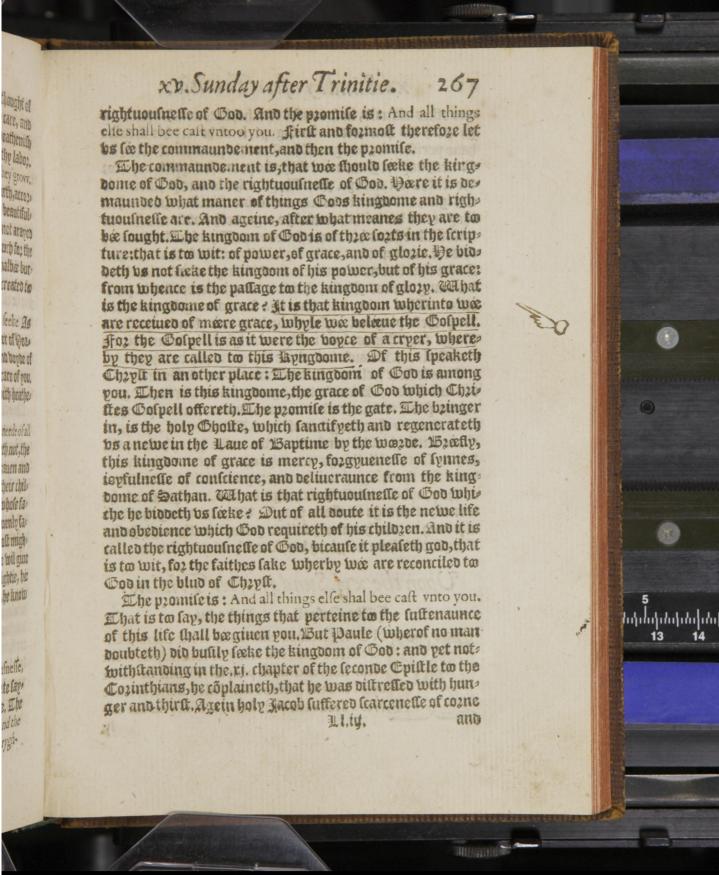
Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

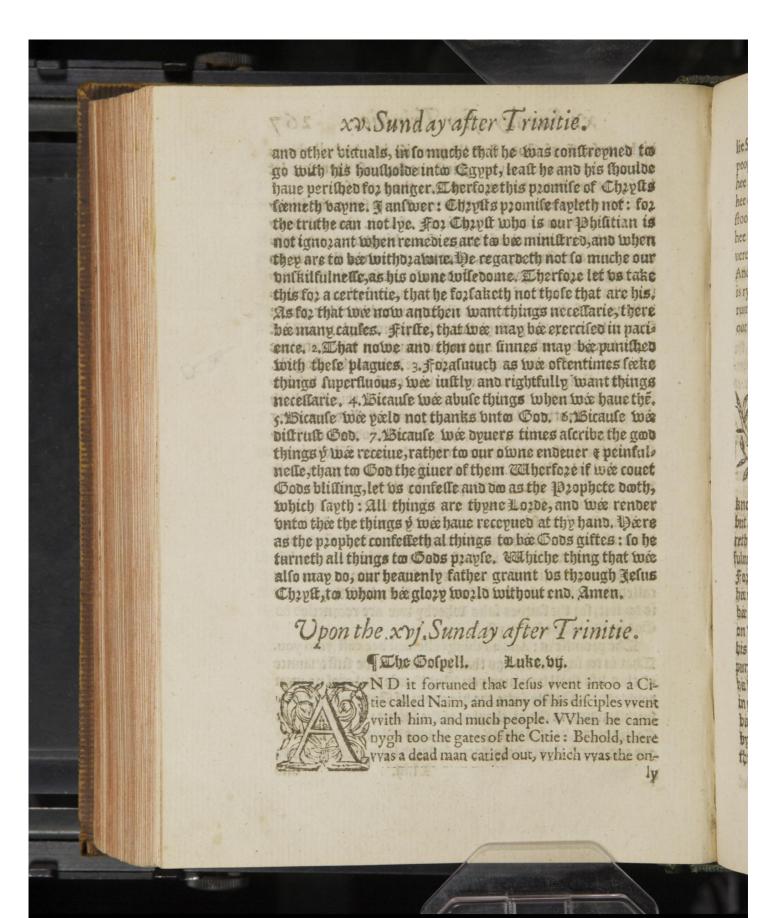
xv. Sunday after Trinitie. gooly mind, must take nothing in hand but by the comande, met of god. Honest therfore must that vocatio be wherof the care that be godly a holy. Agein that holy care must proceed of faith, for without faith, nothing can please God. Thirdly, for as if the Lord keepe not the Titie, they watch in vain that keepe it: prayer and thanklgining must go with it. Deaver verely, wher with two effice gods helpe: and thanks [0 aining, whereby to attribute our fuccesse unto God, and not 曲 to our owne wisdome or worthinesse. For sothly it is & best remedy of can be against the teptation of hethenish thoughts fulneffe, to fle buto God by earnest prayer. Whiche thing Daule teacheth in the fourth chapter to the Philippians in these words: We carefull for nothing, but in all things let your requelts be made known to God by prayer and entre: tance with thanklgining. Fourthly our care must tend principally to the glozy of God for although regard may be had to the welfare of our house: pet the principall end must be Gods glozie. Fifthly if our care and travell have not fo god fuccesse as we would with: Let us submit our selves to b wil ter of God our father, in true feare and lowlynesse, according to the counsel of Peter, saying: Submit your selves bnoer the mighty hande of Goo, that he may exalt you in the time of eralting, and caste all your care bypon him, bicause he careth for you. And Walme, c. Cast the care beyon the Lorde, and he thall fiede thee, and he thall not fuffer the infi man to be tolled continually for ever. The mirt care is that which in part seemeth gooly, and in part is continced of found to be ungooly. As when we regard the things that perteine to our duetie, (whiche thing God requireth erneftly at our hands:) but pet through a certeine milbouting of Gods prouidence, bred in vs by nature, wee palle our bounds, a trayteroully ruth into Gods office. And when a houlholder bringeth by his children aright and after a gooly manner, and loketh well to his housholde: but to as over much fearefulnesse and forow driveth him to inpacience Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1







xvj. Sunday after Trinitie. 268

lie Sonne of his Moother, and shee vvas a vvidovve, and muche people of the Citie vvas vvith hir. And vvhen the Lord sav hir, hee had compassion on hir, and sayd vntoo hir: vveep not. And hee came nighe and touched the Cossin, and they that bare him stood stil. And hee sayd: Yong man, I say vntoo thee arise, and hee that vvas dead sate vp, and began too speake. And hee deliuered him too his Moother. And there came a fear on them all. And they gaue the glory vntoo God, saying: A great Prophet is rysen vp among vs, and God hath visited his people. And this rumour of him vvent foorth through out all levvry. & through out all the regions vvhiche lie rounde about.

regned to

his Choulde

of Chaples

th not: for

Shifitian is

Land when

muche our

e let be take

hat are his

Carre, there

led in paci

e punisher

tunes leeke

sant things

ox have the

Bicause wa

cribe the god

er & peinfal

e if wee couct

phote doth,

wee render

and, Here

iftes: fo he

ng that we

ough Zelus

amen.

mitte.

ntoo a Ci-

iples yvent

n he came

as the on-

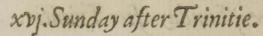
The expolition of the text. disconnection

Aule the Apolite wayting to the Romaynes layth: What things to ever are waitten they are waitten for our instruction, that through pacience and comforte of the Scriptures was might have hope. Wherefore when we read the motte livete Golpell of this daye, let be

նդենդենդեն

knowe that it perteyneth not only to that widow of Naim, but also to all mankinde. For Chryste in this Gospell beareth witnesse of the power of his owne Godhead, of his pitis fulnesse towardes them that be in distresse, and of his office. For first the Loro proueth himselfe to be almightie, in that he overmaissereth Death, which is the sting of sinne. Agein he ottreth his pitifulnesse towards be, in having compassion uppon this womans miseries. And he sheweth that it is his office to destroy the workes of the Deuill, sor unto that purpose came he into the world, as Poyles, the Prophetes, he himselfe, and the Apostles testime. These are the things in generall, that are to be considered in this Gospell. Howe best to the intente live may receive the greater frute theres by, I will propound three places, whiche I will intreate of in this Sermon.

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



- unhat maner of affection Chapte beareth towardes bs.
- 2 The declaration of this present miracle, with the cir-
- 3 An Image of all Mankinde.

TOf the first.

The Cuagelist telleth a storie of a certeine yong man that was dead, and carred out to be buryed: at the sight where of, our Lo2d was moved with compassion. For when he bestilde the sozowfull mother, he conceyved a deper thoughte. There came to his remembrance the fall of mankinde, the tirannie of the Devil, the greatnesse of the miseries where with mankind is distressed by reason of sinne. He considered it was his office to overthrow these fortificatios of Sathan. For he saw in this woma, a paterne of mans wretchednesse, whiche did put him in minde of mannes fall and of his owne office.

. This may therefore gather two things of this place. Dne what we be: and another, what There is foward bs. Wie in very dede are miserable, in distresse, and damned, and we cannot of our owne power week our selves out of so areate mischeues. Chapite is God and man, and came to save that whiche was lofte, who in this case ottereth his affection towardes mankinde. For he is none otherwyse mynocotos wards be, than he was towards this widow. He is graved for hir calamities, and he is graved for ours. He helpeth hir, and he wil help be also. This is the very thing that the Avo-Ale fayth, writing to the Bedrues: we have a high prest that can be fory with vs in our infirmities. Bea furely, he hathe greater affection and love towards vs. than this widow hath toward hir only fonne, whom the followeth her weiping to the place of his buryall. Foz thus fareth the Popphete: Can a woman forget the Babe of hir owne wombe? though thes. do forget, yet wil not I forget thæ.

But

wi

ma

fo;

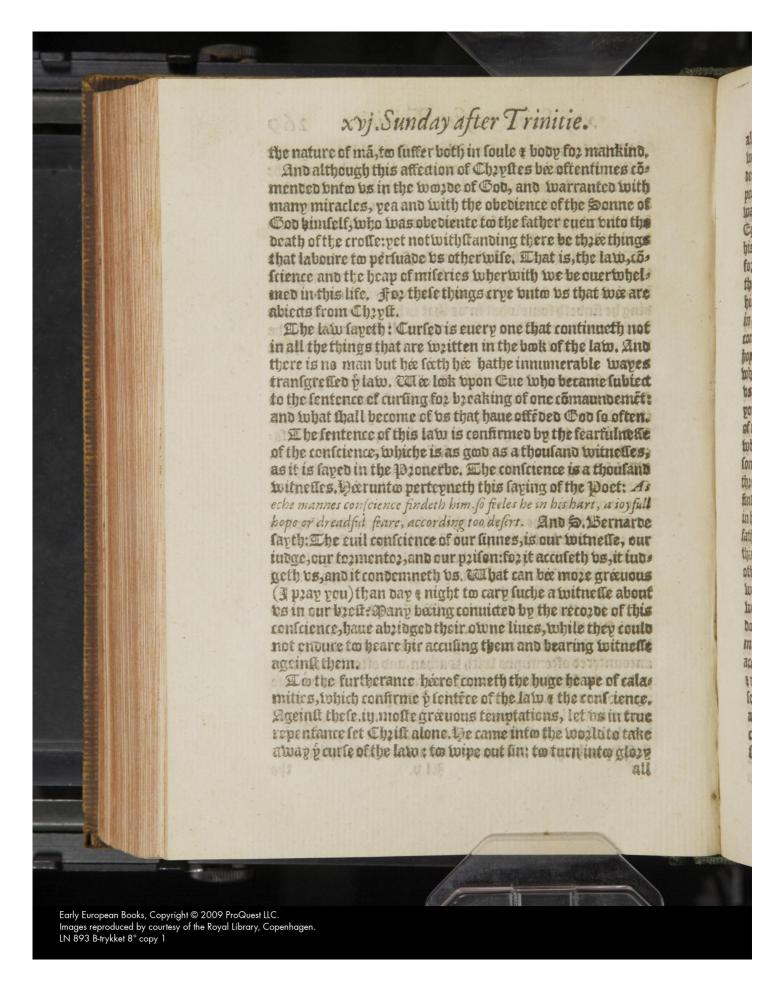
are

big

ha

end

xvj. Sunday after Trinitie. htowards But what are the causes of this buspeakable louingnesse of Chapftes towards bs, that are all to be dawbed with the outh the rin filthinelle of many wicked crimes ! Durely there is no defert of ours, ne woathineste in vs. Howbait there ba foure caufes whereby the sonne of Dod is moved twembrace by with so areat louinanesse. The first is his fatherly kindnesse. For his created be, and ng man that therefore me are his by righte of creation. And although he light where know be to be ful of filth and wickednelle: yet not with that phen ha be ding he findeth somewhat in bs that is his, namely, that wee er thoughte. be his creatures. Thou half mercy on all things (faveth the nkinde, the wife man) and thou hatelf none of the things that thou halte rics where made. e confidered The seconde is the worthinesse of our creation: Pamely s of Sathan for that wee are created to the likenesse of God, according to etchednesse this: Let be make man after our own image and likenelle. d of his owne And bicaule this image was for the chafe part thereof defaced through finne: the Lord himfelf came to repair it ageine. is place. One With thing cometh then to valle, when we beholding hun Geofaftly by true faith are transformed into the likenesse of erd bs. We timage of Bod. ned and we The third is, the ende to whiche we are created. For wee of logreate are created to be the temple of God glozifying God. And als o faue that beit that this Temple was then unhalowed through finne: ffection to vetthe Auffe of it was til remaining, wherof Thaut might mynocotos burlo by a new Temple. æ is graued The fourth is the destruction of Sathans kingdome, to of thelpethhir, uerthrow the which, Chapft came into this world. A certein hat the Apor hansel of this destruction was given in this miracle. Chapte h procee that նդենդենդեն encountered oftentimes with Sathan, and oftentimes didde the halte 13 put him to flight, and at length ouercame him when he refe loow hath aceine from death. This victorie of Chaptes thall be fone eving to verfect in the last day, whe the last of al enimies (death) Mall ete: Can be abolithed. These foure causes moved oure Lozde to take ough the fleth boon him and to become man: and in the fleth, that is in 业1.6. 15ut



al the miseries of those that believe in him: howbeit in such wife as at things ar don orderly. This world is a walk wilbernelle, fro whence we must passe into our countrep. The people of Afrael came not by & by into the resting place that was promifed them. Toleph came not to fo great dignitie in Caipt, without imprisonment before. Thrist entred not into his glozy till be had bin first crucified, dead & buried. Wher, fore it behoueth be also to enter into glory by the crosse. For thus fagth Daule: If we fuffer with him, we that reigne w him also. De y thunneth the encounter, loketh for & garland in bain, 320 ma Malbe crouned (faith the Apostle) but he that contendeth lawfully. The same sayth : we are made safe by hope. Therfore ageinst the curife of the law, let be fet Christ who became accurled for bs. Ageinst our conscience accusing bs, let vs fet Chapit acquiting vs from finne. If the fonne fet poufræ (fayth he,) pou are fræ in dede. Ageinst the miseries of this present life, let be set Theplt and the purpose of Goot whose wil it is y we should become like unto y image of his fonne. To be breef, let be in true repentance & faith fle to the throne of grace our Lord Jesus Christ. In him only that we find help at time convenient. Foz he fayth to all that believe in him: Be not afcato my little flocke, foz it hath pleafed my father to give you a kingdome. And so let us not suffer any thing in heaven, in earth or bel, to persuade be that Christ is otherwise affectioned towards be, that he was towards this widow. Therfore let be lern herby of god iudgeth far others wife than doth y world. Dur God & mediator Jefus Chapft both not after the maner of the world reject them that be in mifery and distresse, but he receiveth al that come buto him, according to his promise: Come but o me all ye that labor are loden, a wil refresh you, a ye that find rest buto your fonles. Furthermoze godly widowes may lern herby, what a patrone, advocate, a comforter they have: Let governers of churches lerne hereby, not to thun fuch as be in mifery & dis Areste: And let the magistrate lerne by the eraple of Thank not

հունդենների

13

WILLIAM TO THE

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

matrimo

ifintes co

nted with

donne of

n buto the

pethinas

the lamine

overwhele

hat we are

inneth net

law. And

de wayes

ame lubied

naundemets

od fa eften.

fearfulnesse

d witnesses,

s a thouland

e Doct: Al

ert, a joyfull

Bernarde

thelle, our

a besit tube

e arauous

mette about

e they could

g witnelle

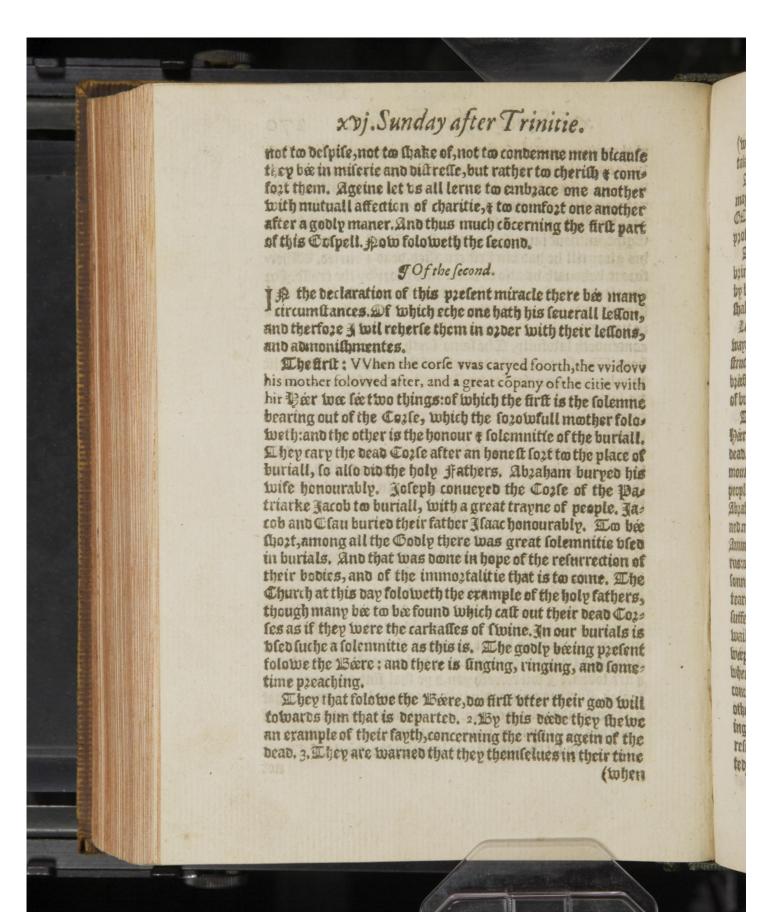
e of calas

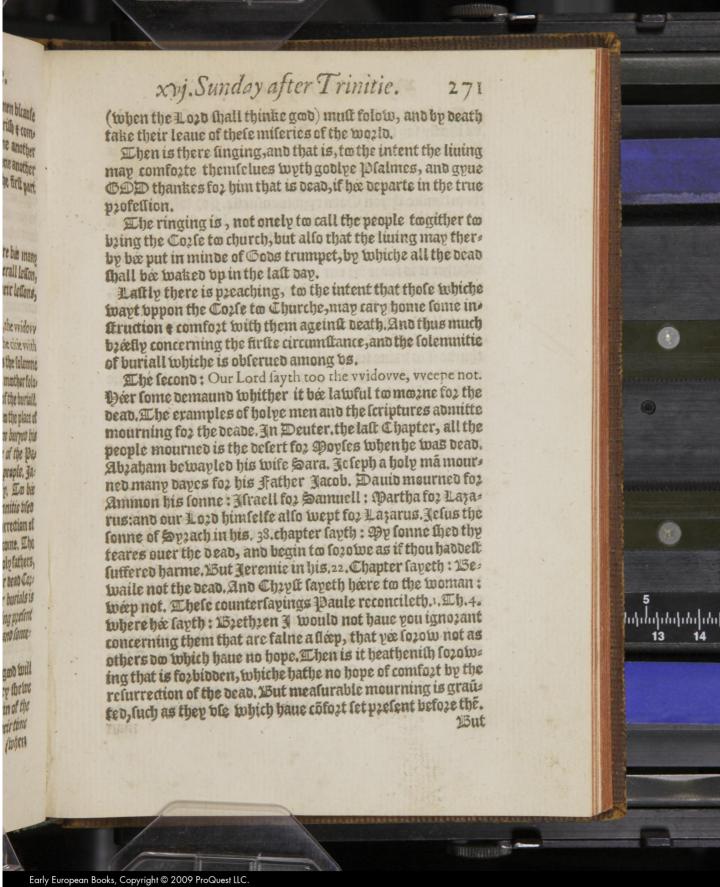
nsience.

sintruc

pito take

to glose all





127

fou

Ch

of!

15

to

favir

vilit

thro

mil

thet

raci

and

ackn

felle

wer

inli

Bay

acti

ger

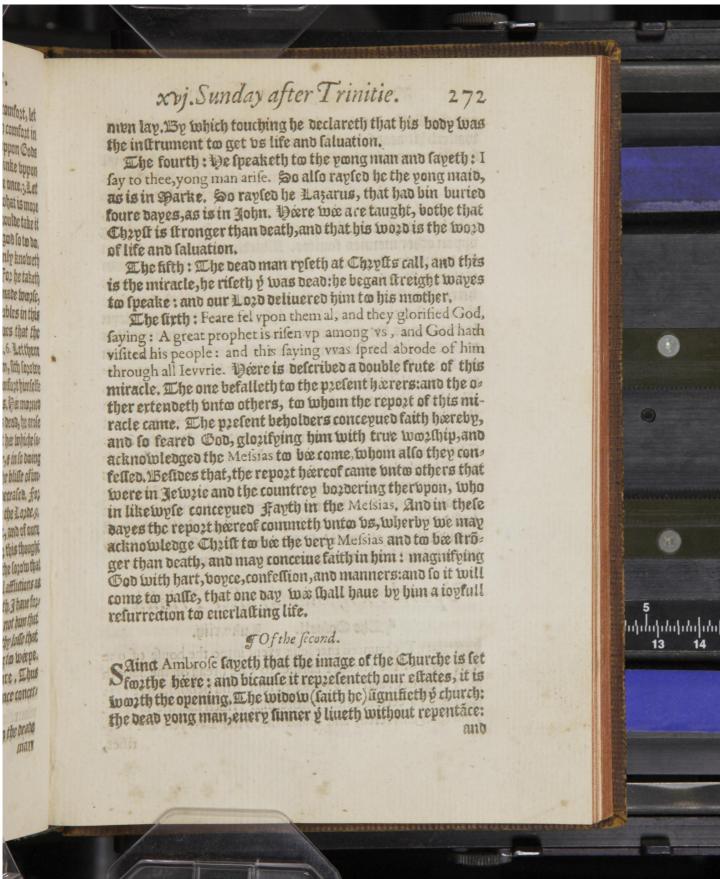
60

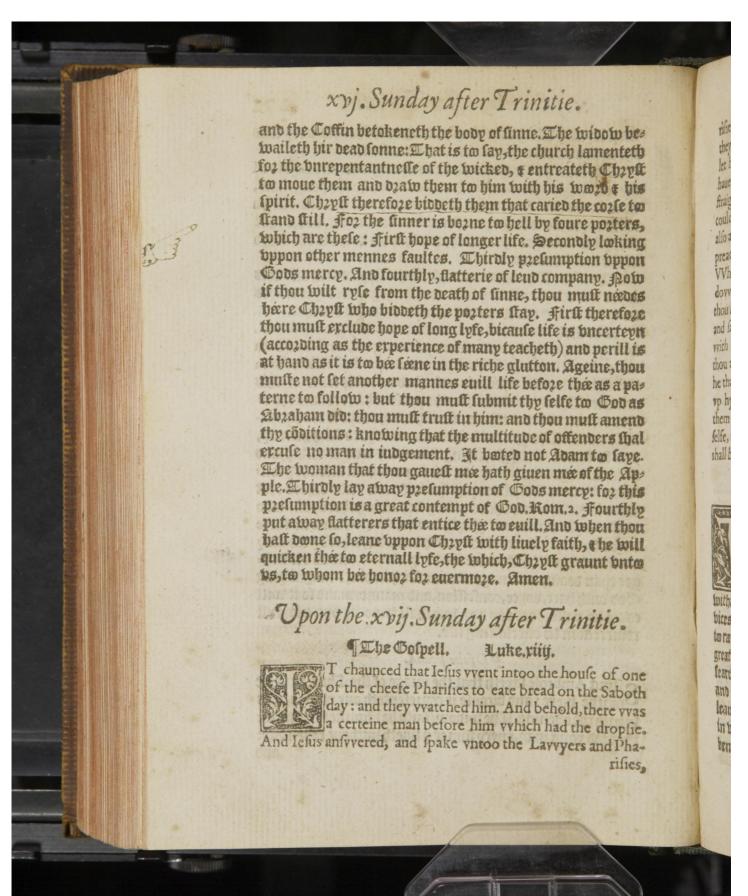
con

refe

But in as muche as wee fall into mention of comfort, let vs breefly fay from whence Christians may fetch comfort in the death of their frænds. First let them thinke byvon Bods wil, which they are bound to obey. 2. Let them thinke bypon the universal case of al men. For we must all die once, 3. Let them thinke oppon Gods ryghtuousnesse. For what is more rightful than that he whiche bath given life, shoulde take it twhimself ageine, and keepe it, when he sees it and so to do. 4. Let him thinks upon Gods wisdome, who only knoweth whither it is moze for our behof to live or die. For he taketh many away, eyther bicause they should not be made worse, or else that they should not endure any moe troubles in this mortall life.s. Let them thynke with themselves that the Deade are let free from all miseries of thys lyfe. 6. Let them thinke it is vaine to take long forowe for them, fith forowe cannot call them ageine. Hoz so did Dauid comfort himselfe in the.12. Chapter of the seconde boke of Kings. His morney as long ashis Child lay lick: but when he was dead, he arole & walled, and ate meat. 7. Let them think that he whiche for roweth overmuche, doth hurte his owne body, a in so doing sinneth ageinst God. 8. Let them thinke that the blisse of immortalitie is not to be enuved to the partie deceased. Hor bliffed are they (farth the Scripture) that die in the Lozde.9. Let them think vponthe resurrection of Charit, and of oure felues also, which chalber at the latter day. Foz this thought mult be a common remedie, not only against the fozow that wee conceive for the deade: but also aceinst all afflictions as well of minde as bodie. But some man objecteth. I have for gon the comfort of my life. The thou bewaylest not him that is dead, but thou be waylest thine owne self and thy losse that thou hall by forgoing him. It is a natural thing to we've. Thou sayest truthe: but let grace overcome nature. Thus muche is added braffye in the seconde circumstance concers ning comfort at the death of our derefrends.

. The third: Dur Loed toucheth the coffin wherin the deade man





rifies, faying: Is it lavvfull too heale on the Sabboth day? And they hild their peace. And he tooke him and healed him, and let him go: and answered them, saying: which of you shall haue an Asse or an Oxe fallen intoo a pitte, and vvyll not Araight vvay pull him out on the Sabboth day? And they coulde not answere him ageine too these things. He put foorth also a similitude too the guestes, when he marked hovve they preaced too bee in the highest roumes, and sayde vntoo them: When thou art bidden too a vvedding of any man, fit not dovvne in the hyest roume, lest a more honourable man than thou bee bidden of him, and he (that bad him and thee) come and faye too thee: give this man roume: and thou beginne with shame too take the lovvest roume. But rather when thou art bidden, goe and fit in the lovvest roume, that when he that bad thee commeth, he may fay vntoo thee: frende, fit yp hyer. Then shalt thou have vvoorship in the presence of them that fit at meate with thee. For who foeuer exalteth him felfe, shall bee brought lovve, and he that humbleth himselfe, shall bee exalted.

The expolition of the Text.

he widow be

th lamenteth

cateth Chrys

s words hi

ed the cople to

foure posters.

econoly loking

untiption bypon

ompany, Jeon

n mult neous

first therefou

e 15 bicertern

and perill is

a. Ageine thou

one ther as a val

felfe to Godas

tou must amend

of offenders that

t Adam to laye i me of the Av

mercy: for this

n,2, Fourthly

10 when thou

aith, the wil

graunt buto

rinitie.

ouse of one

the Saboth

d. there yvas

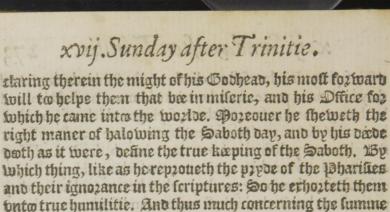
the droptie.

rs and Pha-

He occation of this Golpell was this. Chayft being bidden to dinner of a certexne Pharifie, was watched by those that sate at meate with him, that either in his wordes or in his deces they might have found somwhat to charge him

իդենդենդեն<u>ի</u>նի

withall. For the world is so wicked, that like as men cloke bices under the visors of vertue: So they are not ashamed tw rayle saumder uppon honest dedes and true vertue. So great is the malice of men. Potwithstanding, Chryst is not feared away with their leudnesse, but keepeth his old wont, and executeth his office even in the thickest of his enimies, leaving us an example, that we should not cease to procede in well doing, though we should seall the whole world bent ageinst us. Chryst therefore healeth this wretche, despand, claring



uen

th

ka

tru

(Ho)

bern

3ch

(erch

the

ppp

that

bis

int

bou

Whe

this

Cent

ons

fau

Coa

har

to

an

th

of this present Gospell. The places are thræ.

Of the Saboth, and the true works therof.

a Of the miracle by which the true vse of the Saboth is confirmed.

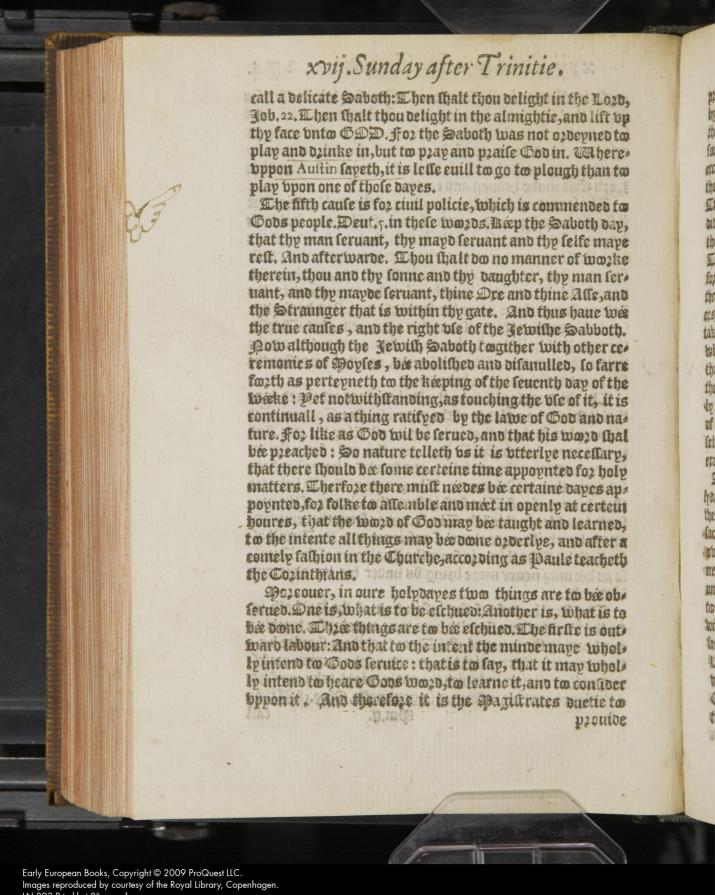
Df true Humilitie.

g Of the firste.

Visite bypon the Sabboth day, and that a certein Phavisite bypon the Sabboth day, and that a certeine man
diseased of the Dropsie was brought before him, he demaunded of those that seemed to themselves to be wyser than of
ther men, whither it were lawfull to heale bypon the Sabboth day. And the cause why he put south this question, was,
sor that as the Pharises had with their gloses corrupted the
other scriptures: So also had they desaced the keeping of the
Sabboth. Powbeet soralmuche as the question is concerning the Saboth, we will set forth the whole doctrine cocerning the Saboth, and speake of source things in order. First
wherfore God ordeined the Sabboth day. Secondly what is
the right vse of the Jewes Sabboth. Thirdly what maner of
holy dayes ours ought to be. And sourthly of the true Ceres
monies of the Church, and of the ends of them.

rechened chiefly fine causes. Of which the first is, that it should bee a perpetual! Sacrament or remembraunce of Gods rest after the creation of the world which he made in size vayes with all the furniture and contentes theref. This cause

xvij. Sunday after Trinitie. 274 nost forward raule is alleaged in the seconds of Genesis, where Morses is Office for fayth, that the Lozd commaunded the Saboth day to be kept theweth the boly bicause he rested that day fro creation. The same thing by his dicht also is declared in the.rr. of Crodus in these words. The se: Daboth, 130 uenth day is the Sabboth of the Lord. Hoz in fire dayes the the laharities Lozd God made beauen and earth. The fecond cause of the orderning of the Dabbothis, that thouteth them it Hould be a type and counterfigure of Charites Sabboth ng the fumme keping. Foz it represented the Sabboth, whiche Chapft the true Palleouer and creator of the new Deauen & new earth of, Mould rest in his grave upon the Sabboth day, and heep the the Sabothia bery Sabboth arighte. And therefore hie commaundes the Jewes freightly to keepe the Sabboth day. And by the birferchable deuise of his wisdome his orderned, that Throfte the true Paschall Lamb, should be flaine and put to deathe uppon the very day of the Palleouer, and that his rested the a certein 13ba facth as perferneth Saboth day folowing in his grave. a certeine mail The third cause also why the Saboth was orderned, was m, he demaun that it thould be a pleage of the promite. A 92 God promited wpfer than o his people a Saboth, that is to fay, a reft. Cfay, the rity, And opon the Sabin that daye, when GDD thall give the refte from thy las weltion, was, boure, and from thy confusion, and from thy harde bondage corrupted the wherein thou dioft ferue. ac, The people of ODD loke for eving of the the kindes of reft. The first is from the laboure of the page on is concerfente troubles in this life. The fecond is from the temptatte adrine cocer, ons wherewith oure owne Conscience and the Denill ala riozder, first faulteth bs. The thirde is from the thealbome of the Deuil, onaly what is so as hee may never moze bying be bnoer his bondage and phat maner of hard voke. the true Ceres The fourth cause of the institution of the Sabboth is, այսեղանականվանվ to the intente there woulde be a time certeine for teaching 13 and hearing the word of BDD, or that there thoulde be a There be time wherein there might be an open and common profes t is, that it fing of the religion, in which the gooly might-take comfort, abraunce of he made in a the ignoraunt bis instructed in goodinesse, Clay, 58. If thou herof, This call Mui. u. aule HILL HOUSE



xvij. Sunday after Trinitie. tin the Lon provide that the fernice of Bod be not hindered at fuch times ie, and lift by by bodily laboures. Dowbeit, here it is to be knowne, that t opdepned to there be foure exceptions which excuse those that laboure at out. Theres fuche a time. The first is necessarie. Foz our Lozd himselfe lough than to exculeth his Disciples for plucking the cares of come oppon the seventh day, as sayth Wathew in the twelfth Chapter. ounmended to The seconde is the profite of the Church, like as the prefits e Daboth day did all things upon the Sabath day which famed neofull in thy felfe mave the Churche, without trouble of conscience for the Saboth. mer of worke The third is the profit and lanegard of our neighbor: where fore our Lord also healed the man that had the oropie, bpon thy man fer the Saboth bay. The fourth is the authoritie of the luperts dine Alle, and 925, to whom we must be obedient. But let the superiozs hus have line take heroe that they offend not him which is their superioz, the Sabboth. while they hold their inferiors to Areight. The fecond thing with other ce that is to be eschued, is voluptuous lyfe, togither with all nulled, to farre the workes of parknelle which fight full ageinst kieping ho enth day of the dy the Saboth day. Thirdly thou must eschue the contempt e ble of it, it is of godly ceremonies: fothly least eyther by absenting thy of God and na felfe, 02 by despiling the holy Ceremonies, thou give others his word that erample to become worfe. be necestary, Thus have we what things are to be eschued in our bented for holy lydayes: Pow let vs fa what is to be done in them. First ne dapes ap therefore in as much as the Jewes were occupied in killing lp at certeur facrifices, and in offering: Let us also dea the facrifices of our and learned pinne bodies, and offer the Calues of our lippes: Let vs eare, and after a melly repent: let be glezifie God with hart, mouth, confellis anle teachet on, and behautour: let be offer the incence of our hart: that is to wit, faith, and hope: let vs offer the facrifice of well boing, are to beech with which kind of facrifice Bod is delighted (as the Apolile այսեղանդանգան s, what is to fagth to the Deboucs:) Let us be quicke to give almelle: 13 frac is out Wet vs cherify the weake members of the Churche: and let lave whole bs heale them also (as much as may be) after the example of may whole Chayst and other holy men, which exercised theselnes in the to consider true holyday workes and god think at the s duetie to Pow Mur.iff. proutoe 2011233

MUSINIST

Pow remarketh somewhat to be saide of Ceremonics. Ceremonies are cuitomes and ordinances made to coverns the body of the Churche withall. Thefe, if they bee lawfull, (for I have nothing to bo with bugodly Ceremonies) either have their warrant of the manifest worde of God as Bane tim and the Lordes Supper: or elfe they make in dede to the mayntenaunce of the doctrine, and orderlynelle of the Churche, and are orderned by some counsell of the friritual tie, 02 by the good Panistrate. These Ceremonies serve to two endes. For they are orderned for comprielle and or bers fake. Df comelynelle are two partes: The first is, that we thould be thirred by but a good preffe by those belves: The latter is, that modellie and grauitie might appeare in the ministration of goodynesse Wider consisteth of their partes. The first is, that the chefe owers or heads of the comgregations, might have a certeine rule to deale by. The fee cond is, that the herers accustome themselves to obedience and discipline. The third is, that peace and quietnesse be prouided for, by maintenning the Thurche in good estate. Thus much bredy concerning godly Teremonies and the ends of them, and the partes of those endes.

Mattheward Of the fecond.

The fecond letton which this Gospell teacheth, is concerning the miracle whereby the man was healed that was diseased of the Dropsie. In this miracle are source things to be observed. The question, the healing, the desence of the deve, and the vie of the same.

The question is put forth by Chryschimselse, whither it be lawfull to heale uppon the Sabboth vay. Howevento the Pharises make none answer, for if they had denyed it to be lawfull, they should have seemed cruell against the myserable soule that was discased of the Dropse. If they had graunted it to be lawfull, they would have bin assaice to seeme

ly

eu

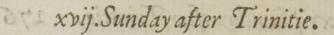
to

an

The country of the country of

xvij. Sunday after Trinitie. 276 Ceremonics freme transgressources of the Lawe. If his had not healed e to governs hun, they would have faio, that eyther he could not or would bes lawfull not helpe this diseased persone. And if he had healed him, they would have thought themselves to have had inst causa intes either to accuse him as a breaker of the Babboth, & so consequents oo, as Ban ly as a despiler of the Lawc of ODD. Here was daunger te in dede to enery way. But our Lozde pasting not for their Sophistrie, phelle of the twhe this weetched man that was diseased with the Deops the fourtual fie, and healed him befoze the Pharities faces, and fent him intes ferueta away whole and found. In which dede (as I fayo at the betelle and ou ginning) has the weo both his power, his wil, and his office, efirft is the Powe followeth in the third place, the befonce of this bede. hole helpes: VVhiche of you (layeth he) having an Oxe or an Affe fallen it appere in intoo a Pytte, dravveth hym not out by and by vppon the Sabboth of this both day? As if he had fayde, eyther it is lawfull to heale ads of the con a man oppon the Sabboth daye, oz elfe bnlawfull. If it be ile by. The fe lawfull, why lay you want for me as a transgressour of the s to obedience Lawe if Joo it: But if it be valawfull, why do you fauc your Alles and your Dren oppon the Sabboth day ? Withat etnelle be pre effate. Thus fayo they to this? They could not answer therunto (fayeth the Cuagelist.) But to what vie ferueth the healing of this rd the ends of Dzoplie by Chryste: To two vies. The one is generall, whereof I have spoken alreadie, namely, that by this miratle Chapite might the we his power, his will, his office, and the truthe of his Doctrine, and thereby confirme faith in the beholders. And the other is speciall, For doubtlesse this man th, is concern that was diseased of the Dzopsie, was falme into it by disease iles that was are things to bered furfetting. Ta herfore we also may learne, that Chryst bespiseth not efence of the those that have cast themselves into diseases throughe their որեւլույն լեռ owne fault, so that they folow the crample of this man that , whither it 13 has the Droplie, that is to laye, if they come onto Chapite reputo the with all their hart; and if they fuffer themselves to bee tous enpeditto thed and healed by him: that is, if they believe his word, fall ff the my co repentaunce, acknowledge Gods init wrathe, and befire if they had Minitia, pardon afraine to muce ans

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



pardon and healing of their fore, or at least wife assuagement of it for Chrystes lake.

g Of the third.

ple

Cher that

and and and and

(ed)

blei

plor

ofu

mo

tes

103

inf

01

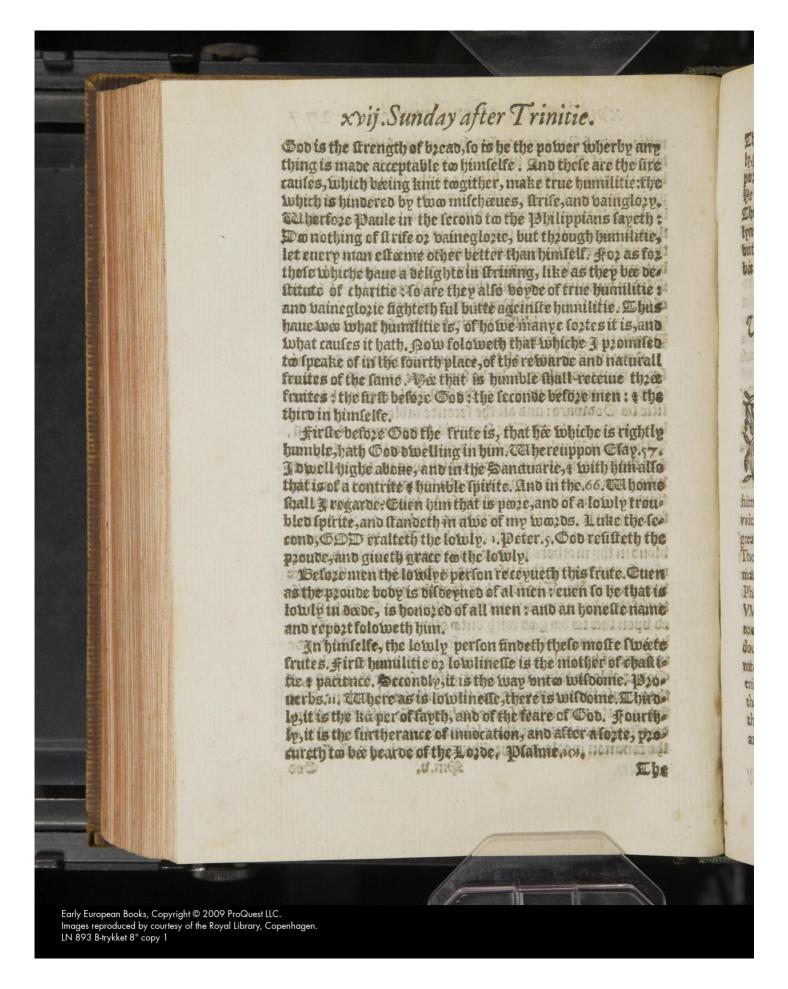
And hee sayde too the guests that preased for too sit highest at the table: when thou art bidden too a feast. &c. As by this parable he condemneth pride: so he teacheth true humilitie which is a very rare vertue. Of whiche I will say these things in order. Firste what humilitie is, next howe manye kindes of it there be. Thirdly what causes it hath, as wel of surtheraunce as of hinderaunce. And sourthly what be the

frutes and rewards of true humilitie.

As touching the first to the intent we may knowe what humilitie is, we must for who the Scripture calleth humble og lowly. Paule calleth those humble whom Chayst calleth poze in spirit, such as those are which being otterly boyd of all opinion of their owne strength, wiscome, and rightwoals nelle, impute buto God alone, whatfoeuer god thing they haue. Humilitie then is a vertue, wherthrough we acknow ledging our selues as we be in ded, do war vile in our own fight: and biterly boyding from bs all truffe in oure owne Arength, wildom & rightuousnelle, do cast down our selves before God, and in him onely fæke all god things throughe Thayl. Potable eraples berof are in Pary Pagoalene, in the there, in the Publicane, in Dauid, & in other holy men. This is the true humilitie, of which Chaylis promitte is to be understod: blissed be the poze in spirit. Thus have wee what humilitie is. Pow let vs fe how many forts there be of it. Dne is wherby we cast down our selues befoze Bod: another wherby wee huble our selves befoze men. But wee must beware y prive put not on y visor of humilitie: whiche if man pluck not of, lurely God will bring it to thame, But let vs leave that visoz, e speake of the true humilitie of hath respect to God & man. Humilitie to godward, is & true fear of God, springing of firm acknowledging of our own infir mitte,

xvij. Sunday after Trinitie. 277 mitie, and of Gods godnelle towards bs; luche as was the bumilitie of Panalles in Poilon, who when be coulde not bow the kness of his body bicaule of the Areightnesse of the vision, did bow the kness of his hart. So did Abzaham huma o hit higher ble himself, when he confessed himself to be but dust and als &c. Ashp thes. True humilitie to menward, is a true milonette, wher g true banne through we prefer not our felues proudly before any man, will fay the fe but with a fingle meaning apply oure felues with all men. jowe manne Df this humilitie we have the greatest example in & sonne thas weld of God, whose example Paule admonisheth us to followe. Aphil, 2, So was the bliffed virgin humble, fo was Anne the what bee the Drophetille, and so were many others. Pow must I speak of the causes (according as I promis nowe what fed in the thirde place) whiche furely are many. The first is leth humble Bods commaundement. Hoz the first table requireth humis havit callett litie to Godward: and all the seconde table requireth hum terly bond of bleneffe to manward. The second is, the example of Chapft. no rightweels Waherupon Daule in the fecond chapter to the Philippias: od thing they Let the same minde bie in you which was in Jesus Chapte, we acknow who being Ged toke the thave of a fernant byon him The in our own thirde is the confideration of thy felfe, what thou warte be oure owne fore the birth, what theu arte from the birth to the deathe, our selucs and what thou thalt be after this life. Thou warte feed and s throughe bloud in thy mothers wombe, now thou art in a wildernesse palene, in of interies during this life, and in the ende thou halte bee holy men. wormes meate. The fourth is, that the godes and goo gifmilleisto tes (if thou have any) are not thine own, but Goos, befrow is have we ed byon the to do god with unto others. Therfore if thou ts there bee be cyther proude of them, or abuse them, thou muste stande fore Godis որեւլույնուն in feare of hourible punishement. The fifth is to think that But loc God is able to take away what giftes focuer thou halte, if 13 e: whiche thou abuse them, and yello not the praise to him alone. The me, But firt is that many which fæme to have lefte gifts than thou, tie of hath no oftentimes implove their laboure more to the profite of true fear the common weale and the Churche than thou doll. Hoz as wn ther Bod Min,b, MIR mules

WI SAMO



The Lood loked down byon the prayer of the lowly. Fifthly, glorie accompanieth lowlynesse. Hath. v. Blissed are the pore in spirit, for theirs is the kingdome of heaven. Hat. 24. He that humbleth himselse, shalbe eralted. Procurbes. 29. The lowly person shall come to worship: not for that lowlynesse descrueth these things, but bycause these things sall onto the lowly through the lowlynesse of Christ. To whom be glory for ever and ever. Amen.

abberby am

e are the fire

amilitie:the

o bainglosp.

lans layeth:

sh bumilitie

I. Horasfor

is they bee der

ne humilities

ulitie. This

etesitis, and

and naturall receive thick

nement the

buche is rightly

ppon Clay.17.

with humallo

e.66. Tel home

a lowly trow

I ohe the fee

reliffeth the

strute. Cuen

n so be that is

honelic name

molfe (wate

for of chall to

dome, 1310

me. There

od. Fourth

aforte, pro

Ehs

Upon the xviij Sunday after Trinitie.

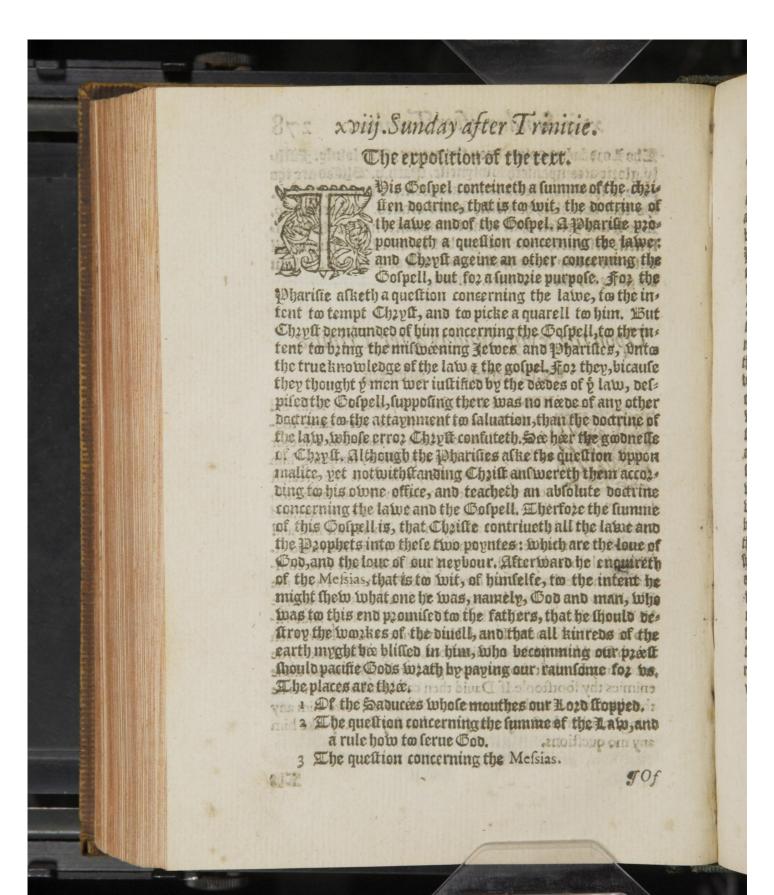
The Gothell. Path.rry.

HEN the Pharifies had heard that Iesus did put the Saducees too sylence, they came toogither; and one of them (which was a doctor of law) asked him a question, tempting him and faying: Maister, vvhiche is the greatest commaundement in the lavy? lesus said vntoo him: Thou shalt loue the Lord thy God with all thy hart, and with all thy foule, and with all thy minde, This is the first and greatest commandement: And the seconde is like vntoo it. Thou shalt love thy neighbour as thy felfe. In these two commaundementes hang all the lavy and the Prophets. VVhyle the Pharifies were gathered toogyther, lefus asked them, faying: VV har thinke yee of Chryst?vvhose some is he? They saide vntoo him: The some of David He said vnto them: Hove then dooth David in spirite call him Lord, saying : The Lord sayde votco my Lord, fit thou on my right hande tyll I make thine enimies thy footstoole. If Dauid then call him Lord, hove is he then his sonne? And no man vvas able too answere him any thing, neither durst any man (from that day foorth) aske him a relichous to terus cono. any mo questions. Doe quellion concerning the Meislas.

The

WHI LAND BOOM

ոյսնոյանումունի



9 Of the firste.

le.

re of the chi

de doctrine of

Phartie uzo

outening the james

pole, for the

ine, to the in

to him. But

dell, to the in

artics, onto

they, bicause

र्व है रिक्स, कर्द

de of any other

a the boarine of

er the godnelle

mection budge

eth them accol-

blate doctrine

ie the fumme

the lame and

re the lone of

ne enquirety

the intent he

nd man, who

he Chould be

in reds of the

na our paid

ome for bs.

Copped,

e Law, art

IP OF YOU

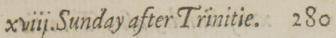
904

He Pharifies hearing that hee had put the Saducees too filence, assembled toogither. &c. Albeit that the Pharisies and Saduces were of a funday religion one from another. and defended contrary opinions: yet they agrie in this, that bothe of them do fet themselues ageinst Chapit. Berode and Pilate were enimies: yet they agree in this point, that bothe of them defire to dispatch Charit out of the way. Thus doth bugodlinelle conspire ageinst Chaylt and his holy Bospell. As concerning that he fayth : Chaylt had put the Saduces to filence : it is to be knowne, that the Saduces (who de: nged, that the foules of men lived after death, and tok away the refurredion of the deade) did friue ageinst him, epther to the intents to win him to subscribe to their opinion, 02 else to make him a laughingstocke to the ruve people, that was seduced and notiled by these teachers. Therefore they Repte butw Chapit after this manner : If the dead thall rife ageine, many incommodities, many bebates, and many abs furdities will enfue. This they goe aboute to proue in this wife. There was a certeine woman among vs, that had bin wife to feauen men one after an other. Powe if there thall be a rifing ageine of the deade, this woman thall arife, and the feauen hulbands that the had that arife also. Pow if the Rich to any one of them, the rest wil fal at oddes with him : and if they all owel with hir togither, nothing can be more troublesome to the woman, noz nothing moze hard for the men to abide. Therfore fæing that thefe absurdities thould folow the refurrection of the deade, it is yll done to auduche that there thall be a refurrection. This was their maner of reasoning, whose duetie it had bin to instructe the people a righte concerning the hope of everlatting life, from whiche like a fort of falle captives they withdraw me, t yet wil nes des be called rightuous. But Thank Coppeth thefe felowes mouthes, and so putteth them to alence, that being bathed out of countenance with his wordes, they had not what to sap

ոյսեփակական

William in the

xviij. Sunday after Trinitie. lay. Therefoze he reproueth them, confuteth them, and teacheth them. We reproueth them, for that they were ignorat in the Scriptures, and yet would take byon them to be teas chers of the Scripture. Die confuteth the openly by putting forth an example. God is the God of the living: God is the God of Abzaham, Jfaac, and Jacob : Ergo, Abzaham, Jfaac, and Jacob do line. If they line, they line eyther in their bos dies, or in their foules. In their bodies they live not for you know their tumbes: therfoze they line in their foules, whis che you fally surmise to die togither with their bodies. But now mennes foules live, that in their time they may return into their bodies, to the intent that suche as have done wel in this life may receive rewarde, and those that have done es will map luffer infte punishement. This is the fumme of the confutation. What both that teacher two things. The one is, that the deade shall rise ageine by the myghte and power of DD, unto whom nothing is impossible. Vé was able tw create all things of noughte, and why thall he not be a: ble to call foules ageine into their bodies, specially fith he hath determined it, and that it is to the advancement of his rightuousnesse and glozy? Paule in the seconde to the Phis lippians layth: We lok for a Sautour from Beauen, euen Jelus Chaylte, whiche thall transforme our corruptible bo. dies, that they maye become like but othe glozious bodie of him, through that same power, whereby he is able to make all things subject to him selfe! Therefore when oure reason beginneth to dispute of & refurreation, let vs let foure things ageinst it. Dods betermination : Bods almightinelle: Gods iuffice : and Gods glozie. His determination, for that he hath orderned a appointed tw raile the dead. Bicaufe God is buchageable the wil never call back ageine of disamilithis determination. And their are certaine examples of this determination remayning. Charle our Load role agein from the bead, Enoch was cons neged aline into Deauen. Belias was taken by aline into



heaven in a fyzie Charpot.

em, and tear

vere ignozat

m to be teas

g by putting : God is the

aham, Haar

T in their bas

le not for you

fonles, whi

bodies, But

may return

ne done wel

due done el

umme of the

ags. The one

te and polyco

De was able

he not be a

cially lith he

ement of his

to the 10th

auen, euen

untible bo

us bodie of

le to make

eure reason

ourethings

nelle: Gods

appointed

mil neuer

ind there

navning

mas com

live into Beauer

Let his almightynelle bet fet ageinft our reason, whiche thinketh it unpossible for the dead to ryle ageine. For if he could not be the thing that he hath betermined to do, he wer not almightie. And if he were not almightie, neither were

he to bee called God.

Dis inflice requireth, that love Chould render reward to them that have deserved wel, and punishment to the bigod: by. We fee that in this life the godly for the most part are in ill case, and the buggodly in good case. But now in asimuch as Gods inflice requireth that the god should fare well and the enill Mould fare amille, and that it falleth not out fo in this life: there must nædes bæ another life to come, wherin God according to the rule of his rightuousnesse should render to the gooly, life everlalling, to the ungodly the payns of hel.

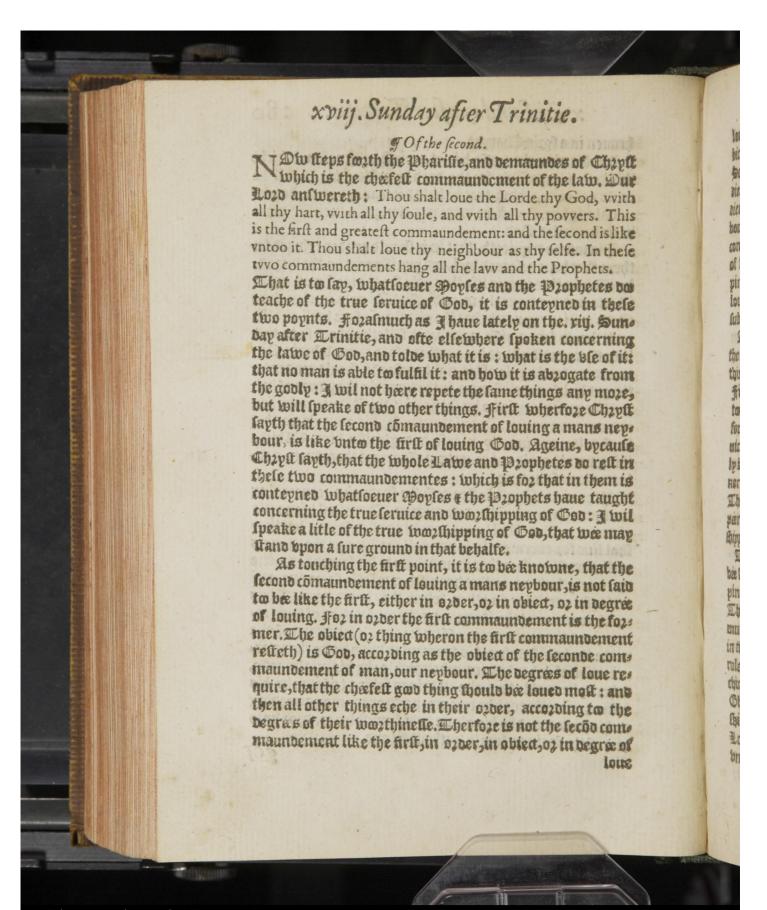
Alfo gods glozy is to bee fet ageinit the Savuces opinion and our own reason. Bod made man for his own glorie, that he shoulde continually prayle and glorifie him. Whiche thing verely could not come to passe except there were a res

furrection of the dead.

Pozeover, Chapit instructeth the Saducas, concerning the state of men after the resurrection. There shal beeno vie of mariage, there that be no begetting of children: but they Chal live foz evermoze in continuall challitie, as the Angels of Godoo. Therfore ther is no debate to be feared betweene the many hustandes that have had one selfe same woman to wyfe one after an other, when they lyned hære. Thus much concerning the Saduces, the confutation of their er, rour, and the confirmation of us for the Resurrection of the bead: the beliefe wherof is warranted but ws by the determination of god which is unchangeable: by his mightinede, wherby he is able to make all things subject to him: by his inflice, wherthrough he recompenceth every man according to his dedes: and by his glozie, which must be rendzed buto him of the Sainds world without all end, gof

William Bar

ոյսեփականվան



love. How then is it like it: First in the affection of loving, bicause either of them bothe demaundeth unsayined love. Secondly in bande: so, both of them binde us either to obedience, or two punishment. And lastly in attaymement of obedience: so, he that sayth he loveth God, and hateth his neighbour, is a lyer, saith John the Apostle. And thus much breely concerning that the second commaundement is like the first of loving God. Powe will I speake of the true worshipping and service of God, bycause the commaundements of loving God and our neighbour, conteine the grounde and substance of worshipping God.

Therefore to the intent we may the better inderstance the doctrin of worshipping God aright, I will peake of sours things in order whiche make to the opening of the matter. First I will give a rule wherby the worshipping of God is to be exacted and tryed. Secondly I will shew a substancial soundation, wherebyon to ground the worshipping and service of God. Thirdly I will declare what worke may rightly be called Gods service. Hourthly I will shewe what maker of men are able to yelde rightfull service but God. These source poyntes being throughly knowne, it will appose re unto be manifestly which is the right fashion of war-

Mipping God.

of Chipte

aw, Dur

iod, with

vers. This

condislike

e. In these

ophets

uphetes on

ed in these

rig. Sun

mcerning

e ble of it:

gate from

any more,

fore Chapte

mans nev

me, bycause

es do reft in

in them is

me taught

ed: I wil

फिल गावपू

e, that the

is not laid

2 in degree

is the for

undernent

noe com

loue rei

oft; and

g to the

cão como

regree of

loug

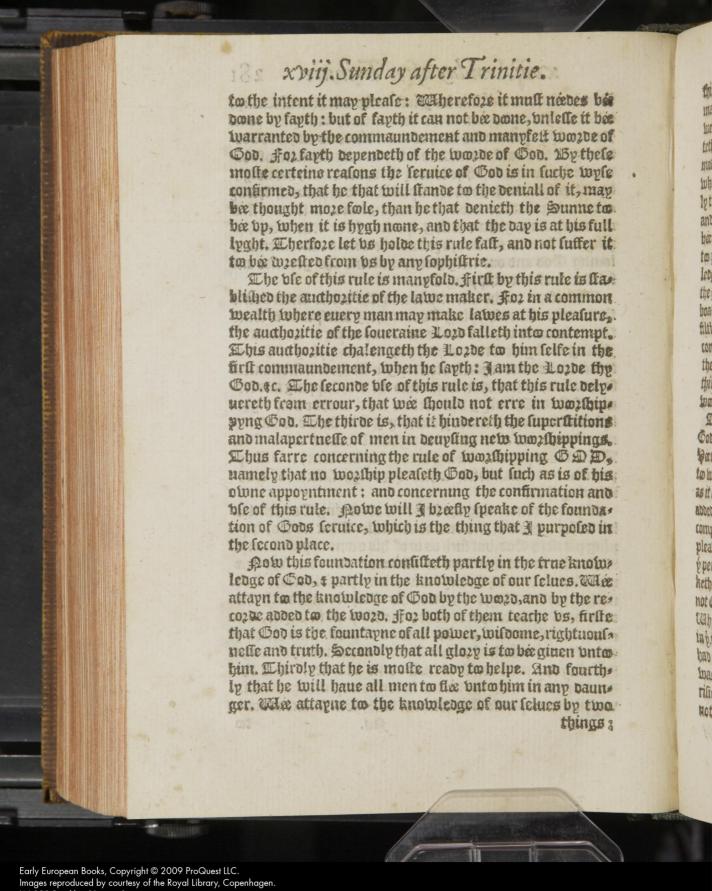
Then as concerning the first rule of serving God, let this beceft of a general and bumouable rule: That no worthipping pleaseth God, but such as is of his owne appoyntment. This rule is not admitted of all men: and therefore we must fortifie it with strong foundations. First therfore God in the prophet Clay, a Chryst in his Gospel consumeth this rule with these wordes. They worship me in varue, teaching voctines that are the deutses of men. And the holy Chost by the mouth of Paule Colost, condemneth al worshipping that men deutse of their owne braynes. And the Lord in Jeremie sayth: walke in my preceptes. Ageine it is bupossible to please God without saith. But service is done

A.j. to

HUHMAN

փանականական

14



things: that is by considering the Image of God, to whiche man was created, and by weying our own firenath and vos wer as they are now. The thinking upo Gods intage, direct teth us to the converation of the endfor which weene were made reasonable creatures : and it populeth vs to the dutie wherin it becommeth by to be continually occupied, names ly that we thould expresse the Image of God in all holinesse and puritie. The weying of our trength and power as thep bee nowe, enforceth us to confesse our selves ofterly unable to perferm our dutie as we ought to bo. Thele two knows ledges therfoze tend to this purpole, that we fould give all the glozve but God, and take from our selves all matter of boatting: and this knoweledge theweth but our owne filthinelle and infirmities. These things being thus opened concerning the rules of Gods feruice, and the foundation thereof, I wil now come but which I purposed in the third place, and I wil clerely befine what the true feruice oz warthipping of God is.

The feruice of Gootherefoze is, a work commaunded by Bod, done of faith, chefly to the setting forth of Gods glory. Vere first is thewed, what works are Gods service, that is to wit those only which God hath commaunded in his law, as it enidently appeareth by the rule before gine. Secooly is added faith, out of which & work mult proceed. For faith is & compatier of all god works: & that is, bicause no work can please God, buleffe the person y both it, please him befoze: ? person pleaseth by faith. Cain maketh sacrifice: & Abel mas keth facrifice. Both of the had Bods comaundement, yet was not Caines facrifice a worthipping of BDD as Abels was. Tahy for bicause Caine had no faith, but Abel had. Cornelius in p.r. of the Ads, & the Pharific ainc almeffe. Both of them had commaundement to to do. And the worke of Cornelius mas Gods fernice-bicaufe it veoceded offaith: but the Abas risses diede was abhomination bycause the persone pleased not BDD, Two husbande men tyll their grounde; the one Pn.u.

րինդինդինդին

HILESTED IN

14

needes bis

lelle it bee

mardeof

13 thele

uche whie

of it, man

Dunneto

sat his full

not luffer it

rule is fra

a common

s pleasure.

contempt.

iselfe in the

e Lozde thy

is rule delov

in working

uperchitions

2.hippings

a GDD.

as is of his

nation and

he foundar

ourpoled in

true know

elges. We

o by the res

e ps, firste

rightuous:

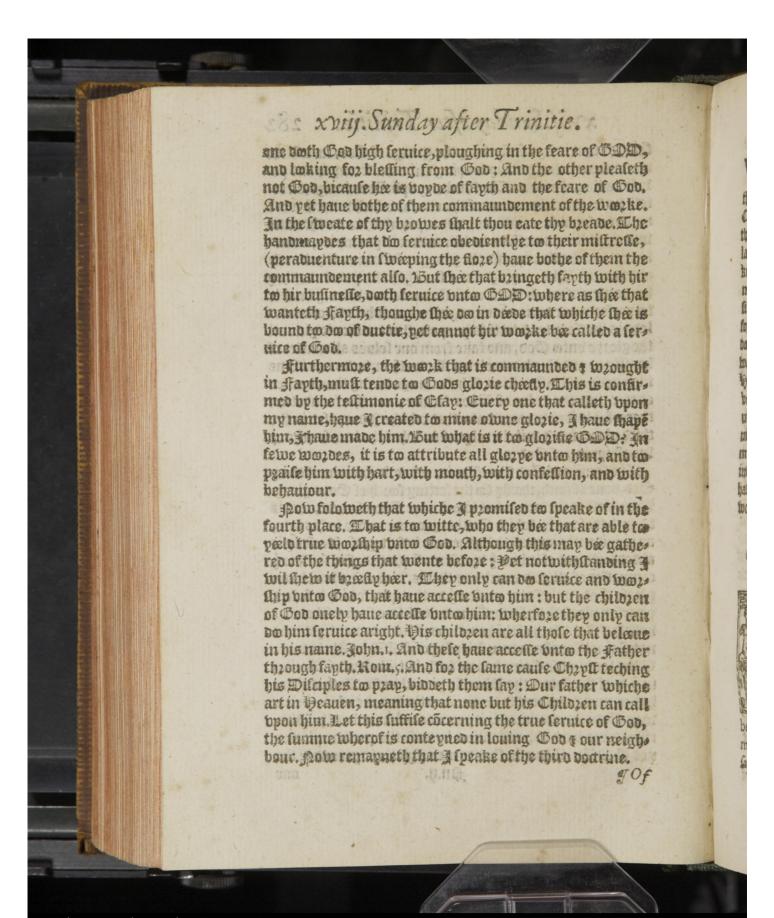
nen buto

o fourth

np pauni

s by two

things ?



TOf the thirde.

of GOD

er pleaset

e of God.

pe ir make.

eade. The

miltrelle.

of them the

oth with hir

as the that

pute their

alledalers

t wrought

18 15 confire

calleth open

I have thank

M (GGG)

ham, and to

on, and with

he of in the are able to

bee gather Changing I

e and wor

he children

ep only call

that belowe

the Father

vatteching

er whiche

m can call

e of God,

ur neigh

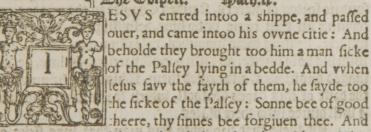
gof

arine.

7 Hhat thinke you of Chryst (fayth he) whose sonne is he? They say vntoo him, Davids. The Pharifies thought themselves rightuous by the law: but if that had bin true. Chapft had bin promifed in bayne. Hor thus farth Paule in the seconde to the Galath. If rightuousnesse come by the lawe, then Chapte dyed in bayne. Dur Loade therefore ale ked them of the Melsias, that is, of Chavit, that by making mention of him, he might firre them by to know and confider to what end the law was given, and to thinke where fore the Meisias was promifed. Whiche thing if they hadde bone aright, they thould have reasoned thus. The Mcisias was promifed to take away finne, like as Cfay witneffeth: We bare our difeates. Gen. 14. In thy fixed thall all nations be blissed. Therefoze it is needefull, that the sonne of Das uid, hould be not only man, but also God, the Lozd of Das nid, according as the Plaline tellifieth: The Lord laid buto my Lozde.cc. By this kinds of reasoning, they might have inviced aright bothe of the lawe and of Chaple, and so they had embraced Chryste the Saniour, to whom be honour world without ende. Amen,

Vpon the xix. Sunday after Trinitie.

The Gospell. Path.ir.

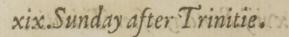


behold, certeine of the Scribes said voithin them selues: This man blasphemeth. And when Iesus savv their thoughtes hee sayd: vvherfore think ye cuill in your harts? vvhether is it easier

Mn.itj. to

HUHATER

փանփակական



to fay, Thy sinnes bee forgiuen thee, or to say, arise and vvalke? But that yee may know that the some of man hath power too forgiue sinnes in earth. Then sayth he too the sicke of the Palfey: Aryse, take vp thy bed, and goe vntoo thine house. And he arose and departed too his house: But the people that savv it marueled, and gloristed God, which had given suche power vnto men.

The expolition of the Text.

Wis Gospell conteyneth one of those miracles where with, as our Lozde testifieth his power, will, and office: so his confirmeth the certeynstie of his doctrine. It is shewed in this present story how Chrysk, healed a man y was diseased

of the Palsie: Whiche deve his herers accept not all with one mind. For the Pharilies blaspheme: the comon fort by beholding the miracle, are put in minde of the presence of God and are confirmed in Chaples doctrine: wherby they not onely concepue feare and faythe, but also biter the true frutes of fayth by letting forth & godnelle of God. This gold vell therfore is as a certeine picture. wherin Throftes king. dome in this worlde is paynted out, in which there be some that bring the discased but They ite: and some that murs mure, as the Pharines in all times: and other some that feare god aright, and glozifie him for his dedes, Among thefe fundric fortes of harers, standes Chapste in the middes, recevuing all that come but him, despising no man for his miserie, healing their woundes, releasing our sinnes, and with his holy spirite, as with a most precious balme, he as fuaged our bioles, and healed them. This is the furnine and the drift of this dayes Gospell, which for instructions sake I will divide into these places.

of those that broughte this man that was sieke of the palie in a bedde but Thryste that he might beale him.

ADILLINI, IIII.

2 The

M

阿可

thi

190

2 The murmuring of the Pharifies accusing Chayff, and his defence.

3 The end and vie of Chapites miracles.

ind vvalke

povver ton

ot the Pal.

ouse. And he that savy

iche posvet

le miracles

his power,

de certenna

is present

as difealed

not all with

mon lost by

presence of

nherby they

ter the true

d. This gold

offes kings

e bæ fome

that mul's

ome that

nonathele

middes, res

ran for his

mnes, and

me, he als

name and

ions fake

fiche of

he might

2 1/8

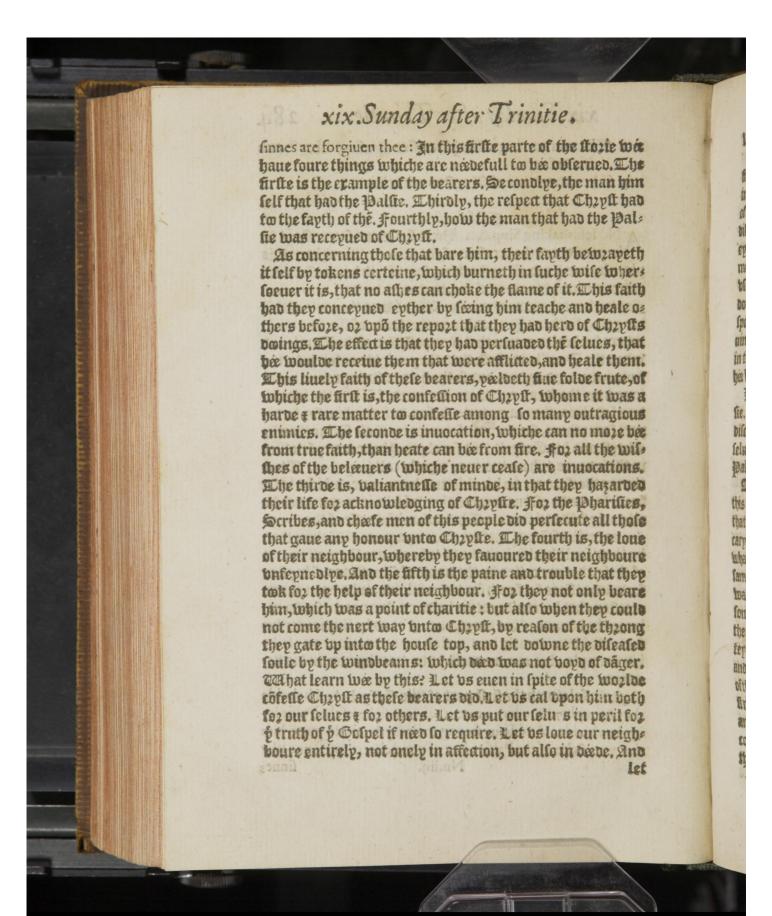
TOf the firste.

Nd Iefus taking Ship.&c. Dere firste and formoste is to be considered the occasion of the miracle wrought in this place by our Lozd. Chapft taking thip (fayth hee) passed over and came into his owne Citie, that is to witte, Capernaum. For his kept there very muche. What was the cause of this his going thither? Die had bin in the lande of the Gergesenes, where he healed a man that was possessed of the Deuil: and when the Deuilles desired that they mighte enter into the fwine, the Lord agreed, and so the herd of fivine ranne heads long into the Sea, and were drowned. When the inhabis ters law this, they came but Jelus, deliring him for two ex part from them, for they did fet more by their fwine than by Chapft and his Gospell. And surely they have many selowes in these daves, whom wee may rightly call Gergesenes. Two things therfoze are to be observed here: one, whiche is set forth for us to eschue, and another whiche is commended to all gooly folke to folowe. The bothankfulnesse of the Gergefener is to be eschued, that set moze by a peece of Bakon than by their foule health. Like but whome, are the most e parte of those, that are called by the name of Chapitians. Chapites forwardnesse is set forth for us to folowe, who byon everie occasion that her coulde catche holde on, was earneste to enlarge the bounds of his kingdome. For as by this iorney his the with howe greatly be thirded mannes faluation : so by his example, her commendeth but o bs diligence in his bos cation.

pow foloweth the first part of this Gospel. And beholde they brought vntoo him a man that was sicke of the Palsielying in a bedde. And Icsus seeing their fayth, sayde vntoo him that was sicke of the Palsie: Bee of good cheere my sonne :thy Nn.iiii.

William Bank

փանփակական



let us spare no paines if we may do them any god.

An other thing whiche I layd was to be observed in this first part, is the man himself that was diseased of the Palie, in who are three things to be marked. Dis disease, the cause of his disease, and that he wold be carred unto Chryst. Dis disease was the Palse, which is when one of a mans sides, either the right side or the left toseth his faling and natural moving. Surely a right grewous disease: whereby y whole ble of a mans bodie is hindered. The cause of the disease was double. Universall, which is original sinne in all men. And speciall, which had his beginning either of disordered by using, or else of some very sore disquietness of minde. Powe in that he would be borne unto Chryst, it betokeneth that he had farth, like as those had that did beare him.

Let vs also folowe this example of him that had the Palosie. Let vs acknowledge as wel our inward as our outward discase, let vs confesse our sinfulnesse, and let vs suffer our selves to be carred but Charle, as this man that had the

Walfie Did.

Morie wa

Med. The

e man bim

Chapft bad

io the Hali

bewrayeth

wife where

. This faith

and heale or

of Chavits

clues, that

peale them.

loe frute of

une it was a

p sutractious

t no more be

n all the wife

invocations,

nev hasarbed

Dharifies,

ute all those

is, the love

neighboure

ile that they

t only beare

in they could

of the theong

the diseased

od of dager,

the worlder both

n peril for ur neigh

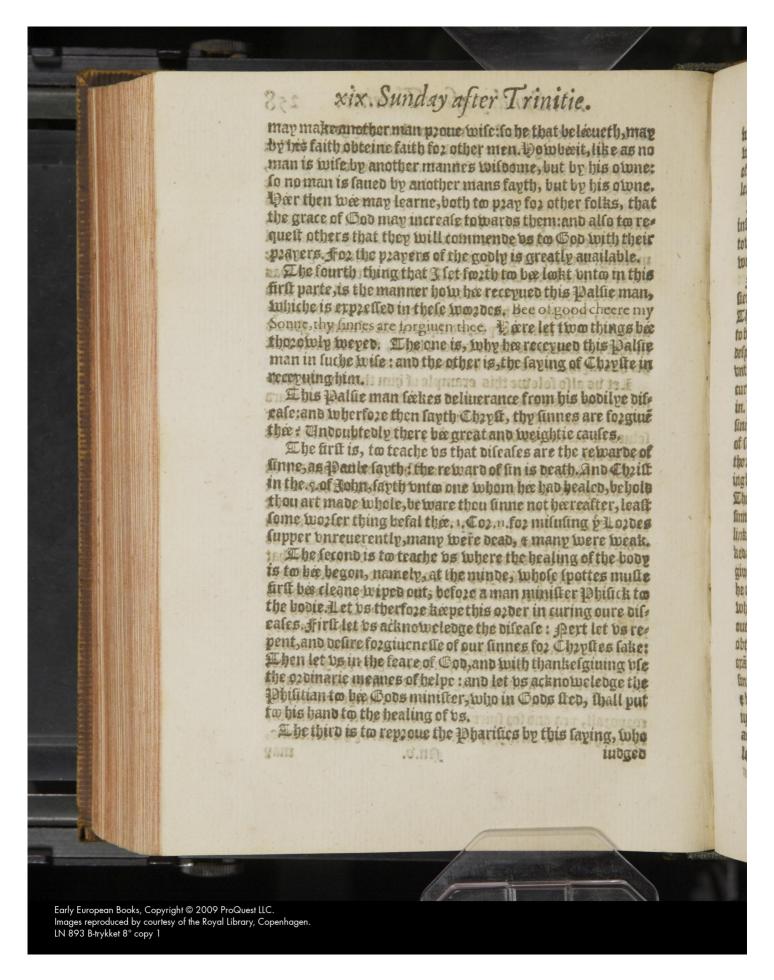
ixde, And

168

The thirde thing that I admonished you to consider in this first parte, is that Chapte sawe the fapth of those men : that is to witte, of him that had the Pallie, and of them that carred him. Tolhereby we may learne thefe things. First in what loste Chapite is minded towardes bs. Hog he is of the same minde towards vs, that he was towards the man that was licke of the Pallie. For the Lords is no accepter of perfons. And feconolie, that Chaylt hath not an eye fo muche to the greatnelle of our finnes, as to our fayth. This fayth obterneth of Charit all things for the welfare both of the body and the feede. And although I think this man that was licke of the Palke, has some little sparke of fagth: yet I will not Arine against it, if any ma say that the bearers had the fayth and not the Palue man. For it is no ftraunge matter, for copposall, yea and for fpirituall benefits to be obtened for the faith of other men. For like as one man by his wildome, may Pn.b.

HIII SANTA

փանգանանական



indged not aright either of his person, or of his office. Farale wayes there be some, y sæke to picke quarets to the works of God. Which thing warneth us that we chould not be the leffe viligent in dwing our ductie. , anost odt

The fourth is, that taking hold of this occasion, he might intrud vs mozefully, concerning his owne person, his love towardes men, and his office for which he was fent into the is man blafphemeth. And whe

mozlo by his father.

decueth, may

nt, like as no

r his owner

ly his owne

a folks, that

no also to rea

od with their

g anadable.

t onto in this

Pallie man.

od cheere my

othingsbe

o this Dallie

of Charle in

is bodiline dif

es are forgine

he rewarded

th. And Chris

realed, behold

eafter, leaf

ig billordes

pere weak.

of the body

ottes mule

r Philick to

ing oure out

et let be re

iptes fake:

fgiving ble

elebae the

Chall put

ging, who

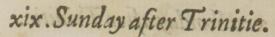
indged

ie causes.

Poin let be wey our Lozds words: for he fayth to & Walfieman: Sonne, be of good cheere, thy finnes are torgiven thee. These bee the words of the some of God, wherfore they are to be weged addictedly. This mand some is to be set against bespair, which this present visuale wasto have persuaded him unto. This faying, bee of good cheere is to be fet ageinst the curife, which cuil conscience wet about to persuade & wzetch in. Thy finnes layth be. Dergrace furmounteth farre about sinne. This saying are forgiven is to be set ageinit y decame of fatilfaction, of merites, t of rightubulinelle that corneth by the lawe. Thy finnes (layth he) are forginen the. In to lays ing he applieth the benefite of his grace to the pose weetch. Thus have wee here the Doctrine of Caluation, remission of simmes, institucation and adoption. For these benefites ticke linked togither to fast continually, that they cannot be pluce ked afunder. He requireth faith: to him that beleueth; he for giveth his Annes: whom he hathabiolued fro his finne, him he adopteth to his forme, faccepteth him as rightuous; and who he hath institled, him also will be glozific by bestowing suerlatting bittle upon him:neither is ther any other way of obtenning fatuation, than y which is fet out but w vs in this eraple. The pallicina both in things. He acknowledgeth his finihe acknowlegeth himself to be will be punished for his line the putteth his trult in the sonne of God. Agein, Cherik noth iy.things. He releaseth in the adopteth him to be his fonne: accepteth him tweternal life foliow of this eraple. Acknows ledge the fin in god ernest; acknowlege gods tust iudgemets and nammi

փանականական

HUUSANIA



and believe in the some: and thou thalt fiele sensibly, that Chycle will bestow his benefites oppon the. Let this suffice to be spoken concerning the first vocarine of this Gospel: and now followeth the second.

M

peli

Do

the

like

COM

Gran

bone

finn

their

why

fav, a

fame

Char

læ th

feart

then

fapo

note

bec

that

01

and

bel

are

日本

9 Of the second.

Nd beholde, some of the Scribes saide vvithin them selues: This man blasphemeth. And when he save the thoughtes of them, he saide: why thinke you euill in your hartes? Dere the grudging of the Scribes, and Chapfts answere do thew in what fort the kingdome of Chryst, and the kingdome of Sathan meete one ageinst another. We have here two things: of which the one is the acculation of the Secribes ace enting Chapit, and the other is Chapites most rightfull des fence. The acculation of the Scribes was this. This man is a blasphemer. Therfoze ? bicause he taketh oppon him to forgine finnes, which perteyneth onely bnto Bod. Hoz (ace cording to the phrase of the feripture.) Blasphemie is to attribute that thing buto a creature, which is proper or peculiare buto Cod. pow tofozgine finne is propre buto God, which thing is affured by the testimonie of Ctay, where the Logo by the mouth of the Prophet fayth: Jam, Jam he that wipeth away thine iniquities for mine owne fake, and I will no moze remember thy finnes. Verbppon they thinks they may conclude as by an infallible consequent, & Chayst is a blasphemer, after this manner. Whosoever taketh bps pon him that which is peculiare buto God, is a blafphemer. This Jefus taketh oppon him that which is peculiare buto God: Ergo, this Jesus is a blasphemer. And endoubtedly it had bin a true argument, if Chaift had bin like the Scribes, that is to wit, if he had bin mere man, and not God also. See I pray you how much our Papilles and Ponkes are works than the Scribes. The Scribes were taught by the words of Goo to defend this proposition: po man ca forgive finnes but onely God. But the Papistes attribute forgivenesse of annes

sinnes to the merites of saints, to Passes, and so pardons : which things they deale not freely, but sel them very derely. Durely a wonderful kinde of chapmen. They sel that which they have not: they sell men the smoke of words, take ready Golde for it. They promisse their chapmen Peauen, and

deliuer them Hell.

entibly, that

et this luffile Colpeliant

n them felues:

the thoughter

hartes ? Den

vere do their

kingdomeal

ie heere two

e Deribes ace

t rightfull ber

Dhis man is

oppon bim to

God, for ac

themic is to ab

proper or pecu-

Elay, where the

an, 3 am he that

me lake, and 3

on they thinks

uent, y Chaple

mer taketh by

a blasphemer.

reculiare buto

noonbteolyit

the Scribes,

Soo allo. De

s are worle

the words

rine Comes

inenede of

finnes.

But what shall we saye of the ministers of Gods word? Do they forgive sinner. They forgive not of themselves: but they pronounce forgivenesse of sinnes, to all that they sinde like this man that was sicke of the Palsie. They give not ought of their owne: But they offer another mannes, by the commaundemente of Chryste. For they offer sorgivenesse of sinnes by the voyce of the Gospell. As many as receive this boyce by fayth, do but of all doubts receive forgivenesse of sinnes. For Chryst sayeth: he that hereth you, hereth me.

But what fayth Chaple to this accusation? When he save their thoughtes, hee fayde: vvhy thinke yee euyl in your harts? whyther is it easier too say, thy sinnes are forgiuen thee, or too fay, arise and walke Dere Thank both that things. First he fame the thoughtes of them, whiche is the propertie of God onely. Whereupon the Scribes ought to have thought that Chapite was moze than mere man. for no man is able to for the thoughts of another man. For onely the fririt of God fearcheth the depth of mennes hartes. Secondly he blameth them: vvhy doo yee thinke euill in your hartes? As if ha had fapoe: ver linne in thinking amille of mee. By this wee may note, that euil thoughtes are sinnes. Thirdly by visible signs be confirmeth his hidden Bodhead. As if he had fayd: you fay, that hee that taketh bypon him that whiche is peculiar but o OD D alone, is a blasphemer : foz he burteth Gods name and fame. Herely I confede this to be true. But in that pee belæue not mæ to bæ BDD pou do amille. Wherfoze pou are blasphemers, and not I. And nowe that I may thew and prone my felfto be very God, heale this Palice man with a becke onely, whiche furely is peculiar to the power of the Godhead,

փեփեփեփե

Godhead. If I can do this by my divine power, why thoulde I not also foraive sinner Waho can otterly take awaye a dife ease, but his that taketh away the cause of the disease: powe you see with your owne eyes, that I take awaye the viscale: and why belaue you not that I amable to take awaye the cause of the disease also, which is sinne: Thus They it appear leth to his owne toings, whiche beare recorde of him. Hoz thus fayeth hie in John : If yie belieue not mie, belieue my works which bear witnesse of mie. Of this seconde doctrine therefoze wa maye learne theathings. Firste that there is continuall battaile betweene the kingdome of Chaple, the kingdome of Sathan. Foz Sathan is euer grudging and deuiting of lunday wiles, how he maye enter oppon Chapites kingdome, according to this: and thou thalt lie in wayte for his hele. Secondly, that Chaylt by his wildome and power, ouercommeth the power and deuises of Sathan, according to this: there is no wisdome, there is no counsel against the Lozd. And thirdly, that we thould submit oure selves under him, acknowledging him to be very BDD, and confesting him with all luche as fle but o him in true repentance.

9 Of the third.

ner,

read

yyen

marc

treate

heard and de

faydhe

they yy

intoo t Maria

and ga

gooda

Thent

there-a

him: F

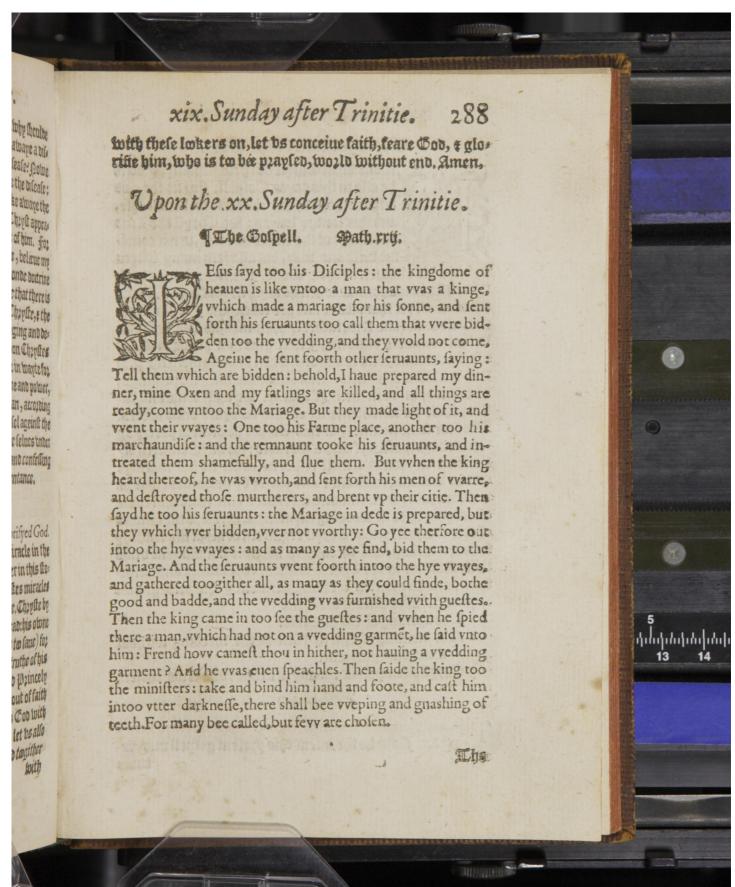
garmer

the m

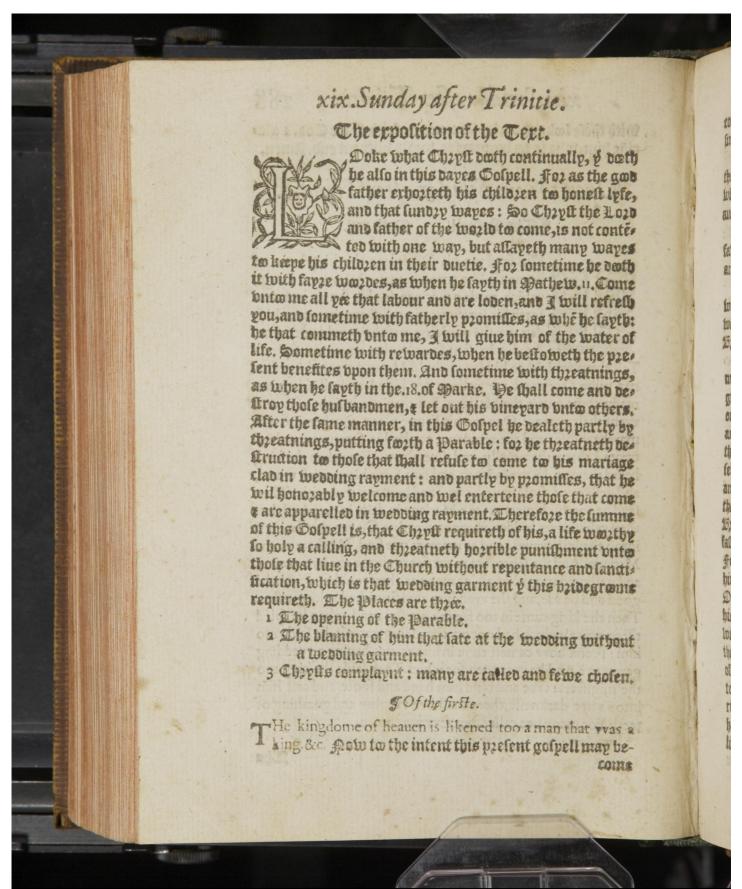
intoo

teeth

And the people seeing it, overe a fray de, and glorifyed God. Bere we have the effect and frute of this miracle in the beholders, which frute the Cuagelist setteth over in this storie but was. I have oftentimes spoken of Chaystes miracles his retwing e; and therefore I will say little hiere. Thay ste by this miracle consirmed the power of his Godhead: his owne satherly will towards men: his office (which is to save) for whiche purpose he was sent: and sealed by the truthe of his Dodrine, as it were with some authenticall and Princely seale. Againe in the hierers was concequed faith: out of faith slowed the sear of God: and by sayth they glorified Cod with hart, boyce, consession, and maners. Hiereby then let us also gather these source things concerning Chayste: and together

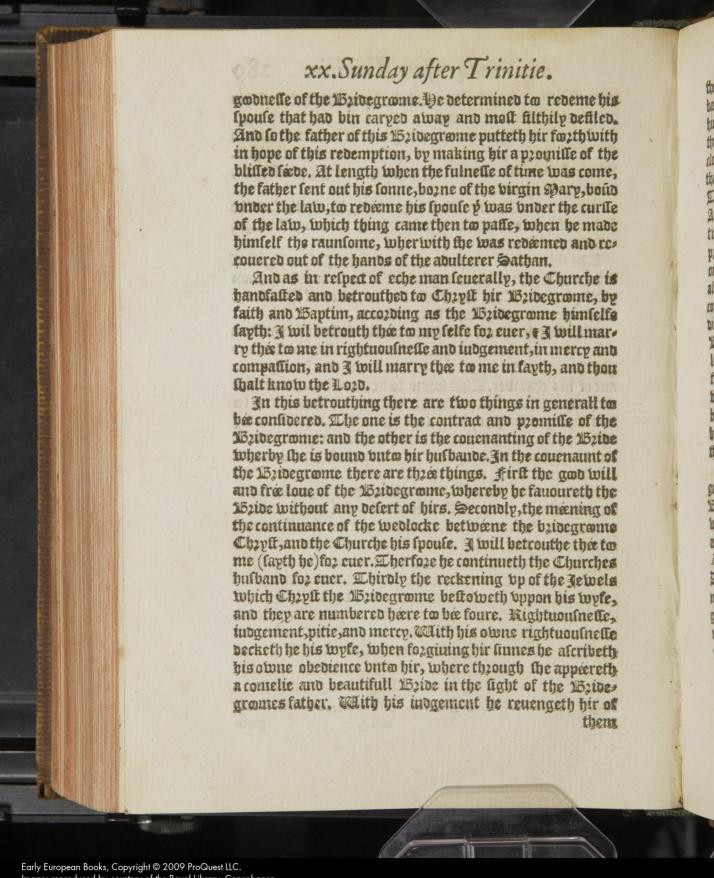


Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



xx. Sunday after Trinitie. 289 come the sweter to vs: Let vs loke byon the partes of this ually, of both similitude, which are many. of as the not The first: In this place the kingdome of heaven signifieth whomest lyfe the Churche gathered togither by the bopce of the Golpell, which of Peter is called a holy nation, a kingly preathode, no Each Ayso and a chosen generation. ents not contin The fecond: The man that was a king, fignifieth God the many waves father of heaven, whom Paule calleth the king of kings, tetime be doth and Leed of Lordes. thew, 11. Come The third: The kings fonne is our Lozd Jefas Chaiff: of I will refresh whom he layth: This is my beloved some in whom 3 am whe he farth well pleased. This some of God is called of Danid the f the water of 152 y degrome decked with hely decking. imeth the view The fourth: Unto this some oid the father then make a th threatnings, mariage, when he willed him to be borne of the bliffed bir. I come and be ain Parie, and be (as Dauid faith) cometh as a bridegroms out of his chamber. This some twice the Church unto him rd but o others. as his spoule, and betrouthed her but himself, according to ealeth partly by threatneth bu this faying of the Prophet Dleas : I will marry the to my felfe foz euer, and I wil marrie the to me in rightuousnelle e bis mariade and indgement, in mercy and compassion, and I will marrie miffes, that he the to me in fayth, and thou thalt knowe the Lorde. This role that come Bzidale (as in respect of all mankind) was begon by hands e the fumme failing, allone as the first man and woman were created. a life wouthy for when God made man, to the intent he hould knowe Chment bute him and lone him, when he garnished our first parents with nce and fandi Dziginall rightuousnesse, when he impainted the Image of is bridegrams his Godhead in them: then did he make this enfurance. Pots withstanding, this ensurance was broke by and by through the craftineffe of Satha, who entifed man to wicked breach փանդանդանդանի ding without of wedlocke, so as he forsoke his true spouse, and toke him to that most filthie who zemaister the Divell: Which inius eine chosen. rie the despised Bribegrame revenged when he made the harlot naked by taking away the kings image, and spoys ling hir of his wedding Jewels, Howbeit, Dimonderfull that was a 1.0.K ell may be-COINE

HUSANIE



thenrthat did hir woong: mainteyning hir, and pulling hir back into the way when the steppeth away. He embraceth hir with pitie: that is to lave with hulbandly affection. For this pitie is a kindly louingnesse, issuing from the innermost closets of the minde . And he embraceth hir with mercie, in that he pardoneth hir dayly misdeds, and rueth hir miseries. These foure things are in the covenant of the Bzibegrome. And in the covenaunte on the behalfe of the Bzide, there be two things. The acknowledging of the benefite with the prayling of ODD: and fayth wherby the spoule leaneth up, on hir hulbands breake, and without any diffruit loketh for all the goo things that he bathe promised. By this mutuall contract let vs conceine Doctrine, comfort, and fayth, that no discouragement of any advertitie cause be to flete from this Bzidegrome, who never forfaketh his spoule, buleffe the like a forsworne woman do first break the fayth and trouth that the hathe plighted. Ageine we learne hereby also, that whosoener hath not the faith of Chapit, is none of Chapites, but is befiled with thameful abuoutrie. Dereby it appeareth how truely John hathe fayed in his Apocalips : Bliffed are they that are called to the Lambes supper.

The fifth : It is to be observed, what they be that bid the quells to this royall mariage. first the eternall GDD, the Bridegromes father by his voyce biddeth gueffes to this wedding : Perte, many holy Fathers befoge the flud. Then after the flub, Poe and Welchifebech : Joseph and Poples in Egipt. The bolie Daophets and Kings in the land of Canaan, Daniel in Imy. After thefe commeth the Bzidegroms own mailier of houthold John Baptiff, & poputed out the Uzide, grome with his finger, who also himself with his Apolites, made Proclamation and bad guelts to the wedding, faying: Come, allthings are ready.

The firth: The provision for the Paryage feaste is to be considered. Foz even lyke as at the Wariages of men, Do.y.

փանգերիականի

e.

o redeme bis

lthily defiled

pir fasthwith

comifie of the

He was come

in Marp, bein

nder the curifo

when he made

emed and re-

e Churche is

degrame, by

ome hunfelfe

3 will mar

t, in mercy and

ayth, and thou

in generall to

comille of the a of the 152ide

covenaunt of

the god will

amoureth the

e maning of

bridegrams

couthe thee to

the Churches

of the Jewels

on his wyle,

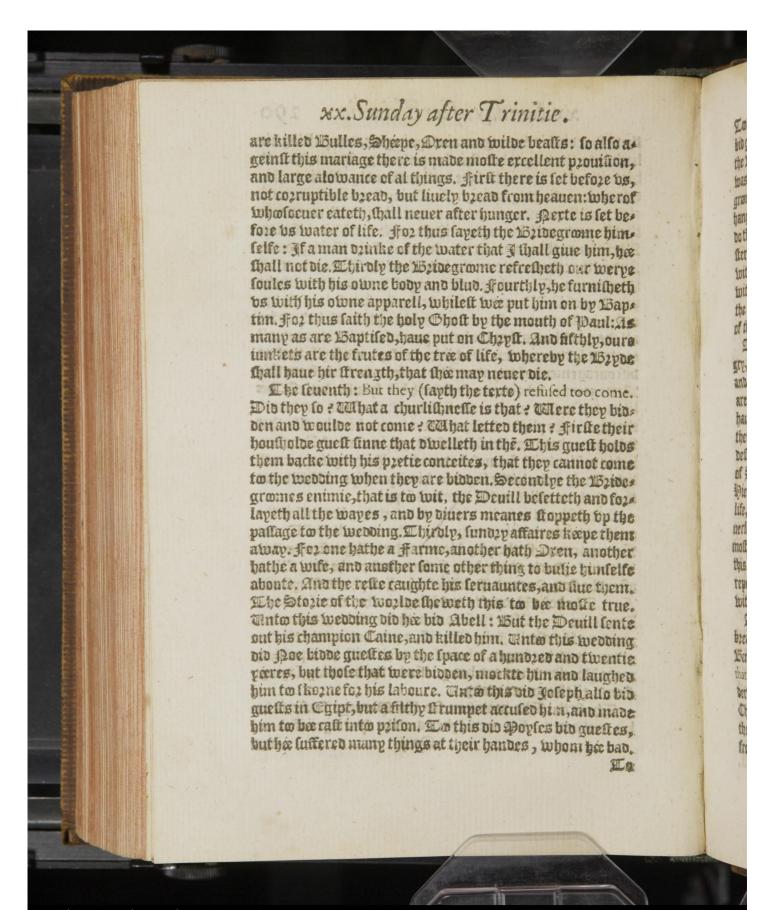
htnousnette, thtuousnesse

he ascribeth

je appæreth the Brides

igeth hir of them

an.



To this wedding did the most holy kings and Patriarkes bid guests, but their talk was hild skozne of. At length came the Bzidegromes owne maister of houtholde, John, but he was murthered by Perso. To this wedding doth the Bzidegrome himselfe the very sonne of God bid guestes, but he is hanged bypon the galowes of the crosse. To this wedding do the Apostles bid guestes, and after them all godly ministers of God wozde: Ahom the Divill asayling, partly with his Sophistrie, partly with his Tirannie, and partly with his Pipocrise, striueth to kill. So the greatest part of the wozld being unkinde, refuseth to come to this wedding of the sonne of God.

The eyght. What fayth the king to this? First he is angry, which surely is no maruell. For he sawe both himselse and his mariage despised of those, which will they nill they are compelled to confesse, that what so ever good thing they have, they may thanke him for it. Secondly he punisheth them bodily: whereof the thanklesse world which the Lord destroyed in the study, had experience. This doth the burning of Sodom beare witnesse of: This doth the destruction of Hierusalem testific. Thirdly he punisheth spiritually in this life, with darknesse and ignorance: and after death with enertasting paynes. Greece, Turkie and stalie, and the greatest most flourishing parte of the whole world, are examples of this punishment. This doth the riche glutton testifie, who repenting to late and in bayne, in Pell, is tormented there with endlesse paynes.

The ninthe: Doth the king for mens buthankfulnette, breake of the mariage, which he had determined upon? Po, But he fayth to the servants: The viedding is redy, but those that evere bidden, are not everthy. Although this may be bus derstood of the unthankfulnette of the whole world: yet doth Chryst in this place entreat cheely of the unthankfulnette of the Jewes, whom in these words he threatneth to shut out from the mariage of the kings sonne.

Do.itj. Go

դւնդւնդւնդենինի

loalfoat

contition.

efore bs,

n:wherof

is let be

ome bin

e humbre

our werns

urnibeth

1 by Bane

Danl: 16

thlp, our

ge 152 yae

too come

te they bid:

fir Wetheir

gueff holds

unot come

the Brides

hand for

rth op the

epe thens

another

tunfelfe

ine them.

offe true.

evill Cente

bedding

twentie

laughed

allotio

no made

mestes,

per bad,

Go yee therefore out intoo the high vrayes, and as many as yee finde, bid them to the mariage. Behold the bountifulnesse of this king. He willeth all men to be bidden to his sonnes mariage without respect of nation of persons. For he speaketh of the calling of the Bentiles to the gospel. And it is to be marked aduisedly, that he sayth: whom so ever you find, bid them to the mariage. But when was this spoken to the Bridgeromes servaunts: Even then, when Chryst said: Go ye into the whole world, and preach the gospell to all creatures. He that believes hand is baptised shalbe saved; and he that believes not, is condemned already.

The tenth: And the servaunts event foorth intoo the high veryes, and gathered togither all, as many as they could finde, both good and badde, and the veedding evas furnished evith guests. This came to passe after Whitsonday, after that the Apostles were armed with the holy Bhost, and from thence fouth unto this day by the ministers of the gospell.

9 Of the second.

And the king came too see his guests: and when he spyed a man there, which had not on a wedding garment, he said vntoo him: Freend hovve camest thou hyther, hauing not a wedding garment? This place teacheth, first that in the bills ble congregation of the Churche, the euill are mingled with the good untill the last day: which thing the Parable of the Darnell declareth also. Peither is any such Church to be hos ped foz in this lyfe, as the Anabaptiffes dreame of. Hoz the Church is in all pounts like a field wherin wheat and Darnell growe both togither. For like as wheat abideth wheat Kill, although neuer fo much Darnel spring op from time to time: So the Church continueth holy, though it have divers rotten members. As many as professe christen religion are members of the Church: howbeit some be quicke and some bead. Those bee quicke that have a lively fayth: and those bee bead which professe the religion without lively confidence in Chapit.

(6)

tr

fulnefie

sionnes

he spear

ditista

boufined.

ien to the

t laid: Go

o all creas

ed; and he

the high

uld finde.

shed with

er that the

om thence

en hespyed

ent, he faid

ing not a

n the bills

aled with

ble of the

h to bee hos

of. Hoz the

neth wheat

om time to

aue divers

icion, ars

and forme

those bee

figence in

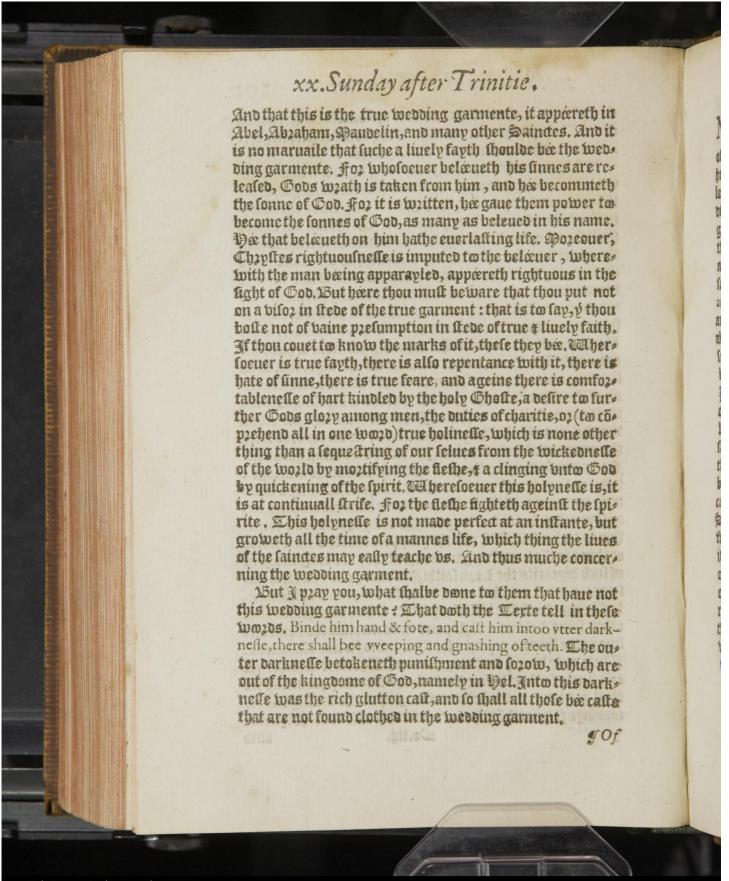
Chipit

292

փանգնականվանվան

Chara. As for those that are out of the visible congregation of the Churche, they are enimies of the boarine, and neyther quicke nor dead members of the Churche.

It followeth, that the King comming in, law a man with out his wedding garment. What is this wedding garment? This is neoful to be known, that we may enjoy the sweetnelle of Chapites mariage perpetually. At the last day, there hall fand in this kings fight, two kindes of men: of whom the one refused to come to this wedding, as the Turks and the bigodly Jewes, many heathen nations at this dave. It is manifest that none of these bath a wedding garment : Df whom notwithstading, many do love civil honestie. Tahere fore this outwarde civilnette of Aristides, Fabritius, Fabius Maximus, and Cato, is not that wedding garment whiche hee requireth. And the other fort came to the mariage, that is to lay, they conveyed themselves into the outward congregation on of the Churche at the preaching of the Gospell. Dowbeit these are not all of one hewe. For some trull to their owne works, and thinke their hamefulneffe to be coursed with the garment of their workes. Is this the wedding garment? Po in good foth: Hoz they are thrust out from the mariage: but none are thrust out from the mariage, that bring a wedbing garment with them. Dthers some have no workes but euil works: howbait they bragge of fayth, and boaft thems selves to be faithfull, and they suppose that this their fonde craking is the wedding garment, but they are decevued. For of such hipocrits the Lozd saith: Pot every one that saith one to me, Lozd, Lozd, that enter into the kingdome of Beauen, but he that doth the wil of my father which is in heave. And other some believe a right, and these mortifie the fleshe and line in the spirit, e repent & set their mind to line blamelette. These only have & wedding garment. Therfore whither yee call lively faith or holinesse of life the wedding garment, vie hall not take your marke amille. For as the calling to this mariage requireth faith: so requireth it also true holynesse. Do.tit.



TOf the third. A Any are called, and fevy chosen. This saying of Chapte contenueth two things: that is to witte, a fetting forth of the mercy and gooneffe of DD, who calleth all mento his sonnes mariage. Peither is it to bethought that he calleth any, who he would not have to be at his fonnes wed? bing : and a complaint ageinstethe buthankfulnesse of the greatest part of the world. Many (fayth hee) are called for the 132idegrom commaunded his Apost les to go forth into all the whole world, and to call men to this mariage, as he fand afoze: Cal to the mariage wholoeuer pæ finde. But fevv are chosen. That is, few have the wedding garmet. Foz such are chosen, as are sozted out from others, and are excellente about others. Therfoze Peter faith, that Chaiftians are chos fen to fanctification of spirit, that is to wit, that they should be holy in spirit. Mercly BDD will haue all men saued, as Paule teacheth, and this parable the weth, yea and Chapftes owne words witnesse. Path.rj. Come buto me all yet that labour and are loden, and I wil refreshe you. Let be fet this faying ageinst all the enimies of Gods grace. Therefoze if thou loke to Godwarde, Gods will is that all men houlde be faued, and come to the knowledge of the truthe, and hee calleth all men (without exception) to the mariage of bys Sonne. But if thou loke buto menwarde, fewe are chofen, that is to laye, fewe when they heare the Golpell do receive it by fayth, and become holy in spirite. Wherefoze the cause of damnation is not in DD, but it is to be fought for in our felues. How often (fayth Chapfte) would I haue gathes red thy Chilozen togither, and thou wouldest not: Beholde thou halt heere two things. Chapte would: and Jerusalem would not. Therfore by this faying wee are warned, that it is not inough to hear the Gospel, but we must also obey the Bespell. Foz (as Peter sayeth) it is therefoze preached, that we hould be mostified as towarde the flethe, and to live af ter the spirite.

Do. b.

Thus

HILL STORY

Early European Books, Copyright © 2009 ProQuest LLC Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

ecreff in

s, Andit

the wed,

esareres

commeth

power to

ots name

Bosconer,

r, where

ous in the

u put not

ay, of thou

cely faith.

e. Where

it, there is

is comfor

fire to fur,

e,or to co

none other

ickeonelle

ento God

nelle is, it

It the lpis

ante, but

the lues

be concer,

thaue not

II in thele

tter dark-

Theou

ohich are

ais park

bee calls

90f.

Thus muche concerning this dayes Golpel: wherby we may lerne that God hathe not created by two damnation, but tw blissulnesse, and that he hathe freely prepared all things that perfeine but true blissednesse. And againe, that those which are damned, are damned through their owne fault, as which would not obey the Golpel. Wherfore if we have regarde of our soulehelth, let by put on the wedding garment, and let by minde true holinesse, through Jesus Chryste oure Lord: Aw whom with the Father and the holie Ghoste bes honour for evermore. Amen.

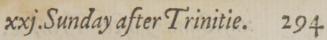
Upon the.xxj.Sunday after Trinitie.

The Gospell. 3ohn.iig.

Here vvas a certein ruler, vvhose sonne vvas sicke at Capernaum. Assoone as the same hearde, that Iesus vvas come out of Ievvre intoo Galilee, hee vvent vntoo him, and besought him that hee vvoulde come dovvne and heale his Sonne. For hee vvas euen at the point of death. Then savde Iesus vntoo

The ruler fayde vntoo him: Sir, come dovvne or euer that my Sonne die. Iesus sayeth vntoo him: Go thy vvay, thy Sonne lyueth. The man beleeued the vvoorde that Iesus hadde spoken vntoo him. And hee vvente his vvaye. And as hee vvas goyng dovvne, the seruauntes mette him, and tolde him, saying: Thy Sonne liueth. Then enquyred hee of them the houre vvhen hee beganne too amende. And they sayde vntoo him: Yesterdaye at the seuenth houre the Feuer leste him. So the Father knevve that it vvas the same houre, in the vvhich Iesus sayd vntoo him: Thy Sonne liueth: and hee beleeued, & all his housholde. This is ageine the second miracle that Iesus did, vvhen he vvas come out of sevvry intoo Galilee.

The



The exposition of the Text.



gerby bie

ation, but ill things

that those

e fault, as

e haue re

garment.

tylie sure

Those ba

little.

onne yyas

as the fame

of leverne

im, and be-

ne dovvne

as even at

us vntoo

beleeue,

that my onne ly-

e spoken

as goying ing: Thy

when hee

efferdaye

knevve

oo him:

de.This

is come

Elit

Dis Cospell teacheth ts, whither we ought to fle for succour in all the troubles of this lyfe: that is to wit, to the fountayne of all welfars and felicitie, Jesus Chryk. Which thing Clay also putteth be in minde of, when he sayth: Ve

thall drawe water out of the welles of the Sauioure. To this well, we must come, not with feete, but with minder not with reason, but with Kayth. Kurthermore, this Gols pell sheweth, howe forwards Chryste is to helpe, who sendeth away none that commeth to him, without comforts. Kor he is not otherwise affectioned towards any man, than towards this noble man, this Courtyer of Perodes court, whom he not only comforted by words, but also helped by miracle. The summe of this Gospell therefore is included in this saying of Joel: Euery one that calleth upon the name of the Lord shalke saued. The places are three.

1 Df mens miseries, and of the cause and remedie of the same.

2 Of the rebuke wherewith Chayst rebuketh this seruant of the kings.

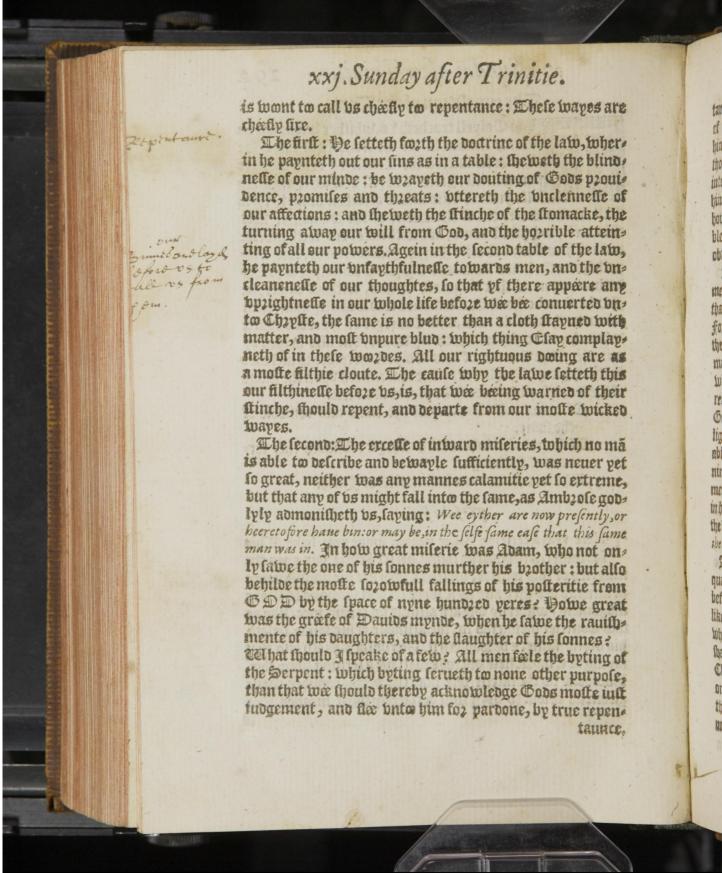
3 The true nature and inclination of faith.

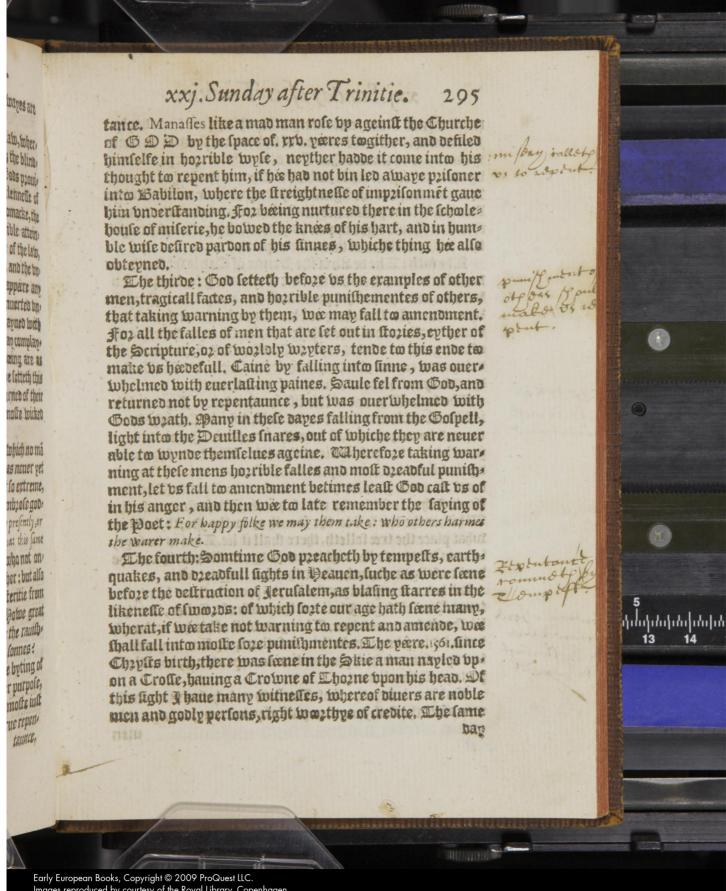
TOf the firste.

There vas a certeine Ruler vehose some vas sicke. This save father, and his sicke some, do set before our eyes the miseries of this worlde, which as they are the punishments of sinne: so are they also as it were certein sermons of Gods indgement, whereby we are altured to repentance, like as this Courtier being sad for the sicknesse of his some, seleth his owne sinne, a bewayleth it. Herbutto maketh also that saying of Esay. Their distresse shall be a terning but the. Howbeit to the intent we may the better consider Gods godnesse sownesse sowness

Abir Ento

դենդենդենդեն<u>ի</u>ն





Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

xxj. Sunday after Trinitie. day it rayned bloud, and many other things are fiene dayly. As often then as suche maner of lightes are shewed bs from Peauen, let vs knowe that God allureth vs to repentaunce by these tokens of his weath. And wheras the Lozde sayeth: the Be not afrayo of the figues of Peauen, he meaneth that we Mould fall to repentaunce, least the enilles which the fignes threaten, thould light uppen vs. For all things worke togither to the welfare of them that repent. The fifth : The death of the Sonne of God is let fouth to bs, wherin God theweth that he is erceding loze displeased with fin, and ther with al pronoketh vs to repetance. For hee tie bpon the croffe Aretcheth out his armes bathed in his owne 900 blud, and allureth all the whole worlde to repentance, and offreth grace to all that repent. Therfoze wholoever maketh belages to repent, he despiseth Bods sonne and shall suffer deadful punishement when his time commeth. Ego tul of The firth: The end of this life is bucerteine. Foz our life ift is most is like a bubble oz a floure in the field, whiche flourisheth to day and to mozow is call into the fire. Saint James also os peneth buto be the frayltie of this life. Whe have feine many that lined without repentance, taken away with fodeine 150 beath, so as they coulde have no leasure to repente. The Are (fayth John) is let to the rot of the tree. And Salomon faith: the Tahither the tre fall to the South or to the Porth, loke in fal what place the tree falleth, there hall it lie. That is to save, loke in what case the rightnous Judge shall finde the at the houre of thy death, suche thalt thou be indged to be. Sichowe many wayes the Lozde proudketh bs to repens tance. Dimfelf fayth: I wil not the death of a finner, but that he chould turne and line. This god will of his hee declareth but o bein the proudeth be so fatherly by so many means to repentance: which provocation to repentance, boubtleffe pertegneth to all men. But Paule fayeth: that God hath not chosen many wife nien after the fleth, noz many me of power, noz many noble men

th

pi

m

b!

men borne: and get the same man sayth: God will have all men faued. How then doth he not chose? God is sayds not to have chosen them, not bycause he would not have them faued, but for the sequele of it. That is to say: bicause the wisdome of this world, and power, and nobilitie of birth Do like baytes entice and withdrawe many from obedience of the Bospell. Danid was rich and puisant, and pero also was rich and puissant, Df which two, the first was not enticed by his riches and power, to fall from the Bospell : but the other by making more account of his present prosperis tie, than of the glozie of the lyfe to come, made his riches an secation of his owne damnation. Jaac was borne of a noble ftocke, and Ifmaell was a noble man borne to. But pet both of them were not of like inclination: for Amaell holding himselfe content with the noblemesse of his birth, despis fed the promifes: wheras contrarywife Isaac by belieuing the promise, was institted & faued. By these examples it appereth enidently, that the Lozd rejecteth no ma for the gifts that himself hath heaped bpo the. Hoz power, riches & noble birth are Gods god gifts. And happy is he & vleth them wel. But he & vieth them amille, he by his owne default turneth Bods gifts into intruments of his owne damnation. Let vs therfore imbrace Paules counsel, if we have any care of our faluation. Foz thus faith he.1. Coz. 7. Let the & vie this world be as though they vsed it not. De would not have a christen 40 olines is mans mind abused about erthly things, so as they Molo lead quinted fil bs away fro the right way of this life. He will have be fo to liue, as if we Mould passe out of this life at enery minute of an hour. Therfore in al paffaires of this prefent lyfe, let bs have our hartes lifted by to the consideration and mynding of the heavenly lyfe. Herebuto pertegueth this faying of Paule: Sike the things that are about, where Chaufte lite teth at the right hand of the father.

I Esus sayd entoo him: Valesse yee see signes and evonders yee will not beleue. Weer Christ sindeth fault with the courtier

ֆ.**ե**ւֆ.եւֆ.եւֆ.եւֆ.

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

ente daply

ed bs from

pentaunce

ade fapeth:

eth that we

h the lianes

onthetoni

let forth to

te displeased

nce. For he

n his owne

ntance, and

ever maketh

to fhall fuffer

For our life

flourisheth to

Tames also o

me feene ma

with lodeine

te. The Are

omon faith:

2th, lake in

at is to laye, oe ther at the

bs to repen

ner, but that

he declareth

any means

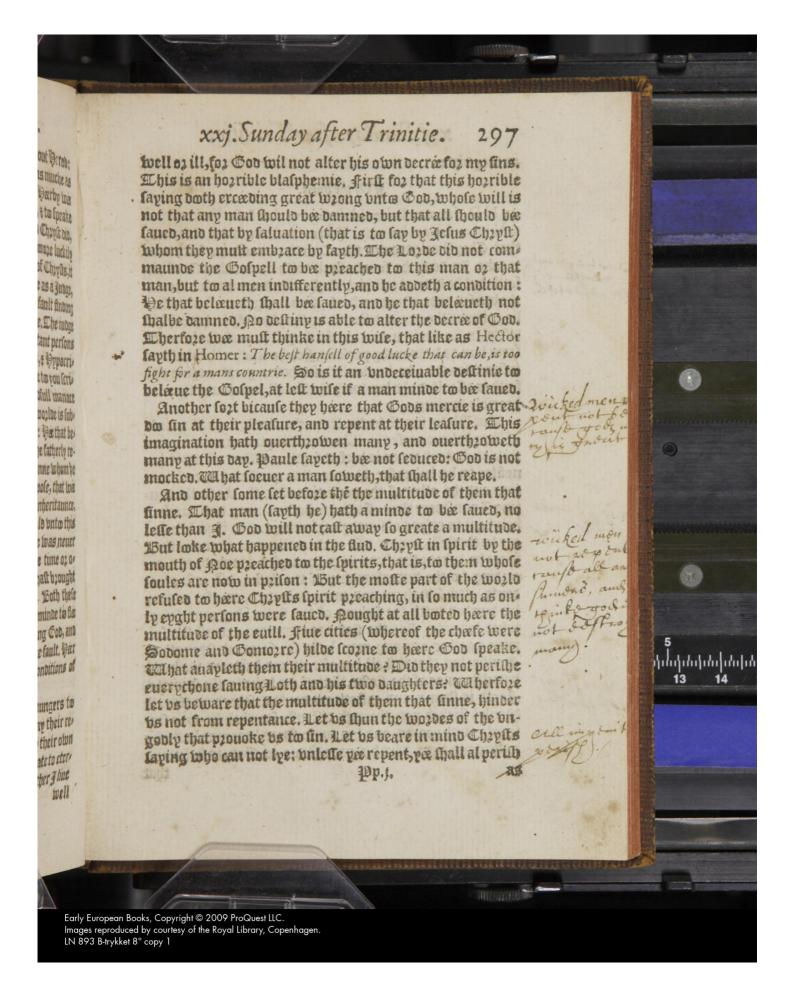
, poubtlesse

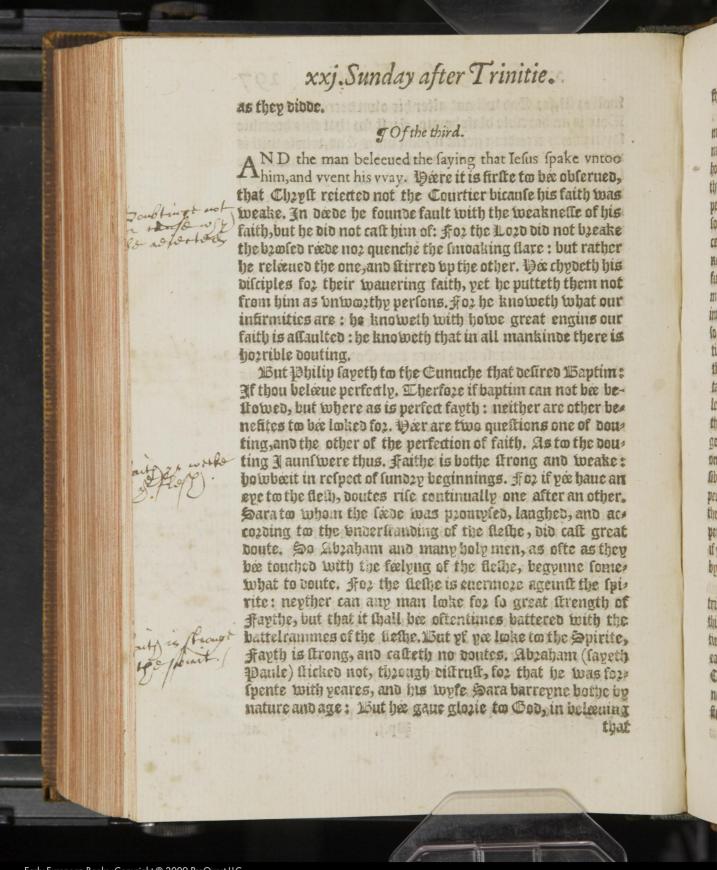
many wife

nany noble

pber.

xxj. Sunday after Trinitie. who was in great favour, and one of the cheef about Berod: which thing Chapit seldome didde, specially for as muche as men came to him in heavineffe to fæhe his help. Herby we mult lerne, not to be clawbacks of the Court, & to speaks things that may please: but tw touch the vile as Charat vio. & to puthim to paine, that afterward he may & moze luckily ba healed. Pow as touching this faulthinding of Chapits, it is to be underlied that God rebuketh sometime as a Judge. and sometime as a father: so that there is one fault finding which is inductive, another which is fatherlike. The induce like is, that wherby he reproueth the burepentant persons la as a Judge, such as were the Scribes, Pharifies, & Pypocris tes, after such maner as is in Dathew: Was be to you scrie bes, Pharifies and Oppocrites. This is a dreadfull manace of the eternall damnation: Do which all the worlde is subied for despiling the Golvel, according to this: We that beleueth not, is indeed or condemned alredy. The fatherly rebuke is that, whereby God chastizeth enery sonne whom he receiucth butw him. This tendeth to this purpole, that we shoulde not be disappoputed of the promised inheritaunce. Al the holy men from the beginning of the world but of this day, are an example of this rebuking. Foz there was never yet any of them, but he felt this fatherly rod one time oz os 奶 ther. It is good for me (layth David) that thou halt brought me lowe, that I might lerne thy instifications. Both these kindes of rebuking thoulde of duetie put vs in minde to flee TE finne, that wee fal not into the hands of the living God, and perithe for ever, as call away through our owne fault. Her m let vs lifte by oure eyes, and lake bypon the conditions of the worlde. Hany will sæme as though they were no Graungers to godlynesse, but yet in hope of long lyfe, they delay their repentance from day to day. Dany are deceived by their own Stoical imaginations, and fay : If I bie predestinate to eternal lyfe, I neede not greatly to take thought whither I line chamale.





xxj. Sunday after Trinitie. 298 that he was able to make goo his promise. Howe is fayth perfect doth it not neede of dayly encreafes ments. It is a perfect faith and yet bath need of baily encrease pake votoo ments. De had a perfect farth which fard : Lorde I believe. e observed. how be it, encrease thou my farth. This may be the wed by is faith mag this most goodly similitude. A childe that is newly borne is a snelle of his perfect man: And a man ful growne is a perfect man. So als d not breake so liandeth the case with faith. The faith is perfect which res : but rather cequeth and taketh holde bppon Chapti perfice: but it hath chydeth his nede of dayly encreafementes, to the intent it may become th them not ful in all his partes. Like as a childe though her becaperfede th what our man, yet hathe neede of dayly fode and nourithement, to the engins our intent he may come to his full growth and making: Quen inde there is so he that believeth, hath neede to minde Gods worde cons tinually, bath neede of the Beauenly bread, and bath neede of red Baptim: the spirituall drinke, to the intente he may from day to day take new encreasement: Which thing weefe in the Apolts en not be beles. Peter had fayth when he fayde: Whither Wall wee go? are other bes they halfe the impide of life. How be it this fayth of Peters some of dou got greater frength and came as it were but b full growth is to the day on Whitfunday, when having received Thepftes spirite bis and weake: fibly, he came abzode, and at one fermon wan the thousand f pee haue an people unto Chapite. So also mulle fayth encrease in all os er an other. thers: whiche, if a man have respect to, the substance of it is ned, and acr perfect by and by as some as it is concequed by the word: but d cast great if yee have an eye to the quantitie ofit, it groweth greater ofte as they by dayly encrease. And as concerning the dwings of Fayth, they are motte offerto of faculty fet outs in this Courtner for first on the court of the fact of t avine some emit the fair trimly let oute in this Courtyer. For firste fayth compelleth <u> Նեւիւեւիւելի</u>ել frength of this Courtver to flee unto Chapue for refuge in his aduerlis ed with the ties, as but a most true and skilfull Philitian for all dis he spirite, eafes and græfes. Decondine, it enforceth him to call upport am (fageth Chapite, and to crave his appe. Belives this, it maketh him e was for not to give over Theylt forthwith, when he could not at the ne bothe by first intreataunce, winne his purpose, but to hang byon him 1 believing Pp.y. almayer. that

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

xxj. Sunday after Trinitie. with earnest lute, and not luffer himself to be thaken of for a rough answere, from him whom he acknowledged to be the only Sauyour. And by so doing ha obteyneth of Tharff what he would. Wherthrough his faith encrefeth the more the becometh the moze cherful a carnell in fuing, and pelo beth the frutes of confession and glozifying, as is sayde have. And he beleeved & all his vyhole housholde. Barby then wa may gather & faith hath Arfrutes going with it continually. The first is, that farth wil brine bs to Chapste in our ad uerlities, to like help at his hand. It knowes no fainces to call byon, but onely Chapit, whom it acknowledgeth to be the onely mediatour betweene God and man. The seconde is, that when it is come buto Thapffe, it cale leth bpon him, not for it owne worthinetic, but bppon trust of his gentlenelle and mercie. The third is, that though it obteine not out of hande, pet it ceafeth not like a fluggarde, noz fainteth like a cowarde, but proceedeth Kil in praying. In an and and and and and The fourth is, that it obteneth what it will, fit willeth that which may turne to the glozy of God, and the same The fifth is, that after it hathe obteyned what it wyll, it groweth moze and moze, and commeth to a fulfome quans The firth is, that after it viloeth the frute of confession & praise of B.D. And this sentence is to be marked hedfuls ly. Hee beleeved and all his houle. The like thing reporteth Luke of Cornelius. Deerby therefore wee may learne to ins ure our housholde buto godinesse: Let be bee a patron and example of doctrine butwit: Let beintrud the ignozaunt, chaftife the offenders, quicken bp the dullerds, and (to bee thoat) let us to the ottermost of our power endeuer of there may bee as many churches as there be houtholds. But as for them that have no care of their housholde, tw fee them traded in godlinelle, they may beag of faith as much as they lift, for they have but the fmoke of faith & not faith it felfe, whiche is alwayes

alwayes bearing frute through Jesus Chrystour Lorde, to whom be prayle and glorie world without end. Amen.

Upon the .xxij. Sunday after Trinitie.

The Gospel.

Math.rbit.



pation of for

edged to be

th of Charle th the more

ng, and pal slappe here

arby then we continually

lie in our ab

to fainnes to

edgeth to be

hapite it cal

at bypon truck

of hands, vet it

a comarde, but

ll, fit willeth

bat it well, it

ulforme quant

f confession \$

irked headful

ing reporters

learne to us

e a patron and

re ignozaunt,

s, and to bee

euer others

s. But as for

them trade

they lift, for

se, whiche is

alwayes

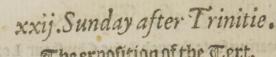
Herefore is the kingdome of heaven likened viztoo a certeine man that was a king, whiche vould have accompts of his feruauntes. And vvhen he had begonne too recken, one vvas

brought vntoo him, vvhich ought him ten thoufand talents: but for as muche as he yvas not able too paye, his Lorde commaunded him too bee folde, and his vvyfe and children, and all that he had, and payment too bee made. The feruant fell dovvne, and befought him, faying: fyr haue pacience with me, and I will pay thee all. Then had the Lorde pitie on that seruaunt, and loosed him, and forgaue him the der. So the same servaunt vvent out, and founde one of his fellowes whiche ought him an hundred pence, and he layde handes on him, and tooke him by the throte, saying: Pay that that thou ovvest. And his fellowve fell dovvne and besoughte him, faying: haue pacience with me, and I will pay thee all. And he vyoulde not, but vyente and caste him intoo prison, till he shoulde pay the det. So when his felowes favve what vvas doone, they vvere very fory, and came and tolde vntoo their Lorde all that hadde happened. Then his Lorde called him, and fayde vntoo him: O theu vngratious feruaunt, I forgaue thee all that dette vyhen thou defiredst mee: shouldest not thou also have had compassion on thy fellowe, even as I had pitie on thee? and his Lorde was vvrothe, and delyuered him too the gaylers, tyll he shoulde pay all that was due vntoo him. So likevvyse shall my heauenly father doo also vntoo you, if yee from your harts forgiue not (euery one his brother) his trespasse.

Pp.iu.

The

<u>իւնդոնդինդինդին</u>



The exposition of the Text.

De occasion of this Gospel was the question I that Weter asked of Chapte, howe often hæ thoulde forgive his brother that offended him, whither buto scuen times. To hint Chapit aunswereth : I say not to the seuen times, but onto feuentie times feuentimes,

that is to wit of finnings. Seventic times leven are foure forgue as ofto hundred fourescore and ten: TAhereby is signified, that wie must forgine the fault of our brother that repenteth, as of ten as he offendeth ageinst bs. Foz he put a number certeine for an infinite, Dowbeit in as muche as this fæmed hard to Weter: our Lozd put forth a parable, the fum where of is this. God our heavenly Father pardoneth us oftenty: mes offending ageinst him. Wherfore we also muft for give our brethren that have delt amille with bs, as often as they bee fory for it. This Golpell therfore perteineth to the third part of Repentance: namely to the leading of a new lyfe by fayth: of which new lyfe, one part is a forgiuing one an other of the mylowdes that scape bs. Dow to the intent this parable may be the more clerly understoo, I wil make a comparison of things in this wife. Like as a very rich cres vitour is in respect of a very pose detter, but yet such a dets ter as humbleth himselfe and casteth himselfe downe flat at his creditours fæte, belæching him of releafe: Euen fo both Goo behaue himselfe towards finners, humbling them felnes befoze him in true repentance, and casting them felues downe, and craving forgivenelle for Chrysts lake. But the rich creditour releaseth the dette to the detter that hunta bleth him felfe: Ergo God of his mercy forgiveth the repentant person all his sinnes. Pow like as Goo behaueth him felfe towards finners offentimes offending ageinft him : fo must a Christen man behaue himself towards his brothers 102 fellow ferusunts that trespane ageynst him. Therefore

the question

we often he

hat offended

tes. To him

to the feven

leven-times

uch are foure

ified, that me

enteth, as of

number cer-

this feemed

he fun where

eth os oftenty

allo muft for

bs, as often as reineth to the

eing of a new

forgiuing one

to the intent

1.3 wil make

bery rich cre

et such a dets

e downe hat ale: Even lo

mibling them

ing them fel

ts lake, 1811

er that humo

the repens

haueth him

nf him: 10

is brothers

Therefore

仙島

200

Will appear

իւնդենդենդեն<u>ի</u>նդե

like as GDD fozgineth vs our milväds fräly: so must wär also sozgine the displeasures wherewith wär are impeached by our vzethzen. Ageine on the contrary part: Lok in what wise the Creditoz dealeth with his detter to whom ha earst released his dette, and afterwarde sounde him cruell ageinst his viother: so doth God deale with those whom ha earst received into saudure, and afterward sindeth them cruel towardes their neighboure. But the Creditour calleth suche a thanklesse person to a backrekning: Ergo God calleth back to streight indgement, suche as are hard to their neighbours, Therefoze wärmuste sozgine our neighboure as often as he trespassed maeinst vs. The places are them.

The true manner how to repent.

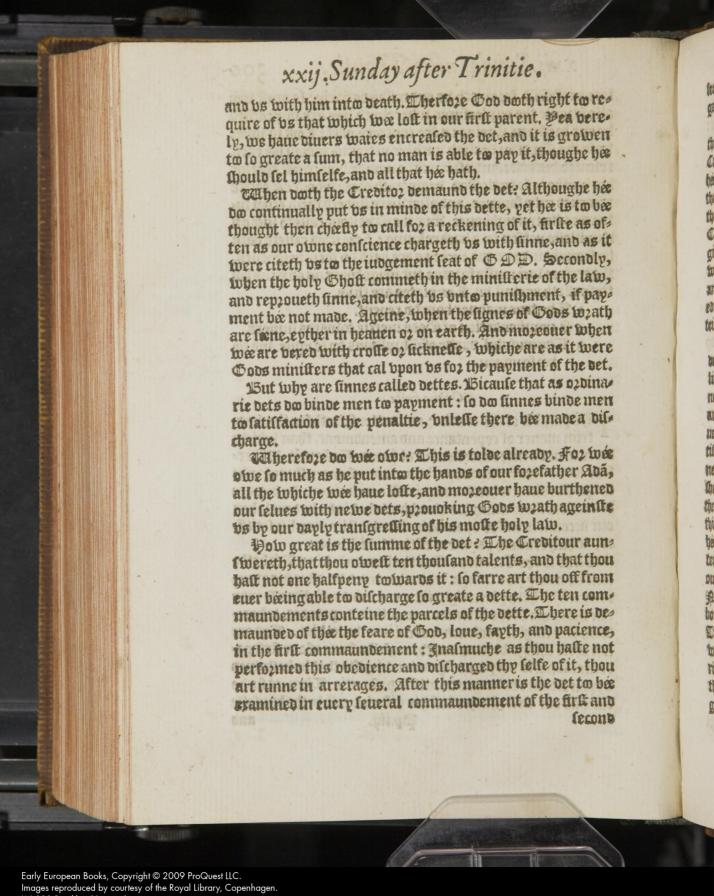
2 A commendation of Gods mercie towards finners.

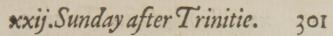
3 The mutuall dustic of Chrystians to forgive and to be forgiven.

TOf the firste.

The parable of the creditor and detter setteth south a very trum maner of repentance and amendment, than whiche there is not a more excellent in aly new Testamet. Where sore let us throughly wey all the circumstances theref: who is the Creditor: when he requireth a reckning: why we are his detters how much we owe him: what is to be don when our account is called by on: how Gods instice may be satisfied, which exaceth payment of that which is due.

In the credito? Doo the heavenly king. He hathe lent us many goo things. He hath created us after his owne image. He hath given light into our minde, rightnesse into our hart, and bothe inwarde and sutwarde powers, where with we might perfourme obedience unto him. But are not these things blotted out through the sume of our first parents? That is very true. Howbeit & gists that he bestowed uppon Adam, belonged to all his posteritie. Then at such time as our first Father lost his gists he cast bothe himselse the light.





fecond table: and therupon the greatnesse of the det is to be authored.

right torce

Bea bere

t is growen

thoughe he

. If houghe her

that is to be

t, firste as of

nne, and as it

). Secondly.

te of the lain.

ment, if pay

Gods wath

peopler When

are as it were

ment of the bet.

that as ozbina

nes binde men

bis madea bus

ready, For we

mefather Ada,

me burthened

pathageinste

revitour auto

and that thou

thou off frem

The ten com

There is de

and pacience,

ou halte not

fe of it, thou he det to be

the first and

(econo

law.

But what is to be done in this case? We must followe the example of this Detter whiche falleth downe before his Creditor, humbling himselfe and desiring releasment, which he also observeth. That is to witte, we must acknowledge the greatnesse of our simme: we must be sorie from our hart, that we have not payed that we ought: and uppon trust of Chryst we must she witted our heavenly father, desiring sorginenesse and releasment of the det. Which thing is we do, we have a promise that he wil sorgine us the whole dette,

and receive be into his favour. This thing is plainly thew, ed in this present miracle: where I wil now set forth cer-

teine examples to flirre bs by withall. The finful woman in the by of Luke acknowledging hir Det, fought buto Chapit for fauour, and leaned buto him by lively faith: and by and by the Lozotolde hir the had obtey. ned releasement of the det. For thus he sayth: Pany linnes are forginen hir. But there it is added : bicause the hathelos ned much. Potwithstanding, Chapte fagth not, the hathe fas tiffied hir det with hir louingnelle; but after the had obtey. ned releasment of the det, then the loved: which thing Thrift theweth plainly by this Parable propounded her. For whe the Pharific was offended, bicanfe Chapfle did not thake of this woman as a finner, and millike of hir fervice as bupurs the corrected his overtwhart indgemente in this wife. A cers teine Creditoz (fauth he) had two detters, of whiche the one ought him five hundred pence, and the other ought him fiftie. Row when neyther of them was able to pay he forgaue the bothe. Tell me therefoze whither of thele loueth him molt? The Pharific answering, layo: I suppose he to whom most was forgiven. And Jefus fayo bntw him:thou haft indged as right, turning to the woman he layor buto Simon: Seft

thou this woman? I am come into the house, and thou halte

given me no water for my fete: but the hathe walked my

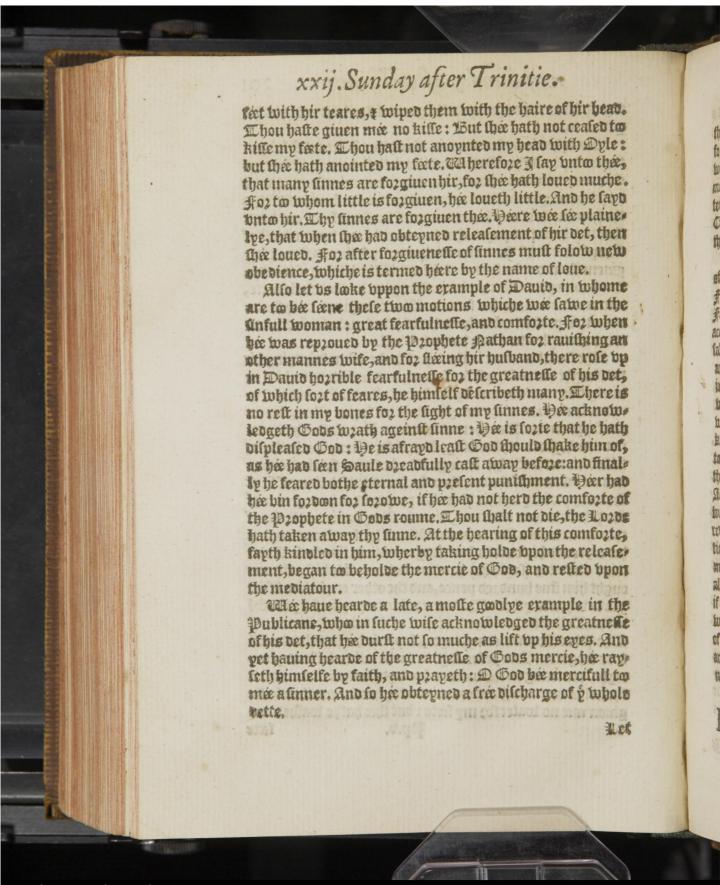
Pp.b.

feete

HILLSTEE

ինդենդենվանին

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



Let be set before be these eraples, which playing thew be the doctrine of repentance and forgiveness of summes: That forgiveness of summes is the few releasement of the dette, which happeneth to him that repenteth, and sixth to Gods mercie for Chrysts sake. And although this release be be terly free as in respect of our selves: yet if we loke oppon Chryst, who for our simmes suffered dreadfull punishment)

there is made fatisfaction to God for our det.

reofhir bead, not ceased to

d with Dyle:

iay buto the

loued muche.

le. And he favo

wer læ plaines

of hir det, then will follow new

e of love.

uid, in whome

or lawe in the

ute. For when

or ranithing an

id, there role by

nelle of his det.

many. Thereis

s. He acknows

ogie that he hath

ld Chake him of,

refore:and finals

ment. Har had

the comforte of die the Lords

this comforte,

nd refted byon

rample in the

the greatnesse

hiseres, And

vercie, his raps

mercifullto

ge of \acute{p} whole

ILS.

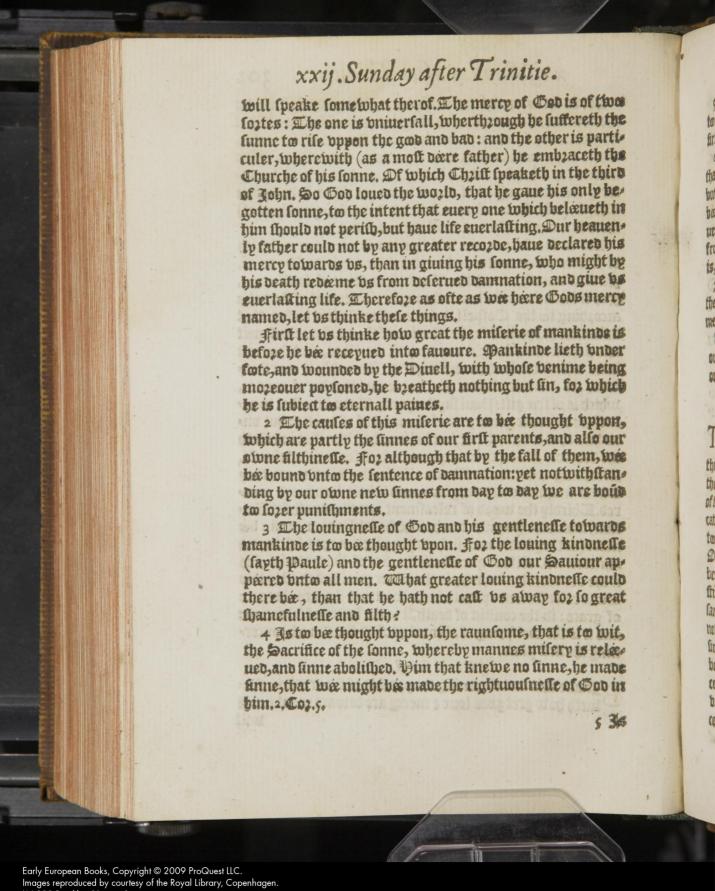
Let be therfoze marke wel this wood releasement, which of it felfe alone contenneth in it right manyfolde Dottrine. First it overtheoweth the Monkish doctrine of satisfaction. Foz if Caluation befall men through releasement of the Dette according to the Golpell, what a madnelle is it to fay, that faluation happeneth for latisfaction of the detefor releasemet and payment do so fight one ageynst an other, that they can in no wife stand both in one tespecte. Secondly it overthat weth all merites of men. Foz howe can that bee of merite, which is of free gift- Daul fayth openly. Unto him that work keth, rewards is quien, not of favour, but of duetie: but bne to him that worketh not, but belieueth in him that iultifieth the ungodly, his fayth is imputed to him for rightuousnelle. According wherebute David also sayth: Blitted are they whose iniquities are forgiven, and whose sinnes are coues red. Thirdly the word of relealment overthroweth fatisface tion, which the Papills teach, whiche satisfaction muste bee made (as they beare men in hand) by pilgrimages, faltings, & almesdeedes. Also it quencheth the fire of Purgatozie. Hoz if the vet be released, why is the vetter punished: Lattly this word releasement openeth but wastched finners the gate of grace : in the conflict of death, it is the hauen of faluation : and it is the welfpring of al comfort. And thus much concers ning the first place. TOf the second.

Bacause this text cocerning the parable of the creditor, thea will how gret gods love a mercy are toward mankind: will

IIII AMERICA

ինդենդենվանին

13



202

HILLSHOP IN

իլեւկւեւկլելվուելվ

13

5 Is to be thought voon, the way by which we may come to the possession of Gods mercy. That way is shewed in the

first place, and is none other than true repentance.

16.

Codisoftwo

pe fuffereth the

other is parti

embraceth the

eth in the third

me his only be

arch believeth in

ig. Dur beanen.

tue declarea his

who might be

on, and give be

re Gods merce

of mankinds is

unde lieth onder

ile benime being

ut lin, for which

thought bypon,

nts and allo our

all of them we

et notwithstan

v we are boun

enesse towards

uing kindnesse

ur Sautour ap

kindnelle could

pay for logreat

that is to wit,

illery is related

inne, he made

effe of God in

136

that it is not belonging to a fewe, 02 to the men of one age: but indifferently to all that feare him. Ho2 the holie virgin being taught by the spirit of Ch24st, whom the had conceyved by the holy Chost, singeth in this wife: Gods mercie is from generation to generation to them that feare him: that is, to all that repent.

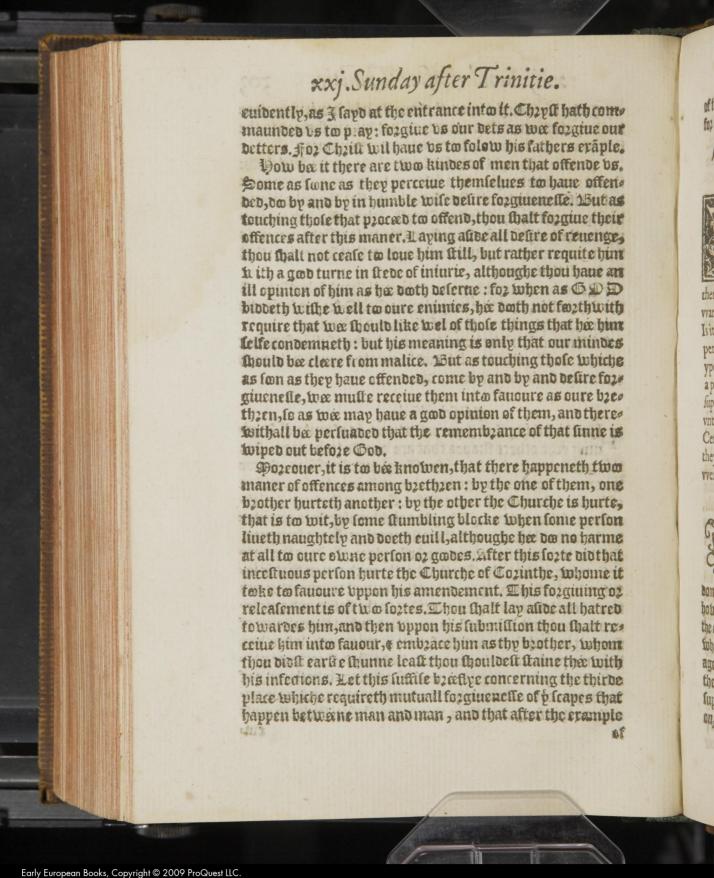
7 Is to be thought oppon, continuall thankfulnesse in all the whole life, that we may glozifie DDD foz his so greate

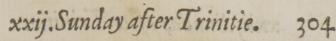
mercie, with hart, mouth, profession, and behaviour.

our whole life, that we lose not so greate a benefite through our owne fault, as this detter did.

TOf the thirde.

The third thing that I purpoled byon, is of mutuall fozgis uing ethe others skapes that are wonte to happen. Foz this goeth tointly with beliefe offorgivenelle of fins. Powe there are two things of go toyntlye with belafe of remission of finnes : Pamely Brace & Gifte. Brace is the very Julitie cation it felfe, whereby Chayftes rightuousnelle is unputed to them that belaue, and their finnes clerely are forgyuen. Df this wee have fpoken in the firite place. Bifte is the very bestowing of the holy Thost, wherthrough a man that is infified by faith only, is togither ther withal regenerated and fandified, that is to fay, is mortified in the flethe, and quickes ned in the spirit. The flesh is mostified, when the custome of finning is abolished : and the spirite is quickened, when wee begin to performe new obedience unto Bod. A certeine pars cell of this quickening, is mutuall forgining, wherby eche of bs forgine other their milowdes and displeasures. Howe necellarie this forginenelle is, this dages Bofpel theweth most eur





of the heavenly father, who hath forgiven be so great a bette for Chryste sake, to whom be glorie for evermore. Amen.

py of hath come

de forgins out

lathers eraple.

hat offende be, to have offens

denette. But ae

alt forgine their

are of renence.

per requite him

ge thou have an

pen as GOD

not forth with

igs that he him

that our mindes

ing these whiche

by and delire fou

oure as oure byes them, and theres

e of that finne is

happeneth two

ne of them, one

urche is hurte, en some person

er de no harme

nis forte diothat

inthe, whome it

his forguing of

affocall hatred

thou Chaltres

other, whom

ine the with

b scapes that

the example

Vpon the.xxij.Sunday after Trinitie.

The Gospell. Math.ir.

Hen the Phariteis event out, and tooke counsaill hove they might tangle him in his evordes. And they sent out entoo him their Disciples with Herodes seruants, saying: Master, eve know that thou

art true, and teacheft the vvay of God truely, neither carest thou for any man: for thou regardest not the outvvard appearaunce of men. Tel vs therfore, hove thinkest thou?

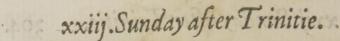
Is it lavyfull that tribute bee given too Cesar, or no? But Iesus
perceyuing their vvickednesse, sayde: VVhy tempt yee me yee
ypocrites? Sheve me the tribute money. And they tooke him
a peny. And he sayde vntoo them: vvhose is this Image and
superscription? They sayde vntoo him: Cesars. Then sayde he
vntoo them: Give therefore vnto Cesar, the things vvhch are
Cesars: and vntoo God, those things vvhich are Gods. VVhen
they heard these vvordes, they maruelled, and leste him, and
vvent their vvay.

The exposition of the Text.

De intente of the holy Kathers that appoynted this gospel to be read in the church, was that ther should remaine in the Church, a doctrine cocerning holfer reuce of the spiritual kingdom of Chayse, the kingdom of the world. And ageine, that the godly might knowe how farre footh the civill Pagistrate is to be obeyed. Powe the occasion of this Bospel was the malice of the Pharises, who (according to the Paophesse of David) toke counsell ageynst the Loade and ageynst his announted, to the intent they might overthand his kingdom, and stablish their owne superstitio. The whole gospel is occupied about this question, whyther Gods people ought of right to be subject to the

րեփենվանիակն

13



civill and foreine Pagistrate, and to pay him Tribute, to obey him? To this question Chryst answereth thus. The Church oweth obedience to all those to whom it is subject. Then in as much as the Jewish people is subject both but God, (for he chose it to box his peculiar people) and but Cefar, who hath subvued it by sorce of arms: it ought to render but God, that which is due to God, and but Cesar, that which is Cesars. This answer serveth to this purpose, that he may teach how his Church oughte to box subject to the civill Pagistrate, and pay tributes, and so long to obey, butill it commaund any thing that is against Gods worde and the lawe of nature. The places are two.

to

m

ar

53

111

fo

th

I

ful

al

1 Df Pypocrifie & customable buthankfulnesse towards those that have deserved well.

2 Df the queltio of the Pharifies and of the Pagillrate.

TOf the firste.

Hen the Pharifies went their way, and tooke counsel how too take aduauntage of his voordes. All the whole storie of the gospel beareth witnesse that the Pharises were Chais fics enimies. And although there wer nothing & they could find fault with, either in his Dodrine og in his life:pet læke they al occasions that may be, to trouble him without cause, and to rayle a flaunder of him as though he taught euill and lived evil. This bath bin a continual practife of Dipocrites in this world. The have an eraple of it in Thaples churche at this day. The Ponkes and popily Pharifies knowe well insugh that cur Doarine which we teache, is taken out of the waytings of Doyles, the Paophetes and Apostles, and they have nothing that they may willy find fault with in the behaviour of many godly ministers: pet invent they divers craftes to defame them, and læke a thoulande wayes to de. face the gospel, and they had lever fee the Turke reigne, than the purenette of the gospell mainteined. Fro whence comes this fo great outrage: From whence is all this malice: They are

are Sathans champions, a therfore it is no wonder though they endeuer to breake into Chrysts campe. Besides this, they have hitherto highly din esteemed a much set by, a were called most holy fathers. But nowe bicause their hypocrise is discovered, they grow out of credit, and their superstition is hissed at and despised. Therfore bende they all their sorce to stoppe the course of the Gospell by saughter a bludshed. But God die thanked, Chrysts Churche is builded uppon a most firme rocke, so as the gates, that is to wit, the devices and the powers of hell are not able to prevayle against it. Sith then that this is an ordinarie matter, it is not to be marvelled, that these Pharises do according to their accussioned manner.

Let vs lethe by what policies they inuade Chapits kings dome. Dur Cuangelist appropriateth butw them foure polis cies, which they vie before they put to their hands. The first is Counsel. They twke counsel (sayth he) for counsel is the foundation to work byon. Therfore they meet and conferre their wicked devices twaither: & the more mischauous that eche of them is in giving aduite, the moze is he commended. This did the spirite of Chaptt in Danis fogela long befoge, as wee find in the second Plalme. Why did the heathen so furiously rage, why did the people imagine vayne things? They were vanne in dede, vicause the Lozde turned their devices into foly. Ageine, here is noted to what purpose all their counsels tended. To take him in a trap in his words, fauth the Quangelift: that being so taken, he might be made a jellinallocke to the people : his boarine be befamed : his auchoritie be abaleo: and he at last be baled to punishment as a blasphemer ageinst God, an heretike & cuill doer. Dec for the prifte of the Pharifies counselling togither. In the thirde place followeth what manner of deuise they founde out. It ished these and councellers to sende their disciples with Ocroves fernauntes. A very suttle fetche, that they might have witnesses present to report his errande to Wes root. Dag.j.

րեփենվանվանին

13

ile.

I Tribute a to

th thus. The

unit is subject.

ied both buto

e) and buto Ci-

bught to render

onto Cefar that

is purpole, that

usted to the or

s two bep, butill

weade and the

ulnette towards

the Pagilirate,

noke counsel hory

I the whols forie

ifies were Chiv

ing of they could

his life: pet feeke

without caule,

tauabt cuill and

le of Dipocrites

Chaptres churche

firs knowe well

s is taken out of

o Apostles, and

ault with in the

nt they divers

e wayes to de

ie reigne, than

ohence comes matice: They

xxiij. Sunday after Trinitie. rode, if he had lavde ought that afterwarde might scarce bee wel lyked of. These their disciples had they nozeled thosows an ly in hypocrifie, that they might be the fitter to deceyue. For none deceyue men soner, than those that outwardly DUE pretende holynesse and curtesie, when printly they purpose to beguyle. Fourthly the comunication of those hypocrites fea is described in this wife. Mailter, wee knowe that thou spea-It kest the truth, and teachest the yvay of the Lorde aright, and that thou carest not for any man. This is the beginning of their talke: which furely (if thou loke byon the wordes) is most apt. Foz it conterneth two things: First they acknow! ledge him to be their mafter, and afterwarde they attribute but bim the vertues whiche a faythfull teacher ought to haue. Whe they acknowledge him to be their mafter, their mening is to feme, not his enimies, but his frends, or ras ther his disciples, and such as had great desire to learne at his hande. And when they attribute but whim the vertues that a true teacher ought to have, they craftely wynde them selves in with him, to the intent he shold believe they ment him no harme. But there is no devile there is no wifedome ageinst the Lozd. And what are those vertues which they attribute buto Chayft? The first is, the love of truthe. Wie knowe (fage they) that thou arte true. The seconde is, certhe teentie of voctrine. And that (far they) thou teachest the way ha of God aright. And the thirde is, ftedfastnesse and stoutnesse of minde. And thou careft for noman, say they. Wherfore? Wicause thou respectest not anymans persone (anothis is the fourth vertue) for thou (fay they) regardest not any mas person. These foure vertues are great, and are required of all Gods ministers. The love of trueth dequeth away the an barknesse of ignoraunce, and maketh the truth to thine out clere. The certeintie of doctrine makes be that we be not toffed to and fro with the windes of variable doctrine, noz flote in the fondnelle of falle reports. Stedfaltnelle & fout. nelle of mynde make a man innincible in his office. Withen

the teacher hatheno respecte of any mennes persones, it mas keth that the truthe can not be suppressed for scare, or so2 any other thing. These vertues doth the Lozde attribute to John the Baptist, and the sequele shewed, that he was endued with them in dede. For when Herode had taken away his brother Philips wife. John volvely withst woe him, not fearing the persone or state that Herode bare. Hoz ha fayo: It is not lawfull for thee to have thy brothers wife: For which thing he was put to death within a while after. Such vertues had Pelias also, who resisted the wicked King As hab, and fayd openly to his face: It is thou and thy fathers house that trouble Israell. But as for those that ow not this, are moze rightly to be called hirelings, than true thepherds. Dithertw concerning the practices of Dypocrites ageynthe Chapite.

MOf the second.

N Dw foloweth their question, where with they thinke to catche suche hold of Chayst, that he cannot thist away fro them. Is it lavvfull (far ther) too pay Tribute vntoo Catar or no? Decre they thoughte that of necessitie and simplye her must have aunswered one of these two things, eyther that it was lauful, oz not lawful. If he had fayo it had bin lawful, he thould have displeased the people, byon whom the Emperoz had layd this burthen ageinst their willes: fo the Pharisies might have had a gap opened to destroy him, whe the people had abandoned him. And if his had fayd it had not bin lawful Perods feruantes were at hand tweary him forthwith as a sediticus person to be punished. What doth the Lozd then to this questio. We both two things. First he rebuketh the, and afterward he assoyleth their queltion. lesus (layeth the Cuangeliff) perceyuing their vvickednesse sayd : vvhy tempt you mee yee Hipocrites. Bere they found true by their own experience, the thing that they had spoken to him before in the way of flatterie: thou respected not the persons of men. The folution to their quellion he framed in this wife. Shevy

Qq.ij.

ւնդւնդւնդինդին

13

ight scarce bie

seled thosoms

o decepue.

at outwards

they purpose

ofe hypocrites

hat thou fpear

beginning of

he wordes is

they acknow

they aftribute

ther ought to

r master, their

frænds, or ra

e to learne at

im the bertues

ly wynde them

œue they ment

s no wifedome

which they at

truthe. Was

onde is, cer,

helf the way

and Croutnelle

v. Taherfore:

e and this is

not any más

re required of

thaway the

o thine out

we be not

odrine, not elle & flout

ice. Withen

the

xxiij. Sunday after Trinitie. Shevy mee a peece of the tribute money, and they shevved him

a pennie. VVhose image and superscription is this, sayeth hee? They fayd vntoo him, Cafars. Then fayd he vntoo them: Give therfore vntoo Cafar, the things that are Cafars, & vntoo God those things that are Gods. The question is answered in such wife, as that nerther our Lozd suppresseth the truth, nor the Adharises have any holde to picke quarels to him: Where fore being confounded they wondered & went their wayes. So little can any deuise of any craftinelle preuaile ageinste.

the Lozd.

But what doth this answere of Chaptes teache bs: First it putteth a difference betwirte Telars kingdome and Goos kingdome: that is, betweene the kingdome of the worlde and the Church. Ageine it putteth à difference betweene the persones that are chiefe of these two divers kingdomes. Also it teacheth that obedience is to be perfourmed in bothe king. domes: that is to fay, that God must have his service in his spirituall kingdome, and that due dutifulnelle must be performed to the civil magistrate. In this place I should thewe what is due to God, and what to the civil magistrate. How: beit fozasmuche as I have often heretofoze entreated of the feruice of BDD, I wil now speake here onely of the Pagis frate, to the intente we may be put in minde how gooly o vinion we ought to have of the magistrate, I will therefore fap five things concerning the Pagilirate. Kirlt fro whence he is, and what he is. Secondlye, what conditions ought to belong to a god Pagistrate. Thirdly, what is his dutie, and what are the endes of the civill governmente: Fourthlye, what right the Pagistrate hath oppon the bodies and godes of his Subjectes. And fiftly what the Subjectes owe to their Magiffrate.

The first that I purposed, that is to wit, from whence and what the Pagistrate is, is declared by Paule in the thirde to the Komaines, where hie teacheth that the Pagistrate is of God. Hoz there is no power (fayth he) but of God, and the

powers

powers that are, are orderned of Dod. Which thing truely is to be understode of the rightfull government, and not of the confusion that is oftentimes sene in states of government for mennes wickednesse. Therefore as long as god Pagistrates guyde the helme, we see God (after a sort) present with vs, and ruling vs by the hande of those whom he hath sent over vs. Contrarywise, where bugodly Pagistrates beare the sway, verily the wickednesse it selse procedeth of the divel and of the lewde will of the ruler: But yet God being dipleased, letteth lose the reines to tyrants and ungodly persons, that he may thereby revenge the unthankfulenesse of men.

Thou half from whence the Pagilirate is: and what he is, the same Paule defineth: namely that he is Gods order nance for the wealth of his subjects, while the god are made

much of and the suil punished with bodily paynes.

The seconde that I purposed byon, was of the conditions or properties of a good magistrate, which in the ru. of Crodus are counted foure. That is to wit, that a judge of a mas giffrate Mould be wife, fearing God, true e not couetous. Wildome mult rule his boings, left in execution of iuftice, he may offend through error, & give wrong indgement. The feare of God must make him haue an epe to God in all cas fes, and to beware that he do not any thing that may offend him. Truth must put him in minde that he admit not falle interpretations and wresting of the lawes, nor give care to clawbacks and flatterers. The hatred of conetonine Te mult mainteine finceritie and bpzyghte bealing in iudge. ment. For wheras are Judges that wil be brybed, there fare wel equitie. For if the accepting of persons be the marring of integement, that right can take no place: bodoutedly coues tousnesse wil being to passe, that the imoge thall rather toke byon the person than the case. Therfore who soener bearing office is led with rewards, he can not lie what is rightefull and god. Ho; rewards do blinde the eyes of the wyle, and peruert Da.itt.

ւնդւնդւնդինդին

13

y shevved him

s, layeth hee!

o them: Give

& vntoo God

wered in fuch

truth, northe

him: Taber

it their waves.

uaile ageinste

tache bs: first

ome and Gods

he woolde and

tweene the ver-

Jounes, Alfoit

in bothe king

is fervice in his Te must be ver

3 hould helve

militate. How

introated of the

v of the Manu

how godly or

will therefore

rafro whence

tions qualitto

s his dutie, and

e: fourthlyc,

ics and godes

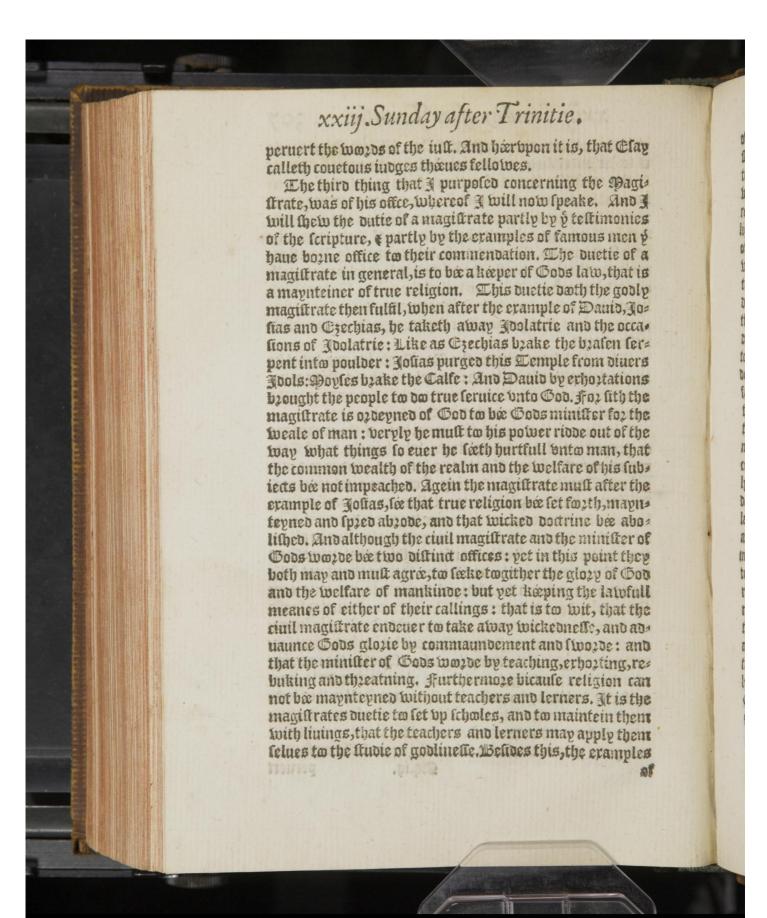
owe to their

whence and

n the thirde

Paqistrate is

Bod, and the powers



of Czechias, and of the King of Niniuie, do warnethe Pagio Arate, that he should by solemne payers but God, and by true conversion to the Lozde, endever to turne away Gods weath epther present or at hand. And these things are to bee referred to that part of the law which checky concerneth religion. And as perterning to the outwarde civill fate: The office of a good Dagistrate in his common weale, is all one with the office of an honeste housholder in his house: that is to wit, that like as the anoman of the house ruleth his childen in nurture, chastiseth the Aubborne, maketh muche of the and bealeth rewards among them, & (to be beefe) bens beth himselfe wholly to this, that his houshold may appeare to be as wel ordered as can beceuen so must the magistrate do in his common weale, that he may rightly be called the father of his realme. But if any man delire to have the due. ties of a Pagilirate reckened by butwhim: Let him knowe that the first dutie of a Pagistrate is desire of peace, that wemay ferue God in quietnelle, & abolith superfitions whiche corrupt the true religion, and are a hinderaunce to true gods lynelle. The fecond dutie of a Bagilirate is, that every man do his duetie aright, whiche cannot be done, but where the lawes are in force, thorowly executed. For tw make lawes and not to put them in execution, is the destruction of come mon weales. Taherefoze as it is lawfull for the Dagiffrate to make honest lawes: so he must take have, that they be not despised, whiche thing commeth to paste when they are not executed. The thirde duetic is to punishe offenders, and to befende the giltleffe, according to the tenor of the lawes, and the moderation of wife men. By thefe things it is eafie to gather what are the ends & Dagiffrates ferue fog : name, In that he is orderned on Gods behalfe, for the profit of the Churche and of common weales. Therfore it is wel fapoe, that a Prince ought to have a care of governmente, of religion, and of his owne house. The fourth thing that I promifed to intreat of, is, & right

Dag.iit.

ւնդենդենդենդեն

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1

is, that clay

ig the Mari

eake, And a

testimonies

amous men &

he duetie of a

05 law that is

path the gooly

of Danio, Ro

and the occar

he braien fers

e from divers

y ethoutations

od. For lith the

minufer for the

ridde out of the

ento man, that

lfare of his fub.

e must after the

t fouth, maple

trine be abo

he minister of

us point they

glopy of God

ng the lawfull

wit, that the

melle, and ad

finoade: and

erboating, res

religion can

ers. It is the intein them

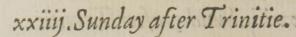
apply them

of the Pagistrate over the bodies and gods of his Dubieds. Xenophon the Philosopher bindeth a Pagistrate but this Law: A king must be ledde, not by affection but by Lawe. Theruppon it followeth, that the Pagistrate hath so muche power over his Dubieds and their godes, as the lawes that are agreable to the ten commaundements and to the lawe of nature, do permit and beare with. Therefore he hath power and authoritie (according but the fourth commaundes ment) to commaund his Dubiedes nedfull duetics, whiche are for the safegarde of the common weale, and the profite of

enery persone.

Powe remayneth that whiche I purposed in the fifth place, concerning the duetic of Subiedes towardes their Pagifirate. The duetie of the Subiede towarde the Pagis Arate, may be brought into foure pointes: That the firste may be (according to the fourth commaundement) to honor the Pagilirate: that is to fay, to regarde him and reverence him as the minister and lieutenant of GDD: fo as thou hos noz him, feare him, have a god opinion of him, contirue his scapes in the better parte, e not backbite the Bagistrate, as the rascall fort are wont to do. For that is Areightly forbids den by Gods word. Curle not the Prince of the people. Une der the name of curse are lignified all flaunders and backbis tings. The feconde, to obey his proclamations and fratutes. as wel in paying tributes, as also in other things, so farres forth as thou maylt lawfully without impeachement of res ligion & of the law of Pature. Herunto pertopneth this favo ing of Paul: warn the to submit themselves to rule a volver to obey the officers, and to be redy to all god workes. The thirde topzay for Magistrates. Exhort them (sayeth Baule) aboue all things to make prayers, supplications, intercestion ons & thankigining for all men, for kings, & for all that are in authoritie, that wee may line a quiet and peaceable life, in all godlinesse and honestic. The fourth, not to ruly into the of fice of the Pagilirate: but tw refer the disculling of matters

xxiiij. Sunday after Trinitie. is Subjects to the discretion of the Dagistrate, if any thing some to perte but o this teine to the welfare of the Realme. And thus muche concers at by Lawe. ming the magistrate. God graunt vs grace that we may velo ath to much bothe true feruice buto Bod, and duetifull obedience to our re lawes that Magistrates through Jesus Chryste our Lord, to whom be d to the lawe alozy for evermore. Amen. e has hath no Upon the. xxiiij. Sunday after Trinitie. commannos reties, whiche The Gospell. Math.ir. the profited Hile Iesus spake vntoo the people: Beholde there came a certeine ruler, and vvoorshipped d in the fifth him, faying: my Daughter is even novve diflwardes their ceased, but come and lay thy hande vppon hir, roe the Mante and shee shalline. And Iefus arole and follow-That the first ed him; and so did his Disciples. And beholde ment to benou a vvoman vvhiche vvas diseased vvith an issue of bloude tvvelue yeares, came behind him, & touched the hemme of his vesture. and reverence : fo as thou ho For shee sayde within hir selfe: If I maye touche but euen hys vesture onely, I shall bee safe. But Iesus turning him aboute, and a confirme his when he savve hir, hee sayd: Daughter, bee of good comforte, Magistrate, as thy fayth hathe made thee fafe. And the vvo man vvas made rightly forbide vvhole euen the same time. And vvhen Iesus came intoo the rue people. Un lers house, and savve the Minstrels and people making a noyse, s and backbi he sayde vntoo them : get you hence, for the mayde is not dead and Catutes, but sleepeth. And they laughed him too scorne. But when the as, fofarres people vvere put forth, hee vvent in, and tooke hir by the hand, bement of re and fayde: Damosell arise. And the Damosel arose. And this meth this lays noyse was abroade in all that lande. rule a power The exposition of the Text. parkes. The ւնդենդենդենին weth Baule A this Cospel it is manifettly described how our s, intercelly Lorde succoureth hys Churche that is boverthe Ithat are in crotte. Hez loke howe Charle our Saujour was e life, in all minted towardes this Kuler, and fowardes this into the of afficted woman; even so also is hie minded towardes mie of matters and Dag. v. the



and the, yea and towards all folke that after the example of these persones (that is to wit, of this ruler and this woman) do sie to him, according to that Prophetie of Joell concerning Chryst: All that cal bypon the name of the Lord shall be saved. With this Prophetie do both Chrysts words and his deds agree. His words are: Come unto me all yethat labour and are loden, and I will resresh you. His dedes are every where to be met withall: He healesh the blinde, he clenseth the Lepers, and hereth this lairus, and this woma, and he succoureth those that call bypon him. This therefore is the summe of this Storie, that oure Lorde worketh two miracles: He healesh a woman that had bin diseased twelve yeares: and he rayseth the bead Daughter of this lairus. In both these deads he sheweth what minde he beareth towards all solke. The places are three.

1 The example of this woman, hir state, faith, supplication

on and healing.

2 The example of lairus & the rayling of the bead mayo.

3 The mockage, wherthrough Chryst was skorned of his enimies.

TOf the firste.

A Lithoughe that in the Gospell the Ruler lairus be mensioned firste for comming to Chryste: yet notwithstanding I will speake first of this woman that had the blouddie issue, bicause there is placed in the middes of the Storie of this Ruler. Therefore there are in this woman source things to be noted: First hir estate: secondly hir sayth: thirdly hir supplication: and sourthly the healing of the disease wherewith she was combered. De whiche things, eche one conteneth a severall lesson and admonishement.

The state of the woman was this: first the was a simple and a feareful woman: secondely the had bin combered. ry. yeares with an issue of blud, wherby it is easie to coniecture how soze she was sozspent & weakned. De that is combered

W

hi

El

Sci

ell

el

ly

th se

ie.

ne example of

this boman

Boell concer

he Losd (ball

ts words and

nee all yes that

Gis decors are

the blinde, he

no this boma

This therefore

worketh tion

iseased tivelue

ters lairus, In

areth towards

aith, Cupplication

e bead mayo.

s (kozned of his

lairus bee menu

notwithsan

o the blondoie

Storie of this

ourethingsto

thirdly bir sup

ale where with

ne conterneth

was a fimple

ombered.ry.

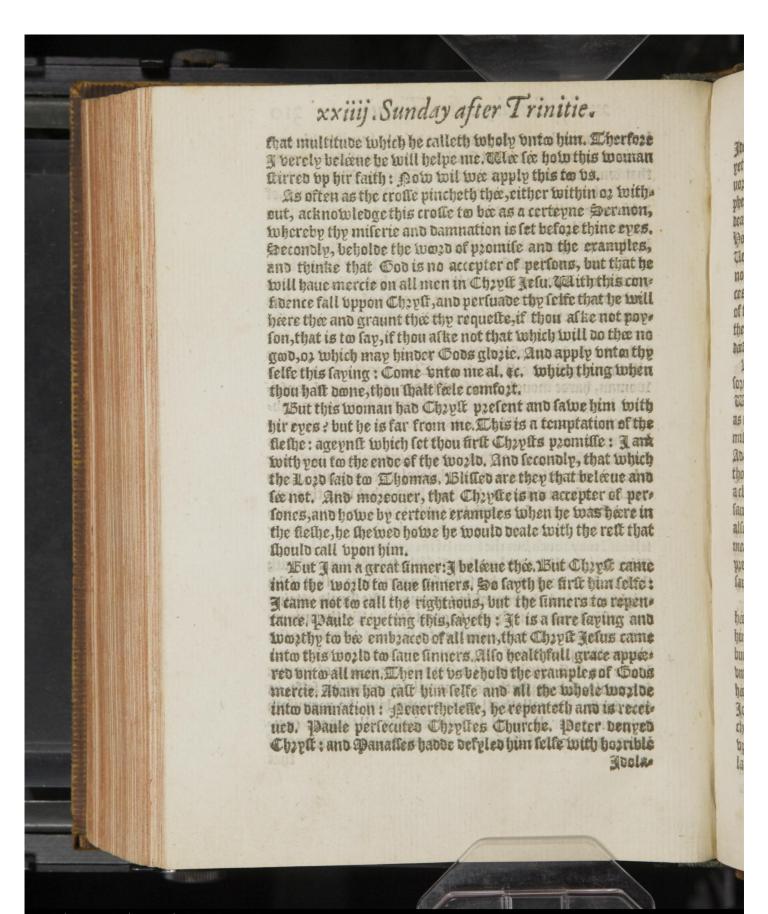
o contecture

iscombered

but

but one moneth with fo greenous a difeafe, is miferable, and afflicted insuch : and what thall we fay then of this woman that was troubled to many yeres: Thirdly Warks addeth that the had luffered many things at the Philitians hands, of who some with one medicine & some with another had mare tyzed the filie woman piteoufly. And for a vauntage the had by this time fpent al hir fubstance upon them, so that by this most greenous viseale the was brought to otter beggerie: & pet al those expenses had don hir no god, but rather the was every day woule than other. The remoise of conscience had made this bodily disease of hirs more bitter. for wheras the fcripture farth, that he which finneth ageinst the Lozde, falo leth into the hands of the Philitian: What could the thinke else than y god had cast hir away. This was the state of this woman, harde inough, difease of bodye, gnawing of conscis ence, beggerie and contempt. But was the therefore an abied befoze God: Dio Christ hake hir off for al that? Po fures iv. For he came for the affliced : he came for finners. Let bs therfore take courage at this womans example, to raple our felues in our miseries. Let be acknowledge gods inft weath ageinst vsfoz our sinnes: we have hero what was this womans frate: now foloweth hir faith. She came behinde him and touched the hem of his garmet, for she thought within nic felfe: If I may touch but the hem of his garment, I shal be fafe. This laying of hirs declareth fufficietly, what maner of faith the had. She perfuaded hir felfe for a certeintie, that if the might touch but the bem of his garment the hould atteine to health. How came the by fo great fayth : 154 the univerfall promise whiche the applyed to hir felfe. Doutlesse the knewethis promise of Chryste: Come buto me all ye.cc. Here the first attributeth to Chapste the payle of truthe: Secondly, the applieth the generall faying to hir felfe, in this wofe. We calleth all folkes butw him, he promifeth helpe in generall to all, he will refreshe all that are come bered. I am one of those that are combered, I am one of that

ւնդանդանդանի



Joolatries, and with plentiful bloudthed of the fainds : and pet all these bypon their repentance were recepued into fauoz. Wherby is the wed how true this faying is in the W20: phet: Astrucly as I live (fayeth the Lozde) I will not the beath of the finner, but that he thould turne and live.

Dereunto make also these earneste assurances of Chapte: Herely, verely, I fay buto you, he that beleueth in me thall not perifye but have life everlasting. Set thou these fentens ces and these examples against the thoughte of the greatnesse of thy finnes, and knowe thou that Gods mercye exceedeth the hugenesse of sinne, and that grace aboundeth aboue mile

16,

im. Therfore

n this bouran

uthin or with

one Dermon. ore thine eyes.

the examples.

ons, but that he

Withthisom

clife that he will

alke not pope

will do the no apply but of the

uch thing when

falve him with

complation of the

promise: Lank

nalp, that which

that belæge and

accepter of peri

he was here in

ith the rest that

t Chirt came

firft him felfe:

mers to reper

inte faying and vic Jelus came

il grace apper

nples of Gods ubele worlde

ram is receive deter benged

pith hozrible Fooler

to be.

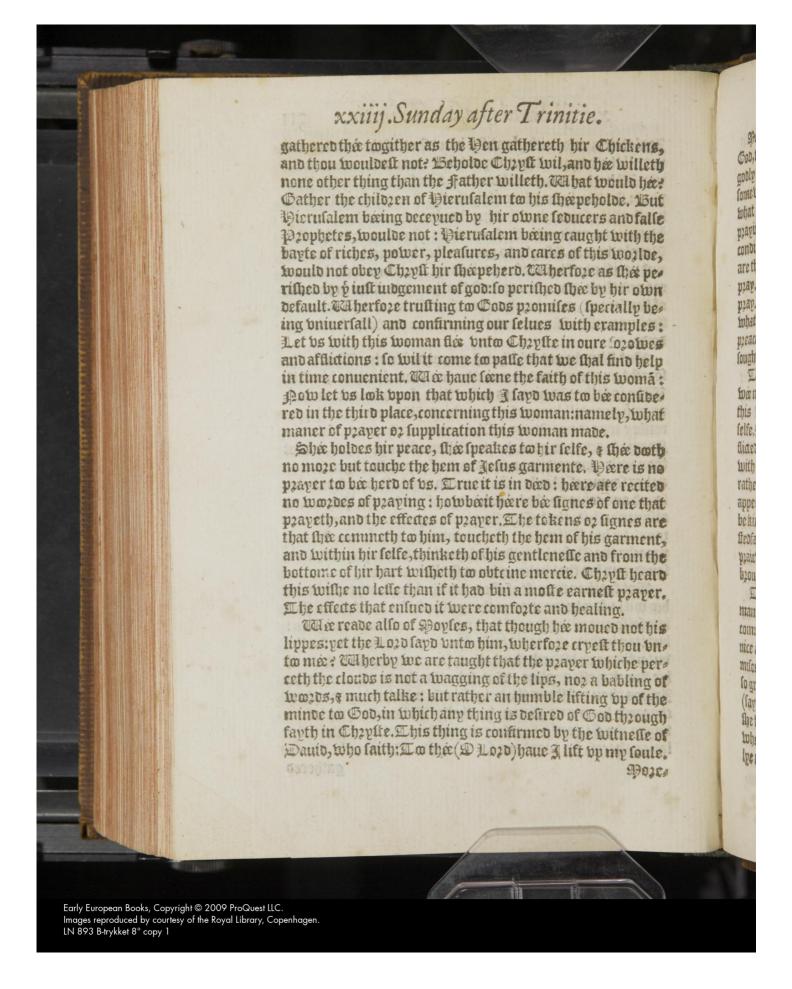
But I know not whither I ampredestinate. This is the fozelt temptation and commeth euen from Sathan himfelf. Witho is falne: Adam & his posteritie: Hoz wee were in him as in f generall lump of all mankind. Talho recepted f p20= mille ? was it not Adam ? Then even as thou arte falne in Avam: fo art thou partaker with him of the promite, so that thou wilt give credite to the word of promitte. Ageine, it is a clier faming of Paule: God would that att men thould bes faued and come to the knoweledge of his truthe, Hæreuntw also makethit, that Chapite gineth a generall commaundes ment to his Disciples: Bo ye into the whole worlde and preache the Bolpelibe that beleueth and is baptized thalbee faucd, and her that belowneth not halber damned.

But fayth is the gift of God, which e his giveth to whome he will : Sehowe manye things the delhe deuifeth to thut himselfe out of the way of Baluation. Fayth is Gods gifte: but it is besto wed in this wife. He setteth his worde farthe but the, and biddeth the believe it, and in thy thought will he worke effectuallye. But take thou here that with the Jewes thou relit not the holy Ghoff, which thing Stephen chargeth his owne Pation wythall. Wilhen Chaptre twhed bypon the Citie of Dierufalem, and thought bypon the defolation therof, he wept and fayoe : How often would I have

gathered

հունդանդակա

ento (B



Dozesuer, for as muche as there is no greater service of God, than tw call oppon him aright, and that it behoueth the godly tw bie occupied continually therin: I will briefly say somewhat concerning right invocation. I fold a little before what true prayer is: nowe will I shewe what conditions praying ought tw have continually. There be five continual conditions a sit were properties of a godly prayer, which are these. First after what sort our mind must be framed two pray. Secondly what should move be and provoke us two pray. Thirdly whom we ought two cal open. Hourthly upon what soundation we should ground our selves when we preace into Gods sight two pray. And sisthly, what is two fought, and when with condition, whe without condition.

r Chickens

o hie willeth

at would have

peholde, 18ut

cersandfalle

ught with the

f this worlder

ope as the po

pee by hir own

specially be

th examples:

oure ozowes

chal find help

of this woma:

s to be confide

namely jubat

elfe, & Chie both

ite. Here is no

pero are recited

nes of one that

s or liancs are

this garment,

e and from the

Chapft heard

earmest prayer,

moused not his

creathou bu

er whiche per

a babling of

tina by of the

Godthzough

vo my soule.

990360

healing.

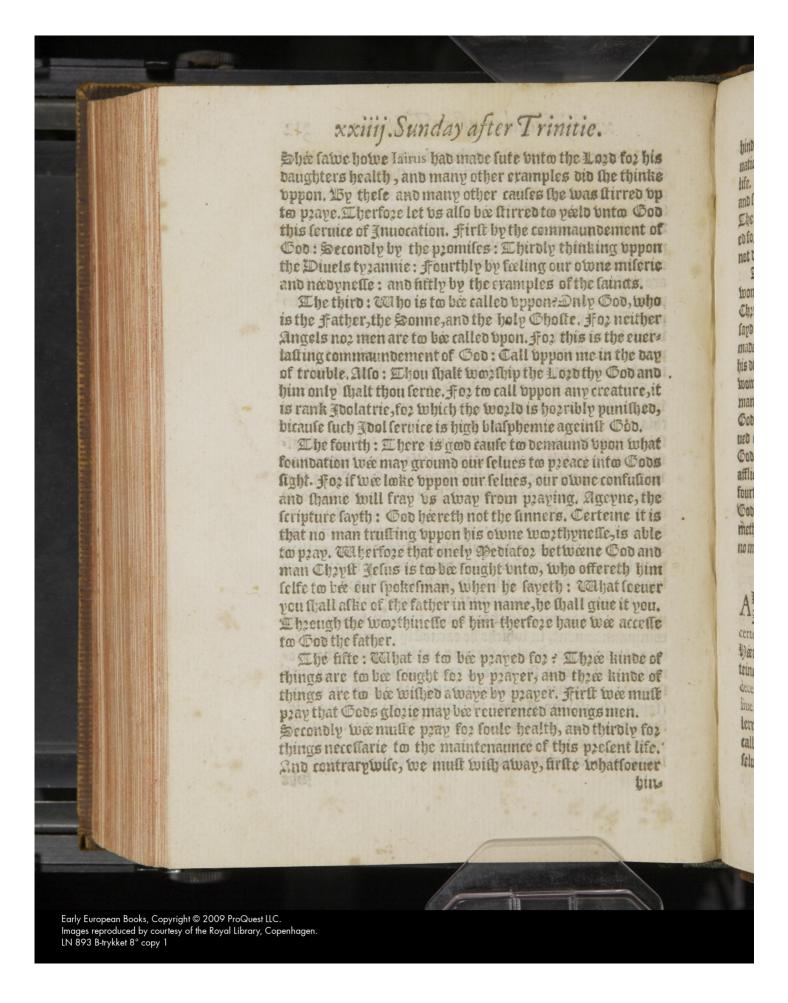
made.

The first. Dur mind must be framed in this wife: First we must put of all thought of glozying in our selves, like as this woman acknowledged nothing but silthinesse in hir selfe. Decondly we must sele our nedinesse, whiche this as sliced woman selt very great in hir selse. Then lette a man with true repentance cast him selse down before God, that rather in minde than in bodye. That this woman did so, it appeared in that she came behind him. Lastly let the minde be kindled to pray by asured sayth. Hor except a man bring stedsast saith with him, he wasteth his wordes rather than praieth. And it is manifest by the promises, that this woman brought such a kind of saith with hir but the Lord.

The second. The causes that may move us to pray, are many. This woman without doubt thought uppon Gods commaundement, in whiche he earnestly require this service at our hands. Againe, the was not ignorant of the promises. Otherwise the had not come forth to praying with so great considence. Whatsoever you shal aske in my name, (sayth Chryst) my Father will give it you. Besides this, she had selte the Divels tyrannie, and hir owne nædinesse, whereby she was moved to sæke helpe of him, who on lye is able to helpe. Also she considered the gramples.

Site

հփենփենփենին



hindseth Gods glozy: secondly what some is against our saluation: and thirdly what some is trouble some to vs in this life. Let vs a cure our selves we shall obtaine these things, and specially those which are set in the first and second place. The god things of bad things of the third hind must be praised for 02 withed away, with condition that Gods glozie bee not diminished, nor our owne saluation hindsed.

le.

Lozo for his

no the thinks

na Gerrit ass

to unto God

lundement of

intaing oppor

owne milerie

the launds.

nip God, who

for neither

is is the every

me in the day

othy God and

unvereature, it

ably punified,

geinst God,

and byon what

tace into Gods

ione confusion

t. Agepne, the

Certeine it is

melleris able

ene God and

offereth him

Wahat socuer

ll que it you.

ne wee accesse

hace kinde of

he kinde of

f we mul

asmen.

thirdly for

necent life.

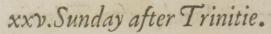
chatfoeuer bits

The fourth thing that I purposed oppon concerning this woman, is the healing of hir. Wherin is to be tolde what Christ sayd and did, and what had happened but hir. Tahat save Chapit: Daughter bee of good comfort, thy fayth hath made the whole. And in so saying he healed the woman by his divine power. What happened to the woman? And the woman was made whole from that houre. Here wee have many things. First, that those which believe, are adopted Gobs childzen, according to this text. To as many as belies ued on his name, he gave power to become the sonnes of God. Secondly in what fort Chaple is minded towards the afflicted. Thirdly that faith obteneth any thing of God. And fourthly that Charif theweth here the power of his owne Boohead, bttereth his wil, manifeketh his office, and confire meth the truthe of his Golpel. Of these things I will speake no moze, bicause of the shoztnesse of the time.

TOf the second.

A Lso in this Ruler lairus we have an example of sayth, Invocation, Confession, and Pope. Beholde there came a certeine Ruler. Der hast thou his saith, and vvorshipped him, Der hast thou the fruit of saith, Invocation. These two conteins confession. Lorde (sayth he) my daughter is even novve deceased: but come and lay thy hande vppon hir, and she shall line. Behold with how great hope he praieth. The then may terne hereby to repaire but of they in our necessities, to call uppon him by saith, to confesse him, and to assure our selves that we shall obteine of him whatsoever is so, our series.

հփենփենփենին



the

and

yyhi

then

VVi

trib

too

bees

lens

110

der

bee

welfare. But what ooth Chapft : He foloweth him. And when Jesus came into the house of the Ruler, and sawe the minstrels and the people making a noyle, he layde: Bet ye hence. And when the people were put forth: he fayo to the Damfel: Damfel arife. And the Damfel arofe: and the fame hereof was bruted over all that countrey. Bicause the cire cumitances of this example do almost in all pointes agree with the example of the woman : Let the things that I have luoken alredy concerning the woman, suffice at this time.

TOf the third.

VHen Chryste sayde: the mayd is not dead, but sleepeth, they skorned him Dere let bs loke boon that things. First that the world not only is buthankful towards Christ his benefactor, but also laughed him to skozne. And why so? bicause the world is blind, and therefore cannot judge aright of Charles doctrine and doing. The flethly man percequeth not the things that are of Gods spirit. Hesh hath no tall but of fleth. The wisedome of the flethe is at enmitte with God. Therefore buleffe wer will go aftray and become skozners with the world, let us herken to the Gospell, that our mind may be more rightly instructed concerning Gods workes. The second thing which we ought here not only to loke popon but also tw wonder at, is that They's nevertheless proceedeth in his holy purpole. Wee is not oriuen away with neuer to great unthankfulnesse of the world, that he should forfake his Churche. De beareth rule even in the middes of his enimies. The thirde thing that he teacheth to be obsera ned here, is Chapits grample. Therefore if wee be ikoaned for our profession, let us lake uppon the sonne of God, and let us fet light by these skoznes, which are the Dinels dizaroes. The malice of the world must not trouble be, but the example of gods sonne must encourage vs: for he is with vs according to his promisse: I will be with you but the end of the world. Anto this our onely mediatour togither with the

the Father and the holy Bhou be honour and glozy for ever and ever. Amen.

Vpon the .xxv. Sunday after Trinitie. The Gospell. Path.rring.

th him, And

and labe the

yde: Get ya he fayd to the and the fame

acause the cire

poyntes agric gs that I have at this time.

but fleepeth.

a their things

owards Christ

e. And why for

not judge aright

nan perceyueth

bath no talk but

utic with Got

come Thomers

fhat our mind

jods worker

only to lote

neverthelette

en away with

that he Chould

the middes of

to to be obsers

or bar shounce

e of God, and

e Dinels di

le us, but the

e is with bs

onto the end

ngither with

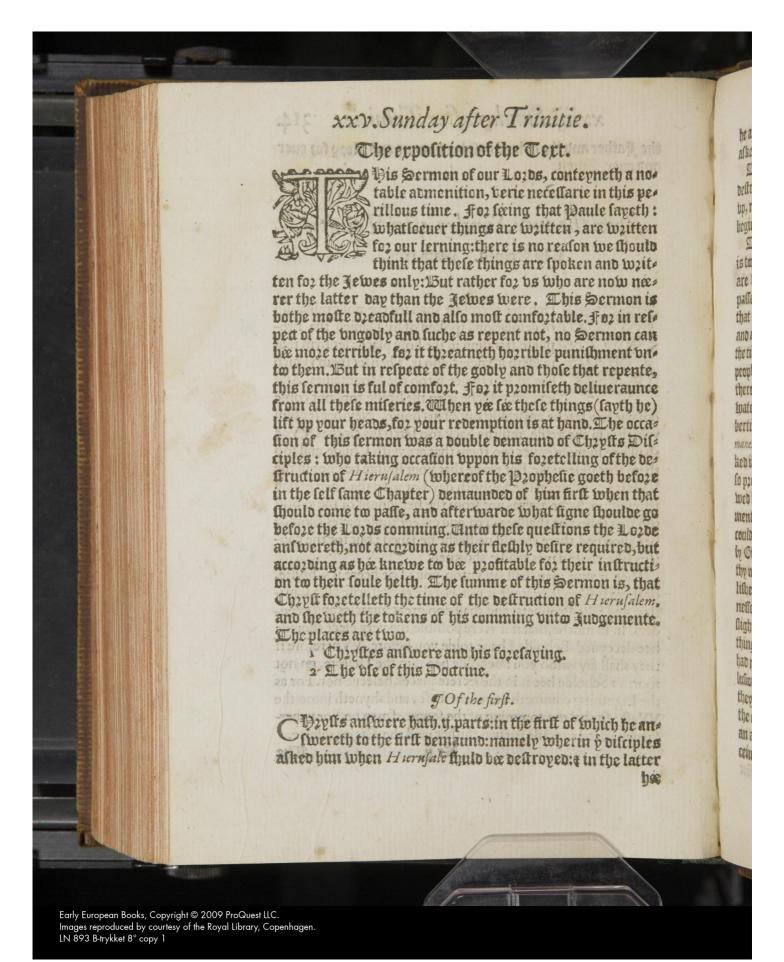
Hen yee therefore shall see the abhomination of desolation, spoken of by Daniell the Prophete, standing in the holy place: let hym that readeth it, understand it. Then let them which bee in Ievvry slee intoo the Mountaines. And let him whiche is on the house top, not come

downe too fetche any thing out of his house. Neyther let him which is in the fielde, returne back too fetch his clothes. VVoe shall bee in those dayes too them that are with Childe, and too them that giue sucke. But praye that your flighte bee not in the VVinter, neyther on the Sabboth day. For then shall bee greate tribulation, suche as was not from the beginning of the world too this time, nor shall bee. Yea, and except those dayes shoulde bee shortned, there should no fleshe be saued: but for the chosens sake, those dayes shalbe shortned.

Then if anye man shall say vntoo you: Loe heere is Chryste, or there is Chryst, beleeue it not. For there shal arise false Christes, and false Prophets, and shall doo great miracles and vonders. In so muche, that is it vvere possible, the very elect shoulde bee deceyued. Beholde I haue tolde you before. VVherefore if they shall say vntoo you: beholde hee is in the Deserte, go not foorth: beholde hee is in the secrete places, beleeue not. For as the Lightning commeth out of the East, and shyneth intoo the VVest: so shall the comming of the sonne of man be. For vvher-soeuer a dead carkasse is, euen thither vvill the Eagles resorte.

Ad E pint in here de les des des des des prints line de l'atter

հղտնանական



tenneth a nov

ne in this per

daule layeth:

, are written

ion we thoula

sen and wait

are now ne

us Dermonis

ile. for in refi

Dermon can

nichment bri

that repente.

n deliveraunce

ings (fayth he)

and. The occas

f Chaples Dil

elling of the des

ie goeth before

first when that

me Choulde go

ins the Loade

required, but

eir instructi

ermon is, that

of Hierusalem,

Audgemente

which he are

n o disciples

in the latter

215

հղանահանական

13

he answereth to the seconde demaund, wherin his disciples asked him of his comming to indocement.

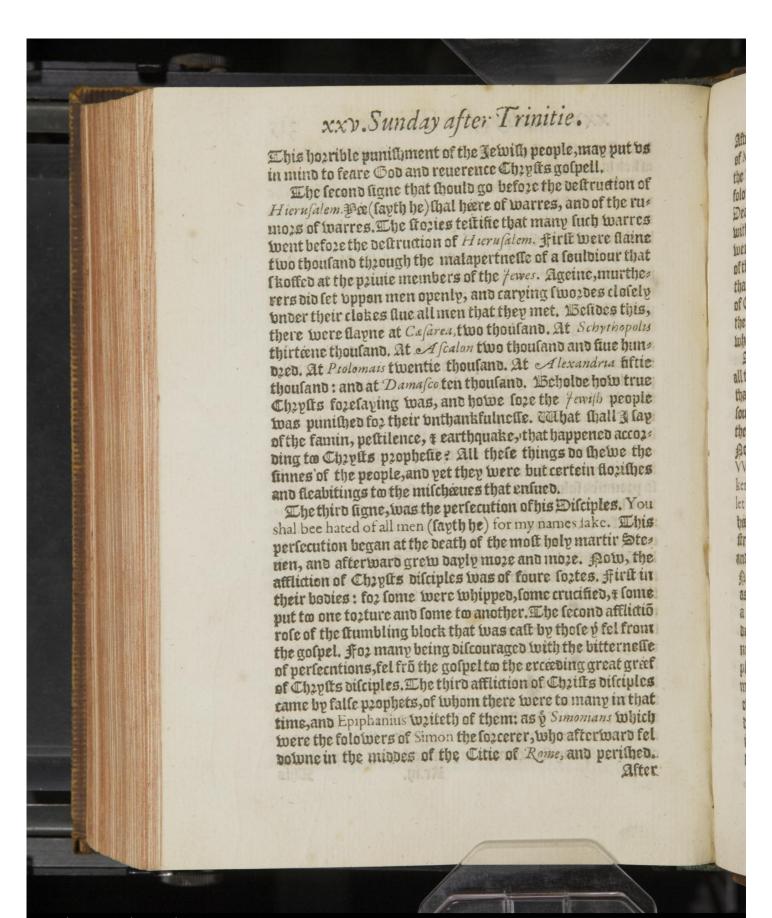
The former part containeth the signes that go before the destruction of Pierusalem, which being many, are reckened up, not only in the text which you have herd, but also in the

beginning of this Chapter. The first signe is that there wal come falle They Is, that is to wit, fond men, which thall body themselves that they are Messiales and Sauloures : whiche thing hathe come to valle. For there came their Archinaues one after another, that drew a great multitude of men after the. Dne Teudas, and a certeyne Egiptian, and Simon the Sozcerer. Teudas (in the time that Cuspius was president of Jurie) persuaded the people to take their gods and followe him to fordan. For there he bare them in hand, he would with a becke divide the waters, that they might passe drishod, and so recover their lis vertie, and let themselves fre from the bondage of the Romanes. I w whom the folithe people obeying, when they los ked in vayne for the miracle, were al flain. This Egiptian ale so promised saluation, welfare, and reft to them that follow wed him. But they also being deluded, suffered inst punishment for their rathnesse. Simon the Sorcerer, (when he could not for money buy of Peter, the gift of gining the hos ly Chost visibly, and hero Peter say: Cursed bee thou and thy money to,) denised another way, which he by his Dine? lithe craftes vernithed and overcast with a gloss of godly nesse. So he said he was the power of God, and through his flightes many were decevued. Pow, why God luffred this thing. Baule to the Theffalonians answereth : bicause they had no will to believe the truthe. God fent them Arong ils lutions, that they hould believe lyes. This punishment are they worthy to have, that wilfully thut their eyes agentic the clare light of the Bospell. Afterward the text conteineth an admonition. Hoz thus fauth Chauft. See that noman des ceine you, Pany Hal come in my name, laying I am Chayit.

Kr.iti.

This

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



After these come the Menandrians, which were the followers of Menander: the Saturnihans, which hung bpon Saturnilius: the Basilidians which folowed Basilides: the N wolaires, which folowed the filthinelle of Nicolas that was one of the feauen Deacons, the Gnoftickes, of whome the franticke furies were without number. And as for Ebion and Cherinthus, whiche were enimies to the Godhead in Chapte, I will not speake of them. See howe manye armies they had of falle teachers, that would not be content with the finglenesse of the Gospel of Bods Sonne. The fourth affliction of the Disciples was the malapertnesse, stubburnesse, and buthankfulnesse of the

whole people.

e, may put be

destruction of

and of the me

fuch warres

It were flains

leutoiour that

geine, murthe

wordes claiels

Belides this.

It Schythopoly and fine home

exandru fiftie

notoe how true

e temal people

that Chall 3 Cap

appened accop

Disciples, You

es lake. This

martir Ste

e. Row, the

etes, First in

ucified, f fome

econd affliction

ofe of fel from

he bitternelle

nggreatgreet

ists disciples

nany in that

mians which

terward fel

10 periched.

after

s do thewe the ertein floubes

ospell.

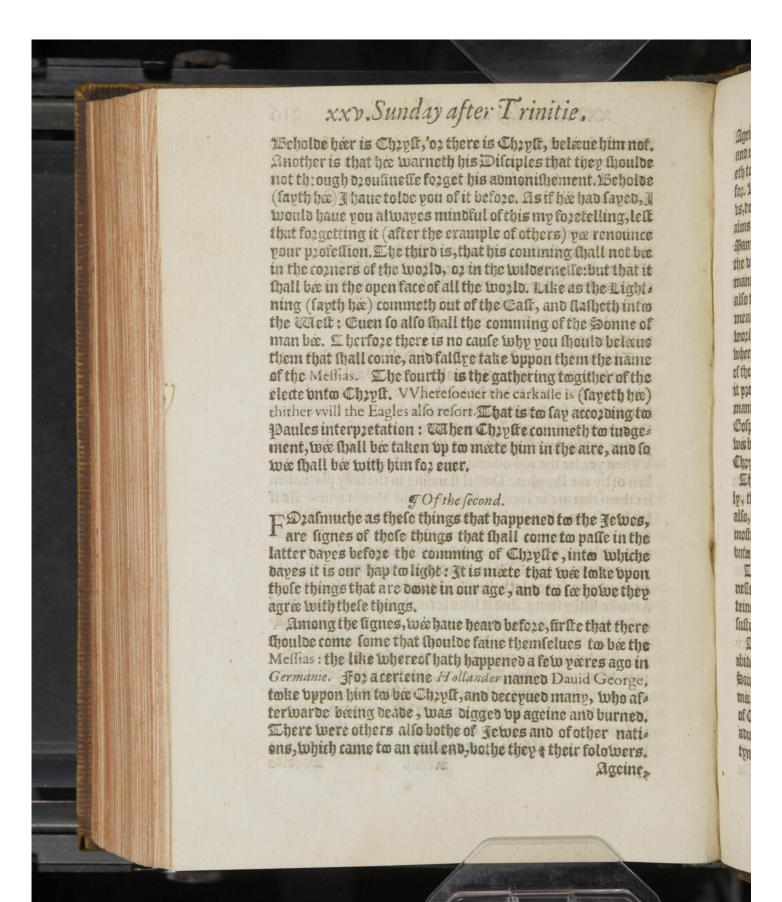
The fourth figne: And the Gofpel thall be preached ouer all the world, for a witnesse to all nations. Paul witnesseth that this was done when he fayth: Pero they not: 15ut their founde went forth into all the worlde. Witherto concerning the fignes that wente before the destruction of Hierufalem. Powe in the terte is described the figure of the description. VVhen yee see the abhomination of desolation whiche is spoken of by the Prophete Daniel standing in the holy place, then let them that are in Ievvrye, see vntoo the Mountaynes. Asit he had fayde, then chall the armie approche whiche shall deftrop Hierusalem. This abhomination was the wickednesse and Ivolatrie of the Jewes, wher with almost all the whole Pation was infected. It is called abhomination, (whiche is as muche to fay as lothelinesse) bicause ODD lothed it as a most e filthy thing. And it was termed the abhomination of vesolation, for the punishemente that ensued: whiche pus nithement was the desolation and walks of the Jewish people. Ditherto concerning Chaptes aunswere buto the foas mer demaunde of his Disciples, touching the destructyon of Hierusalem. Powe followeth his answere tw the seconde demaunde, whiche was concerning his comming, wherein foure things are to bee considered. Firste, that hee byobeth bs beware of falle fignes : If any man fage unto you : Beholde Mr.uy.

հփենփենփենին

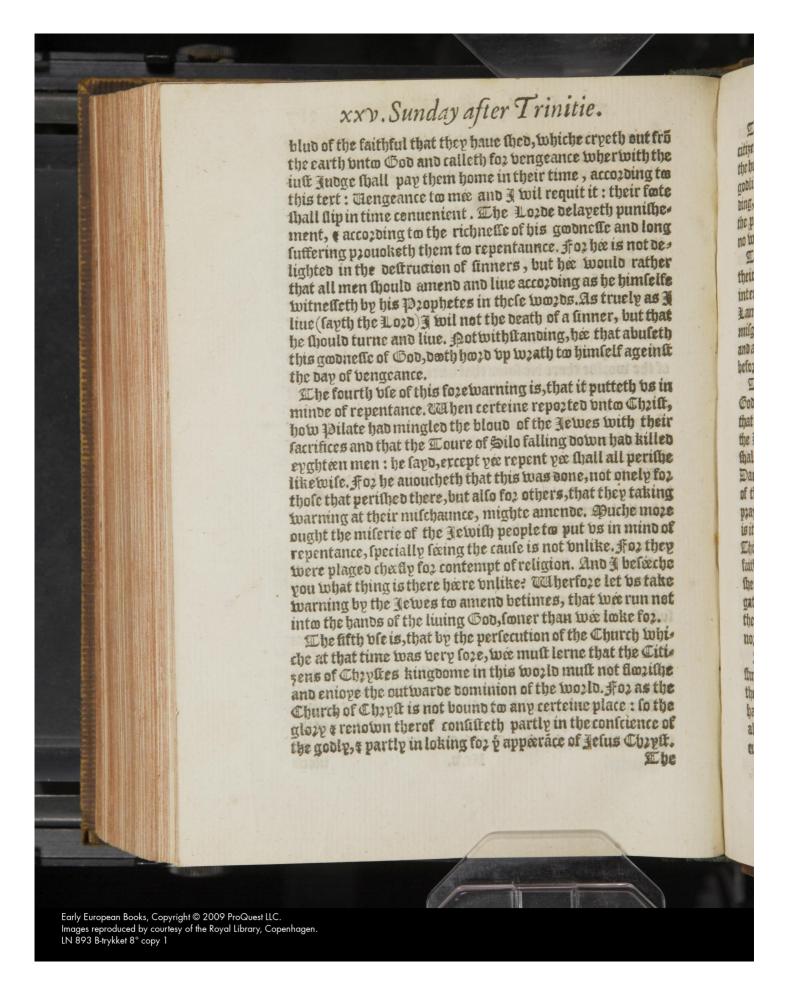
13

HILL STORES

Early European Books, Copyright © 2009 ProQuest LLC Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



xxv. Sunday after Trinitie. enehim not. Ageine, as touching warres and brutes of warres, Turkie they Choulde and many other nations do thew how wel this liane agrice ent. Beholde eth two ur time, and furely fozer things are yet to be loked had faved, a foz. Belides this, the dayly reportes that are broughte but o ectelling, let vs, to declare how fore the church is perfecuted in many reper rengunce alms, as in Turkie, in Greece, in Italy in Spaine, & in Hollane. Thall not be Dany leds frzing by from time to time, erceding greate is de:but that it the buthankfuluelle of the world towardes the Gospell, the as the Links manners of molte men are very corrupt. Derinto maketh Calheth into also the fourth signe of the Lordes comming but o indgethe Sonne of mente, that the Gospell is preached well niere over all the hould belows worlde. And although this thing be not done openly every where in publike place: pet not with standing, in al realmes em the name of the worlde there be some that here the Bosvell, Talhy is mouther of the it preached ? for a witnesse unto us: and that after a double is (layeth ha) manner. For it is a witnesse of saluation if we believe the ly according to Bospel: and it hall be a witnesse of our einst damnation, if meth to tudge: we belieue not the Gospell. Powelet vs gather the vses of the aure, and fo Chavites forewarning. The first ble is that wherof I have spoken already, name; ly, that all these things have happened for our instruction also, that thereby we may thinke, what hangeth over this othe Jewes, moffe buthankfull world, before the comming of our Lorde o valle in the buta indaement. inte whiche The second. These things set before our eyes the greates e lake byon nesse and filthinesse of our sinnes, & they are as it were cere ce howe they teine preparatives of the punificmentes whiche they Wall fusteine that have not repented. the that there The thirde. The are admonished here what bengeaunce es to beethe abideth for them that defile themselves with the bloud of the այնայինայինային Saincts. We that perfecuteth you (fayeth Chaylt) perfecuteth peres ago un 13 uid George, me. Talby: bicause this persecution is made for the Gospell of Chapte and for profelling of him. Pow some of Chaptes to, who af aduerfaries rejoyce when they have done wickedly: but the nd burned, tyme will come, that they hall fuffer bitter paynes for the ther natu bloud Kr.v. folowers. Ageme?



The firt vic is, that we thoulve ionne our selues to the citizens of Thayfis kingdome, and not be fraged away with the hugenette of perfecutions. For although al that will live godlily in Chaift muft fuffer perfecution : yet notwithstans ding, Chapit paonounceth them blissed, bicause that after the present affliction, thall folow glory wherentw there is no way but by the crosse.

le.

e cryeth autifi

e wher with the

e, according to

it it : their fate

layeth punished

oncte and long or her is not de

e would rather

ng as he him felfe

s. As truely as a

finner, but that

he that abulen

dimielf ageinst

at it putteth be in

eted boto Chaif.

lewes with their

a down had killed

e chall all perific

one, not onely for

that they taking

nde. Duche mose

out bs in mind of

bulike. For they

And I befeeche erfore let us take

that wet run net

n we loke for.

the Church with me that the Citi

nust not doziche

orlo. For as the

ne place: so the

be conscience of Jelus Chapit.

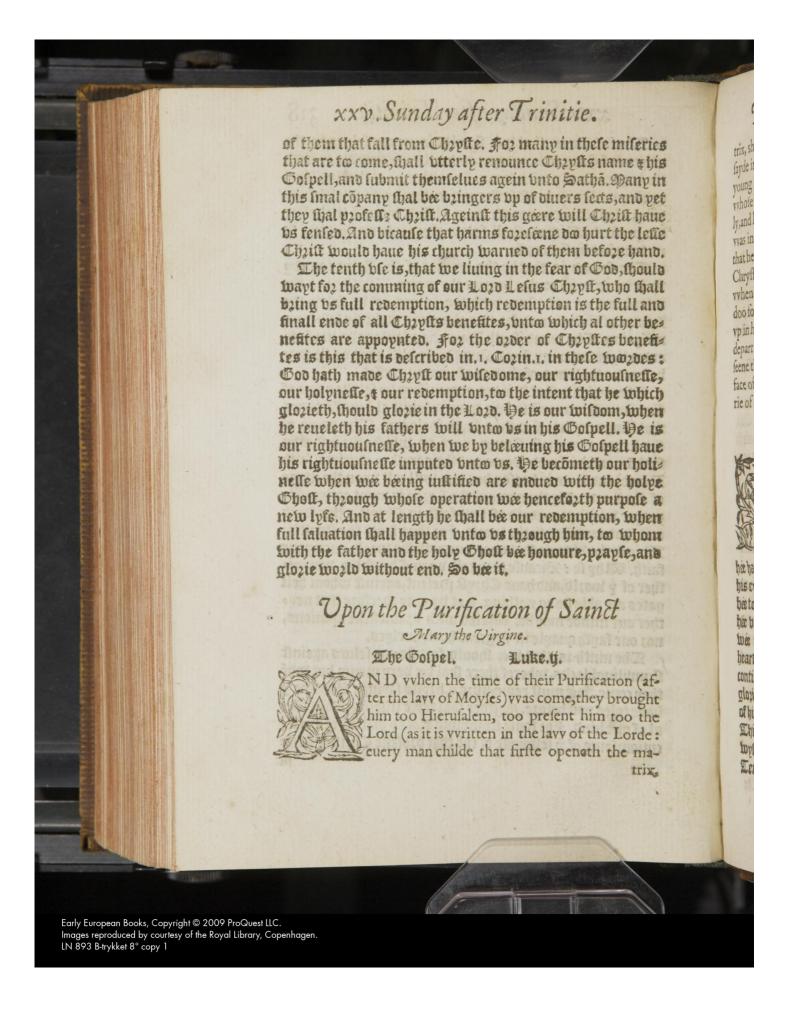
Ebe

The fecond is, that by the harmes of the Jewes and by their burts wee thoulde become the warer. Therfore to the intent wee go not aftray with the Jewes, let us folow the Lampe of Gods word: for this alone can make be fafe from milgoing. Thy word (fayth Dauid) is a lantern to my fæte and a light buto my steps. And Paule will have us to cary

before be the word of God as aburning creffet. The enght is, that we are admonifhed to fet the name of Bod (which is a most strong toure) ageinst al pmissozunes that hang over bs. Foz thus fayth Salomon. The name of the Lozde is a most strong toure, to whiche the inst man Hal fle and be faued. Some put their truit in chariots (faith Dauid) and some in horses, but wee will call upon the name of the Lozde. By the name of the Lozde is ment an humble prayer which proceedeth of true faith in Chryst, & this fayth is it that overcometh the world. For thus fayth the Apostle: This is the vidozie that overcommeth the world, even your faith. Thy fo : Bicause they call vpon Chayst the vanquis ther of & world, and have Chryst present, ageinst whom helt gates are able to do nothing. Let be pray therfore that neva ther our minde may bee dazeled with brainclicke opinions, noz our fayth quayle in so great hurlyburlyes.

The ninth is, that wie thould fortifie our selues ageinst Kumblingblocks, wherof there hal bee very many: but whe they come, we mult remembre Thrylls saying: Weholde 3 haue tolde you befoze. Peither Mal thefe Aubling blocks bee al of one kind. Hoz some stumbling blocks that be of perfes cution: some of & fewnesse of the that professe Thrist: some of

այննային անդանույն



these mileries dis name ship

athā.99any in

s feats, and pet

ill Chaid have

o hurt the less

ar before hand

of God, should

12 pft, who thall

is the full and

ich al other be

profes benefic

hele wordes:

rightnouineffe.

nt that he which

wildom, when

Golpell. He is Golpell have

ometh our hole

with the holve

laith purpole a

mption, when im, to whom

e pravie, and

Saina

rification (af

they brought

him too the

the Lorde:

ath the ma-

trixo

trix, shall bee called holie too the Lorde) and too offer (as it is fayde in the lavve of the Lord) a payre of turtle Doues or two young Pigeons. And beholde there was a man in Hierusalem vyhose name vvas Symeon. And the same man vvas iust & godly, and longed for the consolation of Israell, and the holy Ghost vvas in him. And an answer vvas given him of the holy Ghost, that hee should not see death, before hee had seene the Lordes Chryste. And hee came by inspiration intoo the Temple. And vyhen the Father and Mother brought in the Childe Iesus too doo for him after the custome of the Lavve, then tooke he him vp in his armes, and sayde: Lorde, novy lettest thou thy servant depart in peace according too thy woord. For mine eyes have seene thy Saluation. VV hiche thou haste prepared before the face of all people. A light too lighten the Gentiles, & the glorie of thy people Israell.

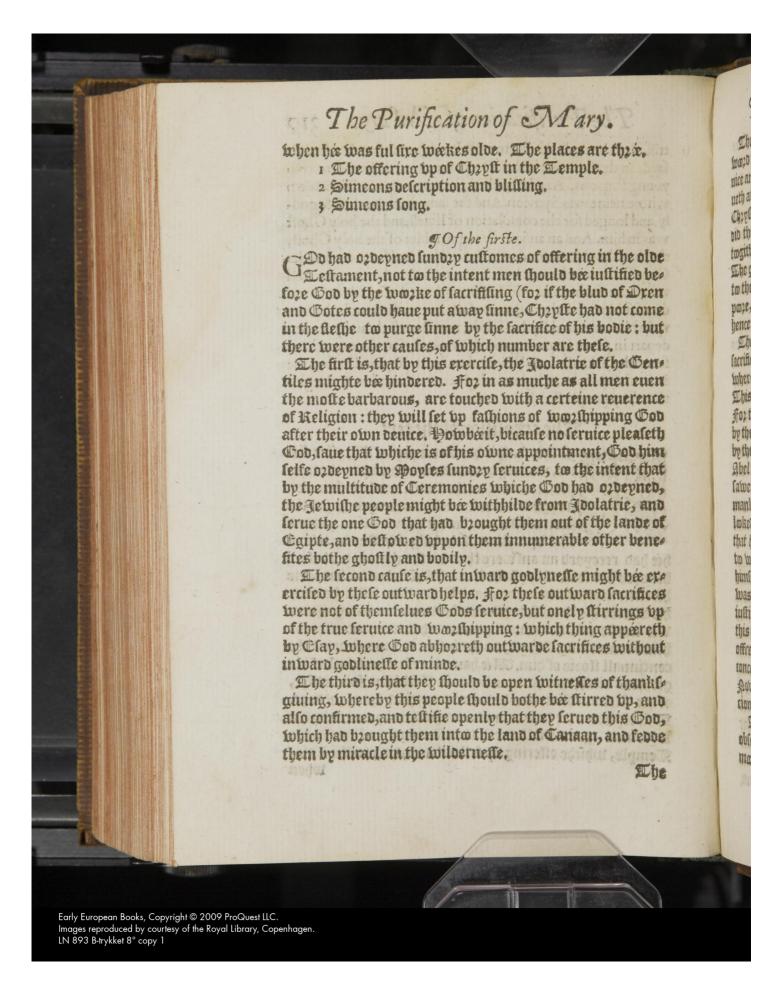
The expolition of the text.

P this feast is handled a part of Chrystes storie, namely how he was offred by in the tempele, according to the Law: and how Simeon a ryghtuous man acknowledged Jesus the Son of Pary to both the very Messias, yea and that by instinct of the holy Ghoste, by whom

սիւնդինդինդին

13

hæ had receyned an answere that hæ shoulde not die besoze his eyes had sæne Chryst the Lord. Thos when hæ had sæne hæ toke him into his armes, and blissed him. Thiche done hæ ottered his thankfulnesse to Godwarde in a song. Hære wæ muste call to remembraunce what wæ have hitherto heard concerning Chryst, to the intent wæ may knowe the continuals storie of him. The have therefore herd sirst of his glorious birth, that hæ was borne in Bethlæm. Secondlye, of his Circumcisson, that he was circumcized the eyght daye. Thirdly howe hæ was acknowledged and honoured by the wysemen. Powe solloweth the offering up of hym in the Temple, whiche offering up fell out according to the Law, when



ary.

mple

es are their

ring in the oine

bæ instifica be

he blud of Dron

te had not come

f his bodie: but

tre of the Gene

as all men even

rteine reverence

athipping God

o fernice pleafeth

itment.Godhim

to the intent that

io had olderned,

n Joolatrie, and

it of the lande of

ble other benes

Te might bee er

tward facrifices

elp Airrings bp

thing appearety

crifices without

eacs of thankle

Cirred by, and

ued this God,

ian, and fedde

The

e these.

The fourth is, that by this meanes the ministerie of Gods wozo might be stablished: that the ministers of Gods service and the Presses might have wheren to live. He that service and the Presses might have wheren to live. He that service and the presses worth have the altar. And Chryst: The labourer is worthy of his hyre. This custome did they hold in olde time in the churche, when they came together to here the word, and receive the Sacraments. The godly according to their abilities bestowed somewhat to the maintenance of the ministers, and the release of the pore, whiche gathering was called a contribution. From

hence also issued the maner of tything. The fifth is, that these olde oblations be a madowe of the facrifice of Chayft that was to come, and as it were a place wherein they were put in remembrance of Chapit to come. This did the godly wel buder fand, as Abel, poe, Abraham. For they did not thinke that they put away finne and death by their facrifices: but they trusted to the facrifice of Chapit, by the vertue wherof, their finnes also were purged. When Abel flewe his facrifices, he thought thus. First when ha fawe the blud of the facrifice, he thought uppon the finne of mankinde which had deferued eternal paynes. Decondly he loked forward to the thing y was signified : for he thought that his facrifice was a figure of the promifed feede : that is to wit, of Charke, who thoulde purge finne by offering himselfe in sacrifice. Thirdly by thinking fo. Abelles fayth was confirmed and encreased, wherethrough he was bothe instiffed before God, and accepted of God. Furthly bypon this faith enfued thankigining & newnelle of life. Suche as offred after this maner, pleased God. Thus much be spoken concerning the facrifices of the olde Testament in generall. Pow wil I speake of that maner of facrifices which is mencioned in this golpell.

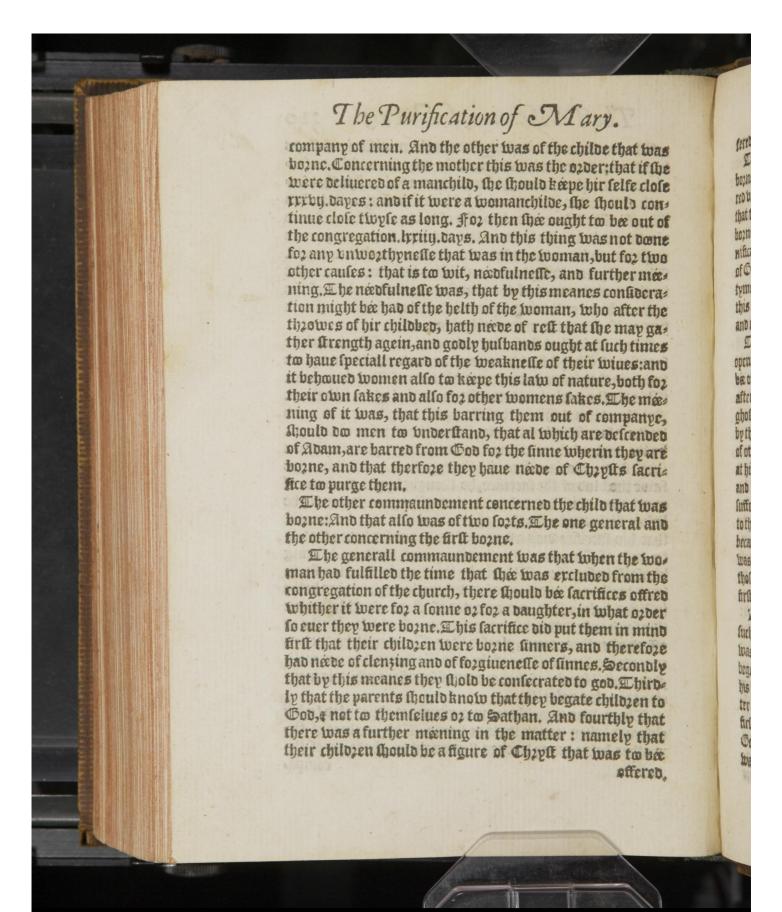
There was a double commaundement appoynted to bie observed when any childe was borne. The one was of the mother, howe many wates this ought to abyde out of the

compas

այնությանում

13

Early European Books, Copyright © 2009 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



fered.

ary.

childe that was apperithat if the

pe hir felfe close

the thould con

ght to be out of

ig was not done

man, but for time

and further min

eanes confidera

n, who after the

hat the may oa

tht at fuch times

their wives:and

f nature-both for

lakes. The mo

ut of companyo

ub are descended

wherin they are

of Chaples faction

rechild that was

one general and

t when the wor

cluded from the

facrifices office r, in what order

it them in mind and therefore

mes. Decondly

to god. Third

te chilozen to

fourthly that

namely that t mas to be

offered,

The speciall commaundement was, concerning the first borne, as well in men as in bealts, that they thould be offer red bnto God: first in remembrance of that great benefit, that the Lozd sparing the people of Israel, vio Arike the first borne of Egipt, as wel in men as beafts. Secondly for figs nification therof, that is to wit, that the only begotten sonne of God and first begotten son of Dary, hould be offred by in tyme to come for our delinerance from the Egipt of lin, Let this luffile concerning the law and the agnification thereof,

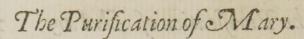
and now let be come to the offering by of Chapit.

The law commaundeth that every firste bozne whiche openeth the mother, being concequed of mans fede, thouls be offred up in this wife. But Thayft was not fo concepued after the manner of man, but he was concepued by the holy ghoft, & borne of a most chast virgin : Ergo he was not boud by the law, to be offered up in the temple, after the maner of others that were first begotte. Janswer. Thank was also at his fre choise whither he wold have bin conceived & boan, and afterward whither he would have bin circumcifed and fuffred beath oz no. But he y was fre becam the feruat of al, to the intent he might make al free: 02 as Aultin fayth: God became man, to & intent to make men goos. Paule faith : be was bound under the law, to the intent he might redeme those that were under the lame. And therefore he being the first borne would also be offered bp in the Temple.

But how was he the first borne ? There was never any fuch boane. First he was first boane in his Godhead, for he was the eternall Sonne of God. This day (fayth he) have I begotten the. Secondly be was the first bogn fon of Bary in his manhod. For the neuer bare any before him nor yet after him. Thirdly he was first borne in grace. Hoz he was the first man that euer was bozne, which being offered by butw Dod, was accepted of himfelfe. Fourthly in power. Hoghe was the firste borne of the deade. And fifthly that wie might bes

\$1.j.

սիսել են լենվան լ



bà borne new men through him.

Furthermore it is to be marked, that many offred a paire of young pigeons, wherby is the wes that the was pore. For the richer fort did offer a Lamb. Hereby we may lerne, not to be abathed of our povertie. It was Chrysts will to be borne pore, that he might make is riche, so that we will accept his riches with a thankfull minde.

f020

Hifel

and

tes

toly

ueti

befa the

DID

b201

sed (

rcol

Mar

bs [

lear

and

inte

let |

DO.

wa

ha

#1

the

11

b

M

TOf the second.

ND beholde, there was a man in Hierusalem whose name vvas Simeon Dere we have first a description of Simeon. and afterward his bliffing. First he is commended for his rightuousnesse. For he lived so among his people, that he was counted of all men for a god and inft man. The Guangelift meeneth not by this, that he was fo rightuous, that he had no nade of any other rightuousnesse: (for in his owne song he confesseth Chailt to be his sauto: but that he liuco. unblamable among men, and honeftly, so as he did no man. harme, but god to all men according to his power. Suche a one is called of Cicero, (oz rather of al men,) a tust oz rightus ous man. Secondly he is commended for his godlineffe. for he feared God. Ander the name of fear is comprehended the whole service of God. For he that feareth God, as he eschus eth althings where with he knowes be chall offend him: for also doth he whatsoever he perceiveth to bee acceptable to him. This feare bath his beginning of faith. There is an o ther feare of God without faith, which is no service of God: and such a one there is in all the ungodly. For they alwayes bread Gods indgement agapult them, and wold rather that there were no God, than to be punished for their wicked: nelle. The feare that is commended in Symcon, was none such. For it followeth that he wayted for the comforte of Als rael. Wy which faying is shewed that he longed very ernestly for the comming of Chapfe. For he knew that the propher hes of Jacob and Paniel pointed to this time of his. Where

fore his longed for it the more earnestly, and wished that his life might be prolonged butil his might lie Chryste present. And it is no maruaile that his wayted to earnestly for Chrystes comming. For his was (sayth the Cuangelist) ful of the

boly Choft Suche was this holy man.

officed a paire

vas pope. For

map lerne not

its will to be

that wee woll

m vyhole name

unof Simon

mended for his

cople, that he

an. The Cuan

thtuous, that he

ios in his owne

mut that he lived

s he bid no man

power, Suche a

a tust on rightus

godlineste, for

o, as he elchus

offend him: fo

acceptable to

There is an o

eruice of God:

e they alwayes

old rather that

their wickeds

on, was none

infozte of 313

bery ernest

t the propher

fhis, Where fors

But what was the reward of this godinesse: He receysueth an answer of the holy ghost, that he chould not see death before he had sene the Lordes Chryst: and by the motion of the same holy Ghoste he came into the Aemple. And what did he there? When the Parentes Joseph and Pary hadde brought in the Childe, he tak him into his armes and prayssed God. Powe hath this holy olde man that whiche he desired so earnesslye, and he giveth witnesse to Chryste, openly protessing this childe to be the same anounted Sautour that was promised to the fathers.

Whe have the godlinesse of Simeon what it was:now let us set him before us. Let old men first and afterward al men learne of him tw seare God. Let them learne to live holitye and uprightly among men. Let them learne twake Chryste into their armes, that is tw say, into their hartes. Let them set him out, praise him, and professe him. Which thing if their wo, they shall one day with Simeon, receive a plentuous re-

ward in Deauen.

TOf the third.

Dw foloweth Simeons song. Lord novv lettest thou thy servant depart in peace according to thy vvord. This song hath customably bin song in the church many hudged yeares, we was are wont to sing the same when coaples are layde into their graves. For it coreyneth a voorine concerning Chayste it techeth fro whence chase cosofie is to be sought, specially at what time we must depart out of this life. Pow to the inter we may understad this song the better, I will denibe it into two parts. In his soun behalf: and in the latter part compachendeth very basely the benefits of Chayst towards huhole world.

The

ոյներեր երև

The Purification of Mary. [21 The first part is: Lorde novy lettest thou thy servaunt departe in peace according too thy vooorde. For myne eyes have bari scene thy saluation. Dere the olde man Simeon reiorseth in fron his owne behalfe, that his had fiene Chapte with his bodily nell eyes, according to the answere that he had recepted of the Ch: holy Choff. for albeither had feene him before with the eve ther of his faith, like as our Lozde faith of Abzaha, Abzaham faw sed! my day, & was glad: yet not with fading bicause he had receito ued a promise of pholy ghost, phe should se There present onl to his bodily eyes before he dyed, he was gretly velited with but his light, with great strength of faith desired streight to be het delinered fro his body, of he might be gathered to his fathers: Dat in peace. But lee, he received a promise that he thouse see the cad Lozds anounted. Der is brought him a poze babe, there ap-INE pereth here none other outwarde countenance than of conma tempte. Is he offended at this outwarde countenaunce? Do. bzir Whom he saw to be least with his bodily eyes, him sawe him he to be greatest with the light of his faith. Whom he bes hel hild bale in the chape of a feruant with his bodily eyes, hinc ter knew he to be king of Kings, & Lozd of Lozds. And he was not ignozaunt what Zacharie had prophessed of him: who an fauth: Behold thy King cometh poze. De knew he came not wi to take into his had the kingdoms of the world, but to give the kingdom of God to believers. Herby also was may lern P20 to belowe the scriptures, and to loke bpon Chapfte and his church, not only with our bodily eyes, but much rather with bee the eyes of oure fayth. And feeing he delireth to be let go by and by, and to change this miferable life for death, his declas w reth fufficiently, that Chapfiskingtom is not of this woald, ar but an everlatting kingdome, whiche confitteth in peace of W conscience. As if he should say, Graunt mee now that I may Dal die in peace and happily. Decreof may wie gather bothe ine at Arudion and comfort. Instruction, that the spirituall behole ding of Chapft whiche is by Faith, maketh a man to depart topfullye outs of this life, bicause her that before his beath. **seth**

The Purification of Mary. 323

ry.

sy lenvaunt de-

yne eyes have

Il recopleth in

outh his bonily

ecepued of the

le with the eve

Abzaham fain

le he had receive

Chapli present

ly delited with

Arcight to be

to his fathers

e Chould for the

babe, there apo

nce than of con-

ntenaunce: Co.

cres, him faire

Whom ha bes

dily eves, hun

os. And he was

ed of him: who

ew became not

to, but to give

wes may lern

hapfte and his ich rather with

to be let go by

eath, his declar

t of this world,

eth in peace of

w that I may

her bothe in

ituall behole

an tw depart

seth

fieth Charlt in this wife, bath a light to guyde him buto lyfe. De that foloweth me (fayth the Lozde) walketh not in darknesse. Contrarywise, he that feeth not Chapite, passeth from the death of this present lyfe butw everlasting darks nesse. And we may gather comforte, bycause they that se They ft at the instant of death, have where with two comforte themselves. They know they are at the point to be dismissed in peace. They know they shall not go to darknesse, but twenerlafting iop. Bicause the these oppon the Cross, not only faw Charft with his booily eyes piteously tozmented, but also saw hun conqueroz of death, with eyes of his faith: he hero the Lozd say: This day thalt thou bee with me in Paradyle. So Steuen at his death law Chayir, and with ere coding pleasure and toyfulnesse of mynde, sayde buto him: Into thy hands (D Lozde) I commit my spirit. After this maner, thou also when sickenesse brings the to the pittes brinke, loke to Chrystthy Sauiour by Faith, and defire of him that he will let the departe in peace, that is to fay, that he will give the leave to depart out of this lyfe, and to ens ter into the rest that is promised to al the faithfull.

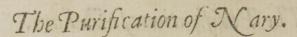
This thought will make vs manfully despite this world, and the miseries of this present lyse, and comfort our minde with hope of saluation, the whiche he that can not lye hath promised vs. Pow ensuch the other part of this song.

VVhich thou hast prepared before the face of all people, to bee a light to lighten the Gentyles, and to bee the glory of thy people Israel. Hiere are briefly the wed two things. The one inhat are Chrysts benefites: the other, to who these benefits are appointed. The benefits are saluation, light and glorie. Whithout Thryst then, the world sticketh still in damnation, barkenesse, and shame: and that is for sin. Hor Christ taketh away damnation, and restoreth saluation: he driveth away darknesse theadeth forth light: he removeth shame and given the glorie. How great things are these I pray you? Surely no man is able to value them sufficiently.

Sol.w.

But

ոյներերինորեր



But to whom are these benefites appoynted: To all people, Jewes and Centiles: howbeit they must be received by faith. For they are offered universally to all, suche is the unferchable godnesse of God: Powbeit with condition: he that believeth was be saucd: and he that believeth not, shall be damned. Wherfore if we cover these god things, let us with Simeon receive this our Lord and Sauic? Jesus into the armes of our hart, e leane unto him with steay faith. Do this our sauicz be honor egglory for ever e cuer. So be it.

Upon the Annuntiation of our Lady Saint Mary the Virgin.

The Gospel. Luke.f.

ND in the fixth moneth, the Angell Gabriell vvas sent from God intoo a citie of Galilee named Nazareth, too a virgin spoused too a man vyhose name vvas Ioseph, of the house of Dauid, and the virgins name vvas Mary. And the Angell vvent in vntoo hir, and sayde: Hayle sull of grace,

for VI

too th

ceptu

tread

fuls

tou

theh

Son

fum

and

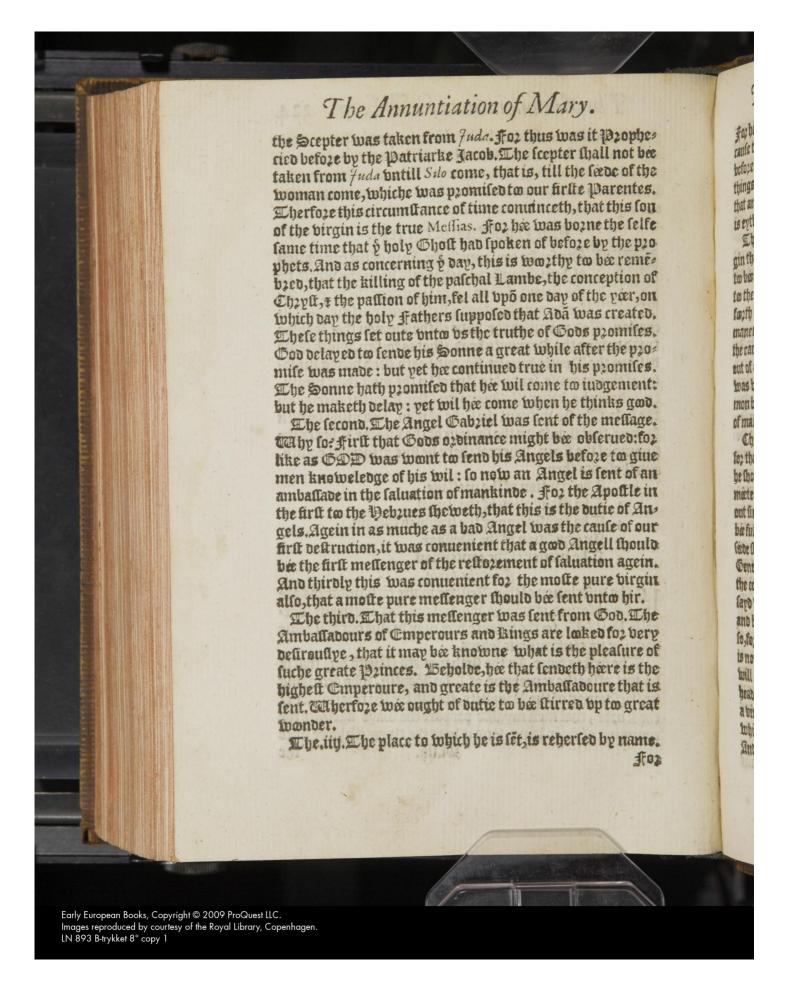
to

to

the Lorde is vvith thee: Blissed art thou among vvomen. VVhen she save him, she vvas abashed at his saying, and cast in hir minde vvhat manner of Salutation that shoulde bee. And the Angell saide vntoo hir: seare not Mary, for thou hast sounde grace vvith God: Beholde, thou shalt conceyue in thy vvombe, and beare a sonne, and shalt call his name Iesus: Hee shall bee greate, and shall bee called the sonne of the hyghest: And the Lord God shal give vntoo him, the seate of his father Dauid, and he shall reigne over the house of Iacob for cuer, and of his kingdome there shall bee none ende. Then sayde Mary too the Angell: hove shall this bee, seeing I know not a man? And the Angell aunswered, and saide vntoo hir: the holy Ghost shal come vppon thee, and the power of the highest shall overshadow thee. Therfore also that holy thing vwhiche shall be borne, shall be called the sonne of God. And beholde,

The Annunciation of Mary. 324 **To all pco** thy cousin Elizabeth, shee hathe also conceyued a Sonne in hir bee recepued age : and this is the fixth Moneth, vvhiche vvas called barrein, , suche is the for with God nothing shall bee unpossible. And Mary tayde: condition; he Beholde the handmayde of the Lord, be it vntoo mee according eth not, thall too thy voord And the Angel departed from hir. things, let be The exposition of the text. or Jelusinta Disfeate contenneth the flory of the conception teop faith co of Jelu Charit, which is told but othe virgin by Dobeit the Angel of Goo. For long agos the three thous fande nine hundzed & firtith pere befoze his con-Lady ception, God promised the sede of the woman that Moulde tread downe the Servents head: that is to fay, which Muld destroy the Deuils works, sin, and death. God being mind, ful of this promile, sends his Angel to the most chast virgin, Angell Gabrito whome he bringeth tidings that the Moulde conceine by the holy Bhoffe without the feede of man, and bringforth a foouled too a Sonne, that thould be the fautour of the worlde. This is the fumme of the Mozy, whereof there be fine principall points, vas Mary. And and these are they. full of grace, A description of the message. 2 The Salutation of the Angel. ong women. 3 The comforting of the troubled Mirgin. ying, and calt 4 An exposition of the Pellage. oulde bee. 5 The maner of the conception. for thou halt g Of the firste. A the description of this Pellage many circumstances are ne Ielus; Hee I to be observed, of whiche wer wil consider every one seues of the hyghest rally by it felfe, to the intente we may brawe out of it some e of his father bodrine to confirme our schies. cob for euer, իրեմիելիելիելի The first is time. In the firth moneth (layeth hee) that is Then fayde to wit, after the conception of John Baptiff, who according 13 14 Tknovy not a to the layings of the Paophets, mould be the forerunner of hir: the hothe Logoe, that men myghte prepare the wave ageinste the the highest comming of their Ling. And it was the twentith yeere lince ning vyhiche the Sfing. nd beliolde, thy

IIII SATES



The Annunciation of Mary. 325

For his is sente to a Titie of Galilee named Nazareth. The cause that this was done, was for that it was so prophesied before. And besides that, God the weth that his regardeth the things that are base by on earth. Wherfore there is no cause that any man should thinke himselfe a castaway, bicause his eight pope or an abject by on earth.

The fifth: Iw what persone he is sent, namely to a virgin that was betrouthed to a hulband. In deed Chapst ought to be concepted of a virgin, and boane of a virgin, according to the followings of the Paophets: for men have bin brought footh into the world after source sundry manners. The first maner was of Adam onely, who was shaped of the sime of the earth. The second was of onely Eue, who was wreught out of a ribbe of Adams. The third was of Chapst only, who was boane of amost pure virgin. And the fourth is the common birth of all other men, which are concepted of the seed

of male and female togither.

is it paophe

thall not be

pe feede of the

ie Barentes

, that this fon

oane the felfe

ere by the pro

to be remis

conception of

of the værion

was created.

os promifes.

after the pro:

his promiles,

to inogement:

he thinks god, of the meliage,

e observed:for

before to gue

el is fent of an

the Apostle in

he autic of Anu

he cause of our

Ingell Chould

nation agein.

te pure birgin

nt buto hir.

om God. The

mked for very

be pleasure of

th here is the

ocure that is

op to great

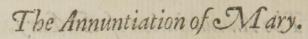
ed by name.

1/02

Chapit then was concequed and boane of a virgin. Firfte for that if he had bin borne of the fiede of man and woman, he thould have bin concequed, and boan in finne. But it was mete that he which came to take away fin, should be with. out sinne. Ageine it was mute that the Paophelies Choulde bee fulfilled. It was faid in the third of Benefis, the womans feede Chall tread downe the Serpents head : And in the. 29.0f Benefis:the fcepter thal not be taken away from Juda, bntil the comming of Silo, that is to fay : of the fonne of that fores fard woman, Cfay. 7. 15 ehold (farth he) a mand that conceine and beare a sonne. Pozeouer it was convenient it should be fo, foz the lignification of the spirituall regeneration, whiche is not the will of the flethe, or of the will of man, but of the will of God. Wherupon S. Auflin fageth : It behoued oure head by special miracle as touching his body, to be borne of a virgin, to the intent he might do bs to understand, of those which are his members, mult be borne a newe of the spirit. And wheras this birgin was betrouthed to a hulbad: there were 51.5

Melanini

փանդանական ի



HILL

the Clai

certeu

inthe

Samo

bythe

bee. I

foud

it mat

(faith

of any

the.

fure o

other

feare

haue

appai

may

werf

felf. 9

mayf

tits et

Teller

allu

fault

pleo

the

byir

Ali

were god causes theref. For by this meanes bothe the work thincise of mariage is commended, and provision was made for the savegarde of the Wirgins honestic and god name, yea and the virgin had given onto hir a keeper, that should have care of hir.

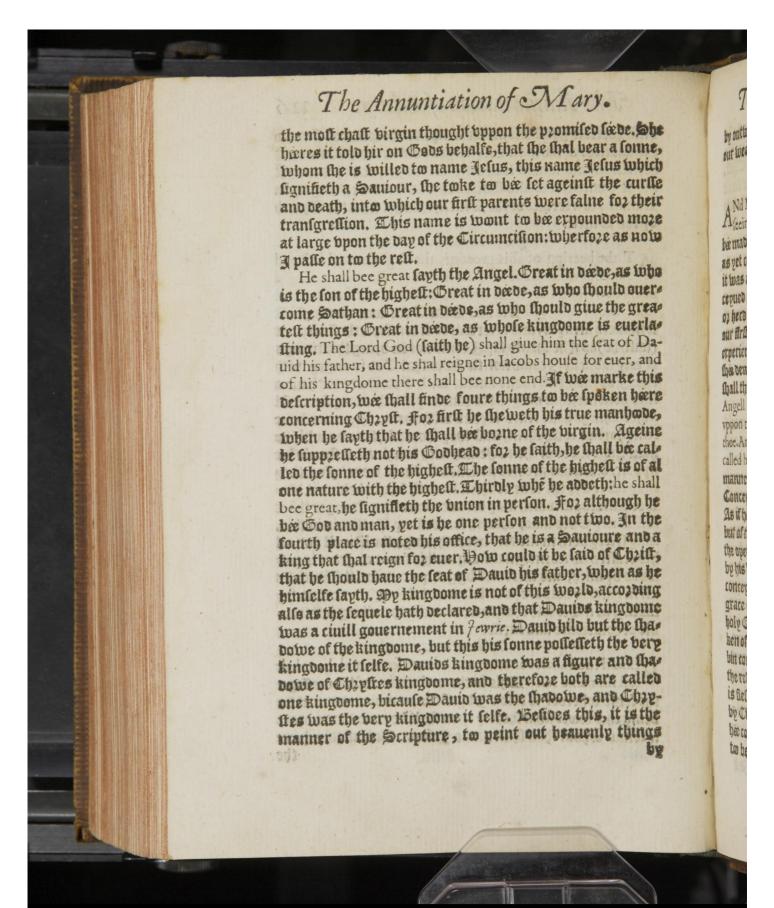
The firth: That Joseph was of the house of David. And it was convenient he should so be: chestre for the Propheries. For it was sociole that when Thrust came, he should be borne of the linage of David. Thicke thing was not but knowen to the very Scribes and Pharitics.

TOf the second.

The fecond membre of this Guangelical Rozie, is the Sa Intation of the Angel, whiche is this: Haile full of grace. the Lorde is with thee : bliffed aut thou among women Dere let be think of our first mother Que, anothe most e holy virgin the mother of Jelus, and let bs marke howe divers lave ings they heard. Eucheard: I wil multiply thy lozowes. So: rowes are tokens of curing, before faith. Mary herd Haile, that is to fay, be glad. And he addeth the cause. Thou are full of grace : that is to fay God hath recepued the into fauour. and hath chosen this alone of all womankinde, to whom he will do a fingular benefite. The Lord is with thee : That is to fay, thou half Goothy befender and Sauloure. Bliffed arte thou among vomen. That is to lave, like as Que was cure fed among women or rather all women were curled for his sake: So art thou blissed through the gift and favour of God. For butto the is happened fo great good luck, that thou thalf be the mother of the promised sede. This is the meaning of the Angels greeting. Withereby it is easie to gather, how for lish they are that will make a prayer of it, wherewith they tall oppon the bliffed birgin, contrary to the manifest word of Bod. Unto which kinde of people I say no moze but this at this tim e: Curfed is enery one that calleth byon anycreas ture, and which wresteth the wordes of the scripture to stablithe DI.U.

Tary. The Annuntiation of Mary. 326 oothe the box blit hourible Toolatrie in contempt of the forme of God, to tion tras made the Caunder of the mole holy virgin, and to their owne molt god name, yea certein pamnation. At fuch time as true Invocatio is taught pat Chould have in the Church, it is also thewed ther with, that calling opon Sainces is a feruice of the Diuell, brought into the Church of Danio, And by the Dinellia and oil timel et aman andle millaminere top the 10 roube of the thirde. ame, her though T the heering of this greeting, the virgin is troubled, and ing was not bu museth within hir selfe what maner of salutation it should bee. Too whom the Angel faid: Mary, feare not: for thou haft foud fauor with God See her what Gods word outh, first it maketh afrayde, and afterwards it comforteth. Feare not nie, is the Sa (faith he) as if he fould fav: I come not to being the tioinas of any fadnesse, I come not to thew that God is angry with me had of grace, the. For thou half found fauour with God. Here we have a gryomen. Here fure bodrine, that only Goos fauour putteth away feare, Al mosteholybig other things have feare ionned with them. Frandes have owe diversian feare joyned with them, least they should forlake be whe we op lozelucs, bo have most neve of them. Dealth hath fear, least it should be ary herd Haile Appaired. Liches are not polletted without feare. For they le. Thou artful may be loft, the loffe of them leaveth forow behind it. Hos e unto fauout wer feareth, as which may be overcome by a Aronger that to whom his felf. Dnly Gods fauoz drineth feare away, We that is in this. thee : That is may freit both in life and in death, laugh the Diuell and all re, Bliffed arte his craftes to scoone. Inalimuch as this fauoz or grace is pol-Que was cur Telled by faith, and increased by godly exercises, it Itadeth us e cursed for his all in hand to beware we lofe it not through our owne deauour of God, fault. For if we lofe that, there remaineth nothing but trous that thou thall ble of conscience and curse. he meaning of grad adi distribution of the fecond account with a account փնփնփնինին ather, how for Behold then shalt conceine, and beare a sonne, and thou shalt call his marine lesus This is the vectoration of the message: erewith they anifest word the fenfe twhereof is this: I by Gods commaundement do noze but this being the most, that Chostly thou thalt be a mother, t beare ion anycrea a fonne whom thou halt name Jefus. Undoutedly, here pture to sta the blitte

Musmon



The Annuntiation of Mary. 372

by outward images, to the intent the comparison may belp our weaknesse.

ary.

mileo læde, bik al bear a fonne

me Jelus which

einst the curse efalme for their

stom bed mose

yerfore as nom

in deede as inho

who should over

ld give the area

dome is everla

n the feat of Da.

ule for euer, and

f we marke this

o bee spoken here

strue manhode

birgin. Ageine

h.he shall be cal

he highest is of al

e addeth; he shall

For although he

not two. In the

baujoure and a

laid of Chaiff,

her, when as he was locating

anids kingdome

hild but the Char

Telleth the bery

figure and that other are called

ve, and Chap.

this, it is the

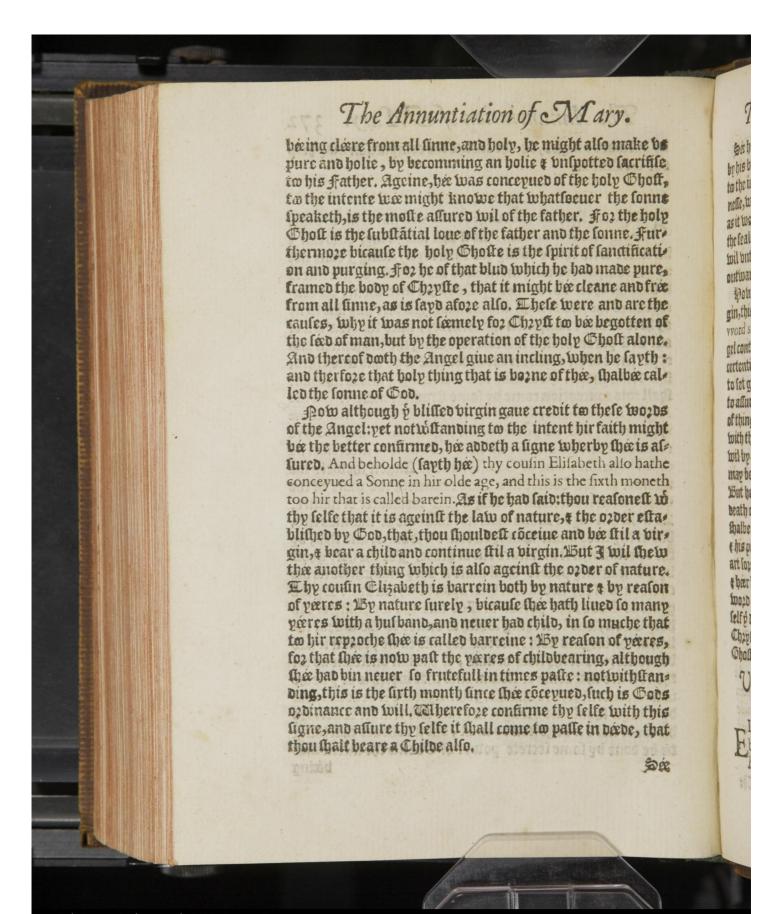
menly things

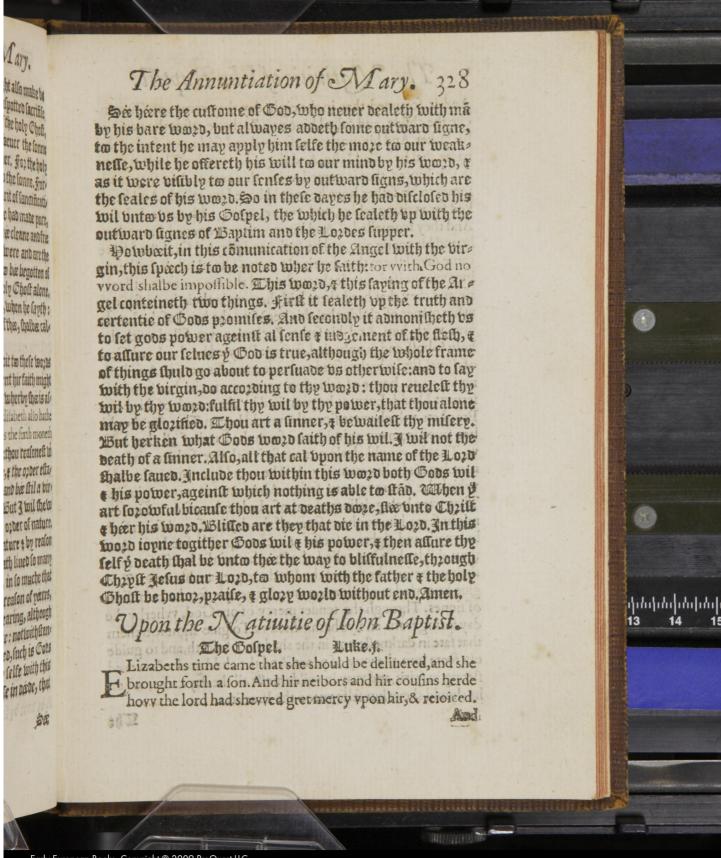
TOf the fifth.

Nd Mary fayd too the Angel, hove shal this come to passe, A feeing I knowe no man? As if the thould fay, how can I be made with childe bodily (as thou faptt) feing I have not as vet companyed with man? The most chaste virgin knew it was an order established by God, that men Gould be concepued of the fied of man and woman. Deither had the feene or here of any example to the contrary, lince the creation of our first parents. And therfore following the indgement and experience of hir realo, in the ozder that God had frablished, the demaunded : How may this be feing I know no man? thall this conception come by fome traunge maner, And the Angell answering, sayde vntoo hir. The holy Ghost shall come vppon thee, and the power of the highest shall onershadovve thee. And therfore that which shall bee borne of thee, shall be called holie, the sonne of God. Dere the Angell the weth the manner of the Conception, and remoueth the cause of the Conception from nature, buto DD the maker of nature. As if he had lago : Thou thalt not conceine of mannes leo, but of thy feede alone thalt thou beare a Sonne, and that, by the operation, not of nature but of grace. For the holy ghoft by his heavenly power thall cause a very manchilde to bee concepted of thy feed alone. Derupon fauth Auftin: By the grace of God or the power of God and the working of the boly Chost, was that thing which is united to the word, ta ken of the virgins fleth: and that for this cause, that if it had bin concepned of the lede of man, it had bin uncleane as all the rest are that come of Avam. And that which is of & flethe is fielh, butruthe, and banitie. John. 2. Pome it behoued that by Chapit thould be brought in grace and truthe. Therfore he could not be begotten by man, but it behoued that thing to be done by some secrete power of God: to the intent that bæina

HILLIAN SEE

փոնդինդինդինդի





The Nativitie of Iohn Baptist.

And it fortuned that in the eight day they came too Circumcife the childe, and called his name Zacharie, after the name of his father. And his mother answered and said: not so, but his name shal be called Iohn. And they faid vnto hir: There is none in thy kinred that is named with this name. And they made fignes to his father, hovy he yould have him called. And he afked for vyriting tables, and vyrote, faying: his name is John. And they marueiled al. And his mouth was opened immediatly, and his toung also, and he spake and prayled God. And feare came on all them that develt nie vntoo him. And all these sayings over noised abrode throughout al the hie countrie of levyrie, and they that herd them laid them vp in their harts, faying; what maner of childe shal this bee? And the hand of the Lorde yvas vvith him. And his father Zacharias yvas filled with the holy Ghost, and prophecied, saying: Praysed be the Lord God of Israel, for he hath visited and redeemed his people. And hath rayled vp an horne of faluation vntoo vs, in the house of his feruant Dauid. Euen as he promised by the mouth of his holy Prophets, which were fince the world began. That we should bee faued from our enimies, and from the hand of all that hate vs. That he vyould deale mercifully with our fathers, and remember his holy covenaunt. And he voould performe the other which he sware too our father Abraham for too forgive vs. That wee being delivered out of the handes of our enimies, might serve him without seare, all the dayes of our life, in such holynesse and rightuousnesse, as are acceptable for him. And thou childe shalt bee called the Prophet of the hyest, for thou shalt go before the face of the Lord too prepare his yeays. Too giue knowledge of faluation vnto his people for the remission of sinnes. Through the tender mercy of our God, vvherby the day spring from an hye hath visited vs. To give light too them that fate in darknesse, and in the shadovy of death, and to guide our feete into the yvay of peace. And the child grevy & vvexed strong in spirit, and vvay in vvildernesse til the day came, vyhen he should sheyv himselfe vntoo the Israelites.

The

may

cond

bentet

frutet

given

Thur

blect

our m

mult

विद्या विद्य

wazi

tues,

is,tha

the fe

les ti

Chur

ofs

mad

this

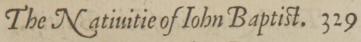
with

tono

(pea

Sati

oft



The exposition of the Text.

Lithough it bis a heathenish Joolatrie to call oppon Sainces, which thing is done by the Papistes in the feastes of Sainces: yet it is very behosfefull (and that for many causes) to kiepe still the feasts of some Sainces.

The first cause is, for that it is very profitable that the Storie of the Church thould be known. For from thence wee may fetche instruction, confirmation, and comfort. The fee cond is, for that it is a sweete thing to thinke oppon Goos benefites towards his Church, whereby commeth finguler frute to the goody hartes. The third is, that thanks may bee given to God for his benefites towards the members of his Thurche. The fourth is, that by weying throughly the variable chaunces of the Sainnes, wa may arme and Arengthen our minds ageinst chaunces prefent and to come, which we must nades taste of. The fifth is, that the Saindes mays be as it were famplers onto bs, of repentance, conversatio, worthipping, confestion, constancie, patience, and other bertues, according to which we may frame our lines. The firth is, that we with godly gronings hould defire to come to the felowship of the Saincts. These and other weightie caus fes there be, why we reteine feattes of Sainces in the Thurch. Mould God that many men abufed not the feafts of Saints and other things to their owne pleasures and madde deuises, like as many in the papacie abused cheefly this feath, when they halowed it with daucing and reueling with meetings of louers, with bibbing and tippling al night long, and with other moze thamfull things which I will not speake of, wherin they pleased not God noz the Angels and Sainces, but they ferued Sathan to the reproch of God, and of the Angels and Sainds. Thus much brefly concerning the featts of Sainces, and the right ble of them. In this feath I wil entreat of one point only, that is to wit, the story of John, out of which I will build certeine admonithments. #Of It.i.

փոնդինդինդինի

14

The

aptist

ame too Circum after the name of

inot fo, but his

e. And they made

called. And heat

his name is John.

pened immedian

ed God. And fear

And all thefe for

countrie of levy.

heir harts, faving:

hand of the Lorde

was filled with the

d be the Lord God

is people. And hath

in the house of his

mouth of his holy

an. That we should

and of all that hate

our fathers, and re-

performe the othe

or too forgive vs.

s of our enimies,

of our life, in fuch

able for him. And

the hyeft, for thou

pare his yeays. Too

e for the remission

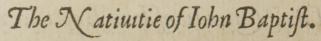
God, vyherby the

se light too them

ath, and to guide

grevy & yvexed

lay came, when



I Of the Storie of John Baptist.

I P the Storie of John Baptist, let these circumstances be weved. His parents, his conception, his birth, his bringing by, his calling, his office, Chrysts records concerning John, his death, and the things that hapned about his death and after his death.

of suche

others D

charles 1

day finds

The

many th

mas for

boing h

olo ma l

his bubi

holy and

church,t

cerning

Second

which e

faith. Fr

the offu

not pla

both et

וסעם קו

full of

Gods b

alnatu

abeth

polea

Doas

rule,r

onspi

to nat

lexued

truth

he w

both

The

John Baptiffs parents wer Zacharie, a preff, a holy ma, and of blameleffe life: and his mother was Clizabeth, a wos man far Ariken in veres and of Anguler godlinelle. Df both thefe Luke the Cuangelist beareth this witnesse in his first chapter: They were both perfect before God, and walked in al the lawes and ordinances of the Lord, that no man could find fault with the. And they had no child, bicause Clizabeth was barren, & both were well ariken in age. This description theweth of what vieres the parents of John were, with what innocentnecte they lined, a that being now growne in geres, they were bestitute of the comfort of their old age, bis cause Elizabeth was barren, not only by nature when the was yet young, but also by reason of age, for of the was now become an old woman. Potwithstanding, contrary to the course of nature & the discommoditie of barrenesse, at length they obteine that which they had fought at gods hands with great earnest nesse. Therfore this circumstance of Johns varents, techeth many things. First & the prayers of the gooly Halbe herd at length. Secondly that we must not cease fro praying, bicause our requests seme to be delaied somewhat long. For we mult knocke ftil til y doze of grace be opened buto bs. Thirdly that the afflicted continuing in faith, thee ving themselves blamelette, that at length atteine comfort. Fourthly that those whiche are coupled in mariage, must live in the feare of God, the burebukeable. And fifthly that the ministers of Gods word & their wines, ought to shine before others in al kind of vertues, for like as Zacharie the hulbad beautified the dignitie of his office with the holinelle of his life: So his wife Clizabeth led a holy and blameletts life.

The Nativitie of Iohn Baptist. 330

life. Hoz they knewe themsclues to be promoted to a place of suche worthip, that their life was more lokt oppon than others were. Unolo God there were not many that are Zacharies in talke, but no Zacharies in life. But they shal one

pay finde their indgement.

eptift.

umffances be

h, his bringing

cerning 30bn

s death and af

orti, a holy má

lisabeth, a bo

linelle, Of both

telle in his fire

and walked in

no man conh

mie Clisabeth

This descripe

ohn were, with

now growne in

their old age, bis

sture when the

of the was now

contrary to the

nelle, at length

os hands with

e of Johns pa

s of the goody

not ceale fro

ied fomewhat

race be opened

in faith, a hay

teine comfort

rariage, mult

to fifthly that

ght to hine

eacharie the

the holinede

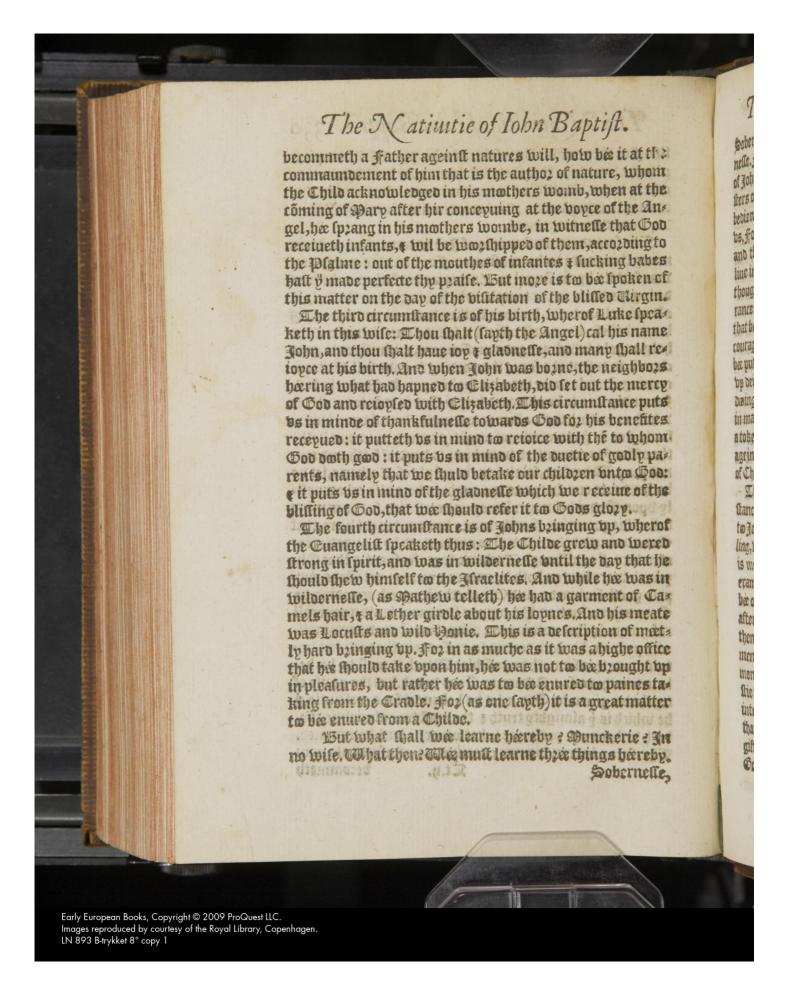
blameleffe

Life,

The fecond circumftance is of Johns conception, wherin many things are to be confidered. For first his conception was forteld by an Angel to Zacharias his father, as he was doing his butie in the temple: which thing when the forfpet old må belæued not, hæ was Ariken dumb in punishment of his unbelæfe. Der, first offreth it self the ductifulnesse of the holy angels, which are gods mellengers, ministers to gods church, to defend it & ferue it according to gods wil. But concerning Angels moze is to be fpoke vpon S. Wichaels Day. Secondly it is to be observed her, y Bod is wot to her those which executing their office accordingly, do cal bpon him w faith. For he y executeth not aright (as much as in him lieth) the office y is committed but whim, is boyd of faith, and cans not pray. Witherfore, following the eraple of Zacharie, let bs both erecute our charge as we ought to bo, alfo cal earneft. ly bpon God, y be may releue our necellities, foz he is mino full of his promiles. Furthermore we are taught here, that Bods boing & determinatio is not hindged by & unpedimets of nature. For although Zacharie were forspent, that Clisabeth were barren both by nature & yeres: pet Gods purpole goeth forwarde, and Elizabeth cocequeth according to Boss Defermination. Deruppon we maye build a generall rule, namely that nothing can disappoint Gods beterminatis on a purpole. De hath decreed to raile agein the dead, but bne to nature this femeth bupoffible. Wilhich is moft to be beleued in this cafe : Pature, og Gods ward. Let the praise of truthe be ginen to Goo, e let vs beleue it foz a certeintie, & he which is & almighty truth & the most true almightinesse, both wil and can performe whatfoever he hath betermined. Therfore a barren woman conceineth, a forfpent old man becommetb Tt.y. Pobliticate.

HILL SATISFA

<u>փ</u>անիականիակ



The Nativitie of Iohn Baptist. 331

aptist.

ow bestattl

nature, whom

nb, when at the

loyce of the Ans

theffe that Gon

nn, according to

t fucking babes

tw bee looken of

bliffed Wiron

erof Luke incar

el) cal his name

many fall re

ethe neighbors

et out the mercy

roumstance puts

for his benefites

with the to whom

retie of modly par

locen buto God:

me receive of the

aing by, wheref

rew and wered

the pay that he

phile her was in

garment of Car

s. And his meate

cription of met

as a highe office

e bix brought up

to to paines tar

a great matter

unckerie: 3n

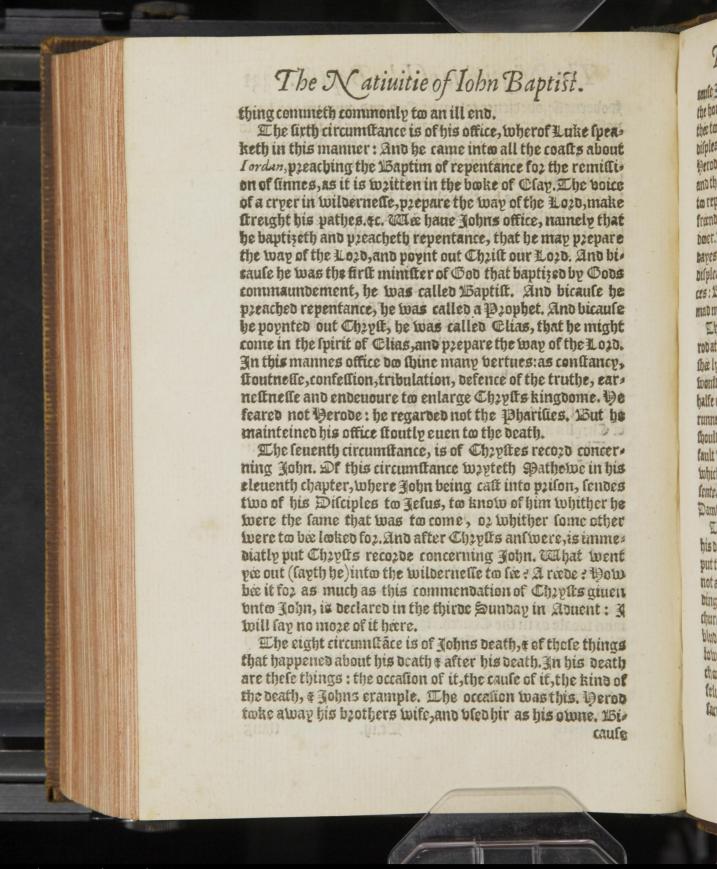
Sobernelle

iods alozy.

Sobernelle, obedience towards God, and enurance to hard. nelle. Hoz fobernelle and restraint of life ar by this example of Johns commended : not onely to those that shalbe minis fers of Gods word, but also to al Christians. Secondly, o. bedience to Godward in our vocation is commended unto bs. For it is not to be thought that John chose this worke and this kind of living, as though it were a holyer thing to live in wildernelle than in the open allembly of men: but he thought it behoused him to follow his calling. Pozequer enus rance is commended but by this example, to the intent that being acquaynted with hardnesse, we may not be dis couraged with the burthen of troubles, if at any time wee be put to the bearing of haronelle. Those that be brought by beintely, become womanily, fo as they bee meete for the doing of no notable thing, according as experience teacheth in many. The Lether girole that was about his lopnes, was a token of the contention which he thould have in his office, ageinst the Scribes, Pharifies, Berod, & other the enemics of Theylis kingdome.

The fifth circumstance of Johns calling. Df this circum, Stance Luke writeth thus: The word of the Lord came bus to John the sonne of Zacharie. This was the wood of calling, whereby he was called of God to the ministerie. Dere is modelie commended butw bs, that we should after the example of John, wayt for the voyce of the caller, whither it be of God without meanes, (which hapned oft in olde time, after which fort the Prophets, Apolities, and others now & then were called:) or of God by meanes, that is to wit by men, that have auchozitie to call to any fervice in the coms mon weale of in the Church. Ageinst this example of modes Rie de curious folkes offend, who without calling climb by into offices, by the windowes or the rose of the house, rather than by the doze. Such are they which by friends or by large giftes hunt for spirituall promotions, and that not to serie Dod, and edifie his Church, but to fa de their bellies, which thing It,iy.

փականական



The Nativitie of John Baptist. 332

saufe John faw this thing to be ageinst the law of God and the honellie of nature, he favo to Berod. It is not lawful for thee to have thy brothers wife. Wherwith Perod taking displeasure, did cast John in vision. Befoze John had bon so, Derod loued him : he estemed him as a Prophet : and now and then bled him as a counfeller. But allon as John began to reprove him for his incest, and bucleane life, Verod of his frænd became his enimie, & call John into prison as an euill dwer. This example of Perodes is followed of many nowe a dayes: They make muche of Gods fernants as long as they displease them not, and as long as they blame not their bye ces: But allone as they bewray their dileale, by and by like men they lay hands boon their Philicians.

The cause of his death was Berods othe. For when Bes rod at a feathe had behild the daughter of Werodias daunting, the lyked him to well with hir daunting, that he sware hee would give hir whatfoever the would alke, even to the one halfe of his kingdome. As some as the Damsel hero this, the runnes to hir mother, and asketh counsell of hir, what the houlde requeste. Dir mother (who hated John for finding fault with hir whozedom) bao hir afke John Baptiffs head, whiche thing the obterned. Foz out of hand a hangman was fentefor to cut of Johns head, and so it was delivered to the

Damfell.

ptist.

rof Luke lies

e coaft about

of the remini.

lap. The boice

he Lozo, make

ce, namely that

ge may prepare

Lord. Anabi

ptised by Gons

ind bicaule be

et. And bicause

that he might

pay of the Load.

s:as conflance,

the truthe, ear

skingdome. He

arties. But he

s record concer,

Bathelpe in his

outlon, lendes im whither he

er some other

pere is unme

1. What went

A rede : How

Chapits quell

in Aduent: 3

ef thefe things

In his death

it, the kind of

this. Herod

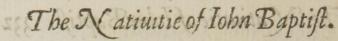
sowne, Bis cause

Thus have we the cause of Johns death, and the kinde of his death. Beholo, here at the request of a yong wenche was put to death that noble personage, than the which there was not a greater among them that are bosne of women accoss ding butw Chaptes testimonie. This verely is the lot of the churche. Bare was for that Chapftes churche is gotten with blud and kept with blud. This example of Johns, is to be for tower of all uncere ministers of Chayet: Pamely, rather to chose death than to winke at mennes sinnes: assuring them felues y he which accepted Johns blud as a moffe acceptable facrifile, will also have regard of them in the mids of the fire. At.iiu.

ինդնդնդնդնդ

14

Early European Books, Copyright © 2009 ProQuest LLC Images reproduced by courtesy of the Royal Library, Copenhagen. LN 893 B-trykket 8° copy 1



To him therefore bee honor, praise, thanklgining, and glory for ever and ever. So bee it.

The Visitation of Mary.

AThe Gospel. Luke. s.



Nd Mary arose in those dayes, and vvent intoo the Mountaynes vvith haste, into a Citie of Ievvrie, and entred intoo the house of Zachary, and saluted Elizabeth. And it fortuned, as Elizabeth heard the Salutation of Mary, the babe sprong in hir belly. And Elizabeth vvas silled vvith the holy Ghost, and

cryed with a loud voyce, and fayd: Bliffed art thou among vvomen, and bliffed is the frute of thy vvombe. And vvhence happeneth this vntoo mee, that the Mother of my Lorde shoulde come too mee? For loe, assoone as the voyce of thy salutation founded in mine eares, the babe sprang in my belly for ioy. And bliffed arte thou that beleeuest: for those things shall bee perfourmed, whiche were tolde thee from the Lorde: And Mary fayde. My foule magnifieth the Lord: and my spirite reioyseth in God my fauioure. For hee hath looked on the poore degree of his handmayden. For beholde from hencefoorth shall all generations call mee bliffed. Bicause he that is mightie hath done too mee great things, and holye is his name. And his mercie is on them that feare him throughout all generations. Hee shevyeth strength with his arme: hee scattereth them that are proud in the imagination of their harts. He putteth downe the mightie from their feats, and exalteth them of lovve degree. Hee filleth the hungry with good things: and sendeth away the riche emptie. Hee remembreth mercie, and helpeth his seruaunt Israell. Euen as hee promised vntoo our Fathers, Abraham and his feede for euer. And Mary abode with hir aboute three Moneths, and returned ageine too hir ovene house.

The

witht

top for

erann

their fa

endeu

an hor

godlir

file to

institu

which

whe

godli

Turg

after

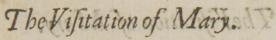
holp

was

for h

togi

than



333

The exposition of the Text.



es, and went in-

hafte, into a Ci-

oo the house of

th. And it for-

ne Salutation of

belly And Eli-

holy Ghost, and

nou among vyo-

nd whence hap-

V Lorde shoulde

of thy falutation

elly for ioy. And

igs shall bee per-

spirite reioyseth

rth shall all ge-

phtie hath done

ind his mercie is

ons. Hee shevy-

rhat are proud

vyne the migh-

degree. Heefil-

servay the riche

raham and his te three Mo-

The

Herfore feaths of Sainces were appointed in the Church, is already thewed bothe at of their tymes, and also beyon the very days of John Baptist. The effect of the matter commeth botto this ende, that we may have examples of repentaunce and of Gods mercy.

or (tw speake more at large) firste that when we are falme with them, we should not dispaire of forgivenesse, but loke up for grace, repenting us earnestly of our sinnes, after the example of the Sainces. Secondly that we should follow their fayth: according as Paule warneth, commending Abrahams fayth unto us. Rom. 4. And thirdly, that we should endeuer to be like in conditions to the Sainces, living after an honess, godly, and upright fashion, and renouncing all un godlinesse and worldly lustes, as Paule teacheth in his Opissele to Titus.

For this purpole, let vs thinke that this feate also was instituted, not that we should call uppose the holy Tirgin, which is wicked Idolatrie: but to the intent we may have wher with both to edific our minde and to direct our life to godinesse and vertue, after the example of this most echaste Tirgin.

Rowe the summe of this Corie is, that the Tirgin Pary after the knewe that bothe hir selfe was with Childe by the holy Ghost, a that Elizabeth hir cousin now in hir olde age, was great with Childe also, went to hir cousin Elizabeth to see howe the dia: and that uppon their meeting, they talked together of that which was hapned, and comforted one another. And to the intent that Pary might their a token of hir thankfulnesse, the made a Plalme and song it to the praise of God. The places are two.

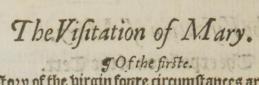
I The Rozie of hir visitation.

2 The long of the Mirgin.

Tt.b.

#Of

<u>ինդնանինին</u>



the frozy of the virgin foure circumstances are chiefly to be considered, whiche are: First the mutuall curtest be twent the Airgin and Clizabeth. 2. The Salutation of the Airgin. 3. Elizabeths record of the Airgins faith. 4. The misracle of the Babe springing in his mothers wombe.

elset.

of Ba

ande fi

to he gr

nour a

thep lo

Belle

hun w

he wh

himie

in his

tien, l

olde.

bing a

to tol

ly and

folow

hir, thi

bono:

tune

faltne

lightr

numb

Th

gine

fren

dod

was.

ner

302

ackn

ritte

atri

asif

FIZ

The first circumitance. Mary arote in those dayes & evente intoo the Mountaynes with hafte intoo a Citic of Levvry, and entred intoo the house of Zachary. The bliffed Wirgin btte. reth a moste faire frute of hir Fayth, that is to wit, love to wardes hir neighbour. For the being a rong woman hylde no scorne of Elizabeth being an olde woman, but wente to hir in halte, to help hir, and comfort hir, thinking thus: 15e holde my kinswoman is sozespent with yeres: and belides that, thee is by miracle become childe bearing, whiche thing was denved by nature. Therfoze the hath neede of my belve. Wilherefore I will go to hir that we may take comforte to mither one of anothers talke, & to do hir some service. Berby may young marved wines learne, bowe it becometh them to be minded toward paged women. Although Pary were endewed with greater giftes than ever any woman in the world was : Pet was the not proude of it, the thinks not : Shall I that am garnished with so great gifts, do feruice to this olde trot? But rather the thinketh that the greater thes is, and the moze excelling in principall giftes, so muche the moze is the bounde to do other folke service. Albeit that Tolerh dreamed that the Sunne and Done and eleven Cars res did worthip him, by whiche dreame was fignifyed that his Parentes and brethren thoulde one day worthip him as their Lozde: pet was he not proude of it, but serued his olde father, and was obediente to him, according to the rule of Jesus the Sonne of Syrach. The greater that thou arte, so muche the moze, humble thou thy felf in all things, and thou thalt finde fauour befoze ODD. Be gentle to speake buto in the company of the paze, and humble thy foule untwithine glogr.

s are cheen to

all cortefie be

alutation of the

aith. 4. The mie

e dayes & grente

ie of levery, and

ed dirgin bits

wit, love to

g woman by loe

but wente ta

aing thus: 15ex

res: and believes

ig, whiche thing

moe of my beloe.

alie comforte to

ne service. Her

t becometh them

puch Hary were

o inorman in the

the thinks not:

am feruice to

the greater the

s, to muche the

ce. Albert that

and eleven stars

s lignifyed that

morthip him as

fertied his olde

g to the rule of

it they arte, fo

ings, and thou

o speake buto le unto thing

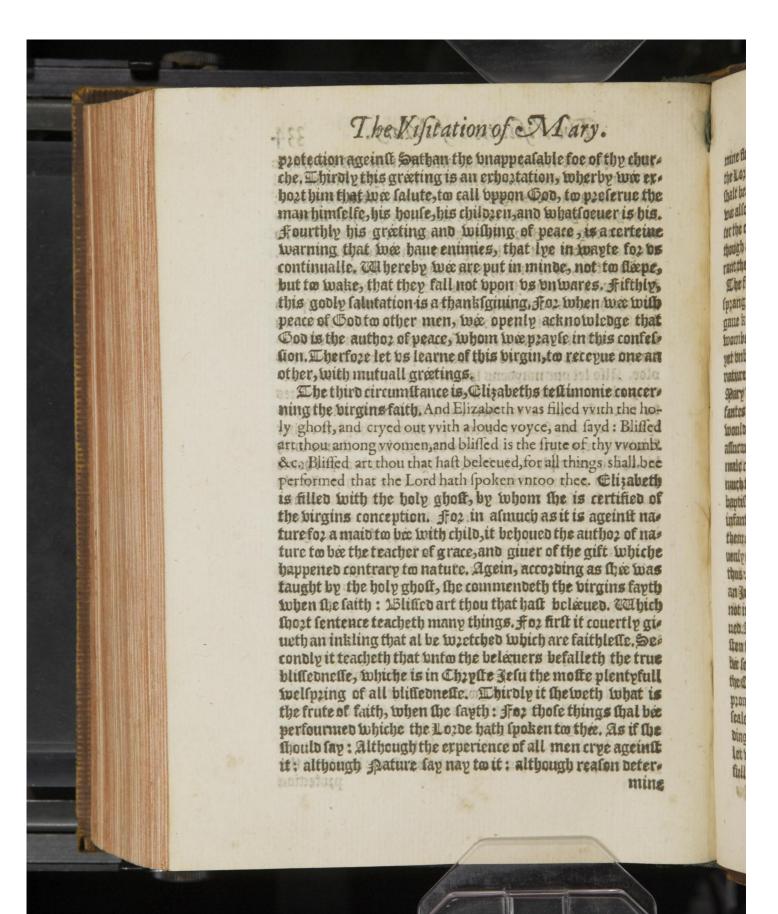
elder,

ombe.

elver. De that frameth his life after the rule and the craple of Pary, thatt reape most plentifull frute. For first he thall finde fauour in Gods light. Foz as God relitteth the proude: to he grueth grace to the lowly. Secondly he shall finde fawour among men. For like as all men hate proude folkes, fo they love those that be lowly and gentle to speake butw. Belides this, he deserveth, that your men houlde honoure him when he is olde. For as it is Gods iult judgement, that he which in his pouth despiled old men, thouse be despiled himselfe when he is old : so is it Boos inflice that he which in his youth did renerence olomen, and had them in estimas tion, thould be honoured and loved of your folke when he is olde. Also let our maydens learne hereby, not to run gads bing about to other folkes houses, noz to give themselves to idlenesse, but to do their bulinesse speedyly after a gods ly and womanly fathion: except perchaunce they had rather folow the example of Dina, who brought home thame with hir, that the example of the bliffed birgin, who brought home honoz and an everlatting report of honestie with hir. In old time no treasure was more set by of maidens than thames fallnelle. But now a days many thew al maner of thamleffe lightnesse, both in apparell and behautoz, of whom a great number do infily abye their buthamefaltnelle.

The fecond circumstance is of the Breting. Foz the virgin entring into Clizabeths house greeteth hir by and by. A frændly græting is a token of curtesie, lowlynesse, and god will. The viuall maner of greeting among the Jewes, was, peace bee to the, and peace bes to this house: which mas ner of greeting putteth us in minde of many thinges. For first this order of greeting is a confession whereby wee acknowledge all peace, all god fortune, yea and all profpe, ritie to be of God. Secondly it is a prayer. For he that with a true meening hart fayth, Deace bee to the: it is as muche as if he thould fay, I befæche the D heavenly father, to graunt thy peace to this man; and to defende him with the protection 21111111

<u> Նախախանան</u>



mine flat ageinst it. Pet shall the thing be performed that the Lozo hath spoken to the mannely that thou being a maio shall beare a Sonne, according to Gods word. Hereby may we also lerne, what is the true inclination of Fayth, and after the example of the virgin, to give credite to Gods word, though all the whole nature of things should seeme to war, rant the contrary.

e foe of the thur

wherby was ex-

to preferue the

patioener is his

ice, is a certeine

in imagic for he

be, not to fixne

wares, fifthly, before warming

anowledge that

le in this confeb

leteque one an

elimonie concer-

illed with the ho-

and fayd : Bliffed

ute of thy yvomb.

I things shall bee

thee Chiabeth

he is certified of

sit is accinfina

the author of na

the aift whiche

ing as the was

he birgins fayth

iclaued. Which

At it covertly giv

re faithlesse, De

falleth the true

roffe plentyfull

eweth what is things that be

thee. As if the

n crye ageind reason deters

mine

The fourth circumstance. At the virgins greeting the childe sprang in his mothers wonbe, and by a certeine getture gave knoweledge that the Mellias was at had in the virgins wombe. Surely this was a greate miracle, that a Babe as pet onborne into the worlde, acknowledged the repayrer of nature. By whiche miracle bothe the faythof Clizabeth and Mary was confirmed, and the goonelle of Bod towarder than fantes declared, who promifed Abraham long agoe, that hee would be the BDD of him and of his fede for euermore. In affurance of which promile, he established a law, that every male chilbe of epght papes alor thould be circumcifed. In as nuch therfore as this promise perterneth unto us, the Ana. baptiles ow wickedly and thametelly, who will not have the infants of Christians baptized : that is to wit, wil not have them enion their ensealement, whiche are heires of the heauenly grace according to the promise. The Anabaptists lays thus: De that heaveth and believeth, is to be baptized ! but an Infant heareth not, nog cambelaue : anotherefore bee is not in any wife to be baptized. But the weetches are decetued. They ought to reason thus rather, The Infats of Chils then folkes have the promise. Therefore this promise is to be fealed by unto them by Baptime, as it was fealed by to the Children of the Jelies by Circumcilion. The maste of promile offreth grace : and the Sacramente of the promile fealeth by the grace, and teacheth by outwarde token, according as is fayo uppon the day of our bozds supper. Therfoze let us fet John before bs, who in his mothers womb beeing full of the holy Choite, is heire of the grace common to all beaud san Infants BITTE TO

ինդենդենինի

Infants that have the promise. But they say, this was a misracle, I confesse it was a miracle, and surely a great miracle, like as all Gods workes in his Churche are miracles. Potwithstanding, I put to thus muche, that this selfe same miracle tracketh vs., that Babes are able to receive the holy. Those if they be the Children of Abraham: if they be heires according to the promise: If Chryste commaunds them to be received: why are they not to be baptized: specially seing that Baptime is a certeine sealing by of these things.

ung

me, th

lowly

fee in b

fiames:

fouth a

fed: to

mothe

below

know

love O

benet

fout

T

attrib

thing

ishol

fo:

holin

DINE

DING

eiful And

ning

ples

foz

San An

TOf the second.

77 Den Pary had hero Clizabeth talk of the benefit don twhir by God, namely that the thould bethe mother of the Meffias, the ottereth the thankfulneffe of hir barte toe wards God, whome the prayleth in this Plaime, partly for that erceding great benefite, whiche happened but bir, and also for the mercye, might, and truthe, whiche her extendeth towardes men, while through his mercy hie recepueth them that fear him into his fauour, intily punisheth the stubbozus. and now at length performeth that her had promifed to long ago to the fathers. The vis of this Plalme is, that knowing Bods mercifulnelle we thoulde belaue : that knowing his myght, we thoulde feare : and that knowing his truthe, we thould hope, and with pacience wait for the things that God of his grace bath promifed : fetting his mercy ageinst finne, his might ageinst the Deuils tirannie: and his truth ageinst all the temptations that the flethe or the Deuill ministreth. And for thefe caufes the auncient Churche hathe orderned, that enery daye in the congregation of the godly, this fong of the Mirgins thould be lang. Powe let be bretty erpound to uery verfe.

My foule dooth magnifie the Lord, and modified dialast

2 And my spirite reloyseth in God my Sauyour.

For he hath regarded the lovvlynesse of his handmayd.

For beholde from henceforth all generations shal cal

mee blissed.

ary;

this was a mie

a great miracle

miracles, pot

telue the holve

Choffe; if they

res according to

o ps receding:

exing that Ban

the benefit ann

down the mother

is of hir barte to

falme, partly for

ned botto bir, and

the her extendeth recepueth them

eth the Eubborn.

promised to long

s.that knowing

at knowing his

his truthe, was

bings that God

v aceinst sinne,

ris truth ageing

will ministreth.

nathe proeyned,

oly, this fong of

edy expound e

is handmayd.

ations shal cal

Chis

This is to lay: I prayle God highly, and am altogither let before gladnelle, and that for God my laurours lake. Hor he is my roy, bicaule he hath bestowed to great fairour uppont me. He hath regarded and with free fairor embraced me his lowly and bale handmayde, who have tived hitherto delegated in bale estate, and even after the manner of byle bonds saves: yea and so regarded me, that all ages shalf so hence forth accompt me (not base and despised as before, but) blissed: to whom so great grace is extended, that I shall be the mother of the Messias, who is the saviour of me a of all that believe in him. By Paryes exaple we may lerne, first to acknowledge our own vilenesse, to cast our sclues down before God in true repentance. Secondy to acknowledge Gods benefits towards us. Thirdly to praise god so, his benefits: a fourthly to proudke other to thankfulnesse by our exaple.

4 For he that is mightie hath magnified me, and holy is his name.

The chaste virgin maketh here no boast of merites. She attributeth nothing to hir owne power, but imputeth all things vnto God, who only is mightie, a whose only name is holy, and therfore deserveth most highly to be reversed. For as oft as God is named, he ought to be prayled for his holinesse, which thineth forth in all his works with excepting mercy, will indgement, myghtinesse, and truth, according as the virgin declareth particularly in hir plalme.

And his mercy is on them that feare him through all generations.

իլեմի եմ լեսի ենի

14

This berse teacheth three things. Hirst that God is mercifull. Secondly how largely Gods mercy spredeth it selse. And thirdly to what persons that mercy befalleth. Concerning Gods mercy there we many notable sayinges and eraples. I (sayth he) will be thy God, and the God of thy sede for ever. Also: I am the God that sheweth mercy. And in Gsay: I am with the bicause I am thy merciful Lorde God. And the son of Syrach: Gentle & merciful is God, & will release sinces in the day of trouble. Herebyon Paule calleth

BOD

HILLSON

forme

whom

of Gol

102011

name

boance

of God

applipt

birgin

61

8F

53

his m witho

9

IO

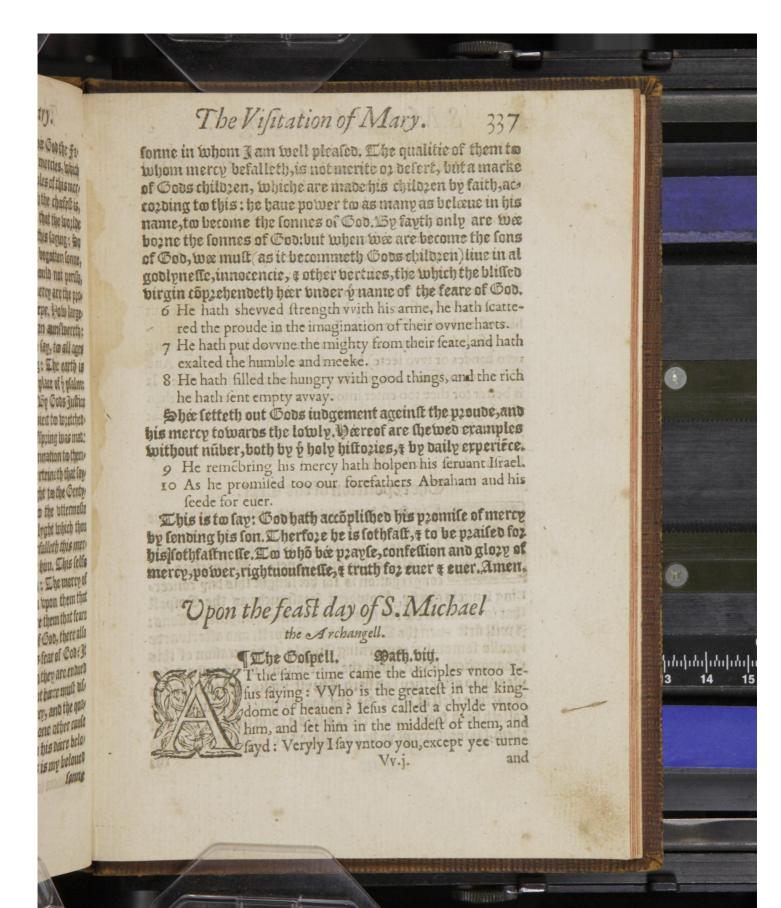
T

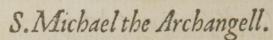
by for

bisili

merr

Bod the father of mercies, faying : Bliffed bee Bod the Father of our Lozde Jefus Chapit, the father of mercies, which comforteth be in all our troubles. The eraples of this mercythat bath bin thewed, are many. Df which the chafelt is, that he bath given his only begotten sonne, that the worlve might be laued by him. Derbnto maketh this laying : 50 Bod loned the world, that he gave his only begotten sonne, to the intent that all that believe in him hould not perily, but have life everlatting. Images of this mercy are the probigal chilo, the Samaritane, and the lost thepe, How larges ly extendeth this mercy of God: The virgin aunswereth: from one generation to another: that is to fay, to all ages and to all nations, according to this faying: The earth is ful of Boos mercy. Deerto perteyneth this place of & pfalm: Gods mercy endureth foz euer and euer. By Gods Juffice Adam and all his posteritie was made subied to weetched neffe. And by Gods mercy Adam and his offpring was made partaker of grace fo they purchase not bamnation to themfelues by they owne default. Derbutw perteineth that fave ing of Clay : I have given the to be a light to the Bentp. les, that thou mayest bee my Saluation to the uttermoste parts of the earth. And Simesn fayth: A lyght which thou half prepared to all people. To whom befalleth this mercy & Pary aunswereth : Do those that feare him. This felfe thing both Danio witnesse in these words: The mercy of the Lord is from generation to generation byon them that feare him. And agein, his faluation is nære them that feare him. Therfoze where as is the true feare of God, there also Gods mercy taketh place. But what is this fear of God? It is true godlynelle and religion, where with they are endued that leane unto Chauft by fredfaft faith. But here must dis cretion be had betweene the cause of mercy, and the quas lifie of them to whom it befalleth. Ther is none other cause than Gods fatherly god wil & well liking in his dere belos ned fon, according as be him felfe fayth: This is my beloued gined more in the day of trouble. Here open Joune calls:





Milita

that w

of fuch

blindr

mane

beat

sour!

world

thoul

nelle

Age euen

ples,

of Ch

Deui

inso

tieit

TIME!

Sul

bun

kind

and

bici

816

cep

and become as children, ye shal not enter intoo the kingdome of heaven. VVhosoever therfore humbleth himself as this child that same is the greatest in the kingdome of heaven. And vvhofocuer receyueth fuch a child in my name, receyueth me. But vyhoso doth offend one of these litle ones vyhich beleue in me, it were better for him that a milstone were hanged about his necke, and that he vvere drovvned in the depth of the sea. VVoe vntoo the yvorlde, bicause of offences: necessarie it is that offences come. But vvoe vntoo the man by vvhom the offence commeth. VV herfore, if thy hand or thy foote hinder thee, cut him of, and cast it from thee. It is better for thee too enter intoo lyfe halt or maymed, rather than thou shouldest (hauing two handes or two feete) bee cast intoo euerlasting fyre. And if thine eye offend thee, plucke it out, and cast it from thee: It is better for thee too enter intoo life with one eye, rather than (having two eyes) too bee cast into hell fyre. Take heede that yee despise not one of these little ones. For I say vntoo you: that in heaven their Angels do alyvayes behold the face of my Father which is in heaven.

The expolition of the Text.



Wis fealt was appointed and recepued in the Church, to the intent wie might learne Goos benefites towards vs, who hath given vs his Angels to be our kepers. Wherefore the congregation is to be taught this day concer-

ning Angels charly. Powbait foralmuche as the Gospell that is wont to be red this day, contemeth fingular lesons: I will first open the Texte of the Gospell, and afterwarde fyeaks somewhat concerning Angels. The occasion of this Cuangelical lesion, was the statelynesse of Chapits visciples, who after they had herd Charif make mention of his departure: fell at Arife for the soueraintie: whom Chapfe calleth back from their erroz, e fets a child in the middes of them-laying: Creek ye be as children re chall not enter into

S. Michael the Archangell. 338

the kingdom of heaven. Belides this, he diauadeth them from ministring occasion of offence, a comendeth children but ous that we should receive them into the churche, knowing that of suche is the kingdome of Peaven. The places are foure.

I The reasoning of the Apostles about the soueraintis

2 The warning to anoyd offence.

the kingdome

elf as this child

uen. And who

yueth me. But

beleue in me.

nged about his

of the lea. VVne

me it is that of.

iom the offence

hinder thee, cut

lee too enter in-

ouldest (having

afting fyre. And

t from thee: It

e eye, rather than Take heede that

I fay yntoo you:

d the face of my

recepued in the

ht learne Gods

h arnen bs his

Therefore the

his day concer,

as the Gospell

nguler lectons:

mo afterwarde

accation of this

Chapits disci

rention of his

phom Chieft

the middes of

rot enter into

3 Chapites commaundement of recepuing Children.

4 The nature and office of Angels.

The Disciples came ento lesus, saying event is greatest in the kingdome of Heaven? Her cometh first to be marked the blindnesse of Chaysts Disciples, understanding not yet what maner a one Chaystes kingdome is. They dreamed it should be a civil government, wherin Chayst should reign as chefe sovereigne, & his Disciples as Dukes should rule the whole would under him. And thersore they demaund which of them should be chefe and next unto Chayst. So wonderful blind, nesse had bewisched their mindes.

Agein, wie may fe here the Denils benim which wasught even in those instrumentes of God, namely Chapites Disciples, who were orderned to be Apostles and ambassadours of Charit our king in his spiritual kingdom. What both the Deuill : he stayneth them with the moste bgly vice of pride, in so much as they fell already to reasoning for the souerains tie: that is to fay, which of them Mould be Lozd over the reft. Withat doth Chapit unto this folithe paice of his Disciples ? Surely he might initly have call them of, as proud & ofterly bumeet to bear any Iway in the government of his spirituall kingdom: pet ooth he not fo, but admonisheth them fatherly. And as he correcteth their error: so he tharply reproneth the bice of prior. For thus faith he : lefus called a Child vato him & fet him in the midft of the, faying : Verely I fay vnto you: Except ye turne & become as children, yee shall not enter into the kingdome of Heauen. Weere her teacheth by example and doctrine Thu.u.

ինդեն ինդենին ին

S. Michael the Archangell. trine, what maner a ones he would have the ministers of his selues hingtome to be. He wil have no oddes betwirt them as touhis fall ching the affection of their mines. He wil not have one loke affection loftely at another: but of they would be louingly minded one regard to another, the wing butifulnette one to another. De wil not Celues 1 have the in his ghouly kingdom, to reign proudly one over athish other after the manner of the heathen. Foz in civill governe, ofobeyt ments there is an other confideration to be had. Ageine, he sthing maketh heer a difference between his own gouernment, and what h the worldly kingdomes. We that is chef in worldly kingdo: by:as A mes wil be honozed and ferned of al men. Contrary wife hee that wit be chef here, must be fernant to all:not in wozds Dea bis as the Pope is, but in very dedo, as were Paule, Peter, the thinkin Apostles, and other lincere preachers of the Golpel. So is he fanne t 6008.1 greatest in Chapstes Churche that is most servant, and hois least that is most lozoly. Pow to the intent Chapit may remaund noke his visciples fro this prive, he addeth a most soze threat, to wo faying: Except yee become children, yee shall not enter intoo childre the kingdome of Heauen. 15ut what meaneth the Lozde that themie he would have his Disciples like little Children ? Doth not not to Paul fein to teache otherwife, when he wayteth to the Co. abstep rinthians in this wife: Let be not be chilozen in bnderstans and bing. Chapit wil have be like to Children, & Paule wil have found vs bulike to Chilozen. Bothe are true. We must be like to do bef Chilozen, and ageine wee must be vnlike to Chilozen. Was meak must be like to Chilozen, firste in true lowlinesse and denys ritual ing of our felues, as the Lozde fageth: who foeuer humbleth wea himself as this Childe. Therefore he that will be Chaptes THOU Disciple must lay down all pride. Derunto perterneth this liker faving of Chapft: he that wil folowe me, let him denie hun mal felf. That is to fav: he that wit be my Disciple, let him have WEY a lowly opinion of himselfe, and let him take nothing prouds ly byon him. Ageine, we must be like but ochilozen in refe vert of merits. Hoz like as childre cannot boatt of their own be sa deferrings against their parents: even so may not Chapstes neth Disciples

S. Michael the Archangell.

igell.

ministers of his

rt them as ton-

thane one loke

gly minded one

her. He wil not

couply one over

civill governe

had Ageine bie

ducimment, and

poplely kingdo

untrary wish be

Linet in Locales

mle, Peter, the

Cospel. So is he

ruant, and he is

Chaple may res

not fore threat,

not enter intoo

the Loade that

pen & Doth not

rteth to the Co

n in bnderstand

amie wil baue

mit belike to

Ibildzen, Was

netie and deny

euer humbleth

Il be Chapites

erterneth this

him deniehim

e let him have

othing proud

ilozen in rela of their own

ot Chapites

Disciples

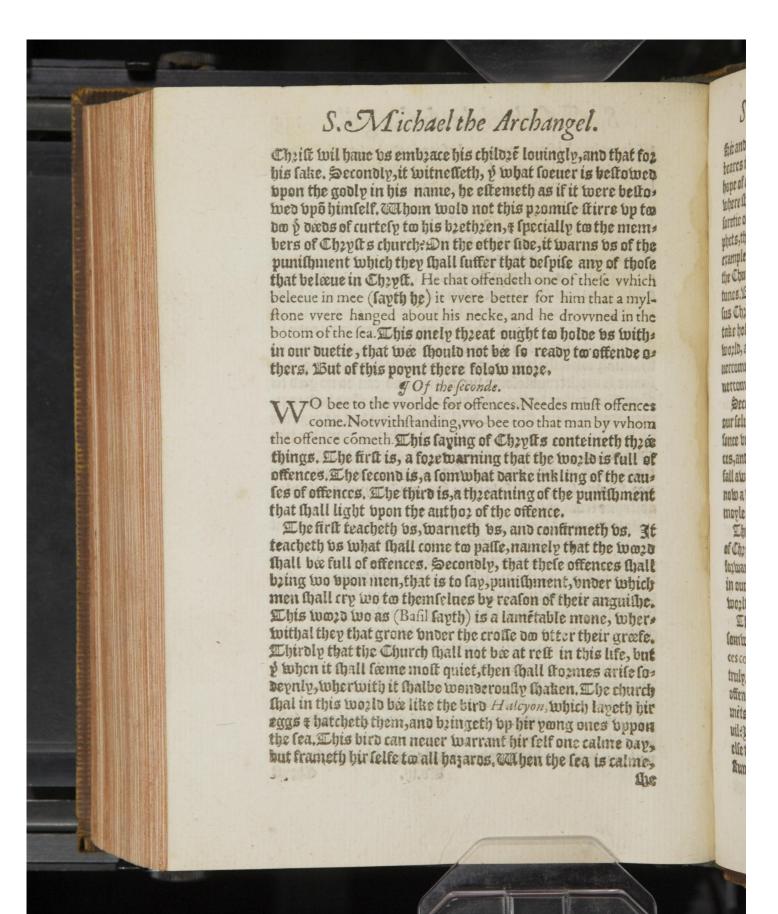
disciples boatt of any merites befoze God, but confeste them felues to be babes, as who are able to do nothing without his fatherly prouidence. Thirdly we must be like childre in affection. For as children comit them selves wholly to the regard of their parents : so mult Chapits disciples put them felues wholly into Chaptes tuition, loking for all welfare at his hande. Fourthly we must be like childzen in purpose of obeying. God childzen stande not reasoning what maner a thing it is that their father comandeth : but they take herde what he comaundeth. & folow his wil as their rule to work by: as Abzaha did, who at Gods comaundement was redy to flea his only begotten sonne foz sacrifice. Abzaham ftwo not thinking what that this dede profite God: The death of my sonne is most troublesome buto mee, and can bo no god to Bod. But rather he thought thus : Thou my Bod haft com. maunded me this, therfore will I folow thy wil as my rule to worke by, and I will obey the. Lattly we must be like chilozen, in malice : that is to wit, like as chilozen giue not themselves to naughtic practiles, nor gather not couctoully noz folowe filthy lutfulnette : So mutt Chapits visciples abstevne from euill.

And we must be volike to chilozen, first that we be not found like babes, læking after butoward things, as children do before their senses are setted. Secondly that we be not weake in faith, as childe which are not able to conceine fpis rituall things for want of yeeres of discretion. Thirdly that we give not our selves to playing with flethly affections. Fourthly, that wee waner not uncerternly and buffagedly like childe in the voctrin of godlinelle, that (as Paul faith) we be not caried about with every blaft of boarin:but that we vielde a holy chylohode, wherento Peter erhozteth bs. when he fapth : As new bozne babes.1. Peter,2.

ի հոկ հոկ հոկ հոկ և

14

Beronto he addeth also & reward of true lowlineste, whe he farth: VVhofoeuer receiveth fuch a child in my name, receiverb me. Let this be wered adulcedly. First by this faying: Chapte mb.iu.



S. Michael the Archangell. 340

the and hir yong birds are glad: * if any tempelt arife, the beares it out with a floute courage, fæding hir minde with hope of a calme. So the church is in the world as on the fea, where the bringeth forth children. She can never be in any furetie of the flormes of this world, such as are all false prophets, the deuil, a mans owne fleshe, and the lewed maners * examples of men. When these florms are comming against the Churche, then must she be in a redinctse against all fore tunes. But at the length she shall overcome all things by Feesus Chryst, the overcommer of the world, whom when wee take holde on by fayth, we also become overcommers of the world, according to this saying: This is the viderie that of vercommeth the world, even your fayth: Why doubt this of vercome the world; bycause it hath Chryst.

Secondlys this laying of Chayltes warneth bs, that we our selves be not either by wood or dede an occasion of offence untw others, or suffer our selves to be led into offences, and stip backe agains into our former darkenesse, and so fall away shamefully from Chayste: as it hapneth to many now a dayes, where Sophisters and Tirantes tose and tur-

mople all things at their pleasures.

ner is beliowed

fit were bello

we fire by to

ly to the mems

warns bs of the

the amp of those

e of these which

him that a myl-

drovvned in the

holde be with

dy twoffende as

des must offences

at man by vyhom

conteineth this

woold is full of

sling of the cap

the punifyment

ofirmeth bs. 3t

that the word

offences Chall

it broot which

their anguither

ter their greefe, in this life, but

oemes arile (or

n. The church

pich layeth hir

gones bypon

e calme day,

ea is calme,

dig

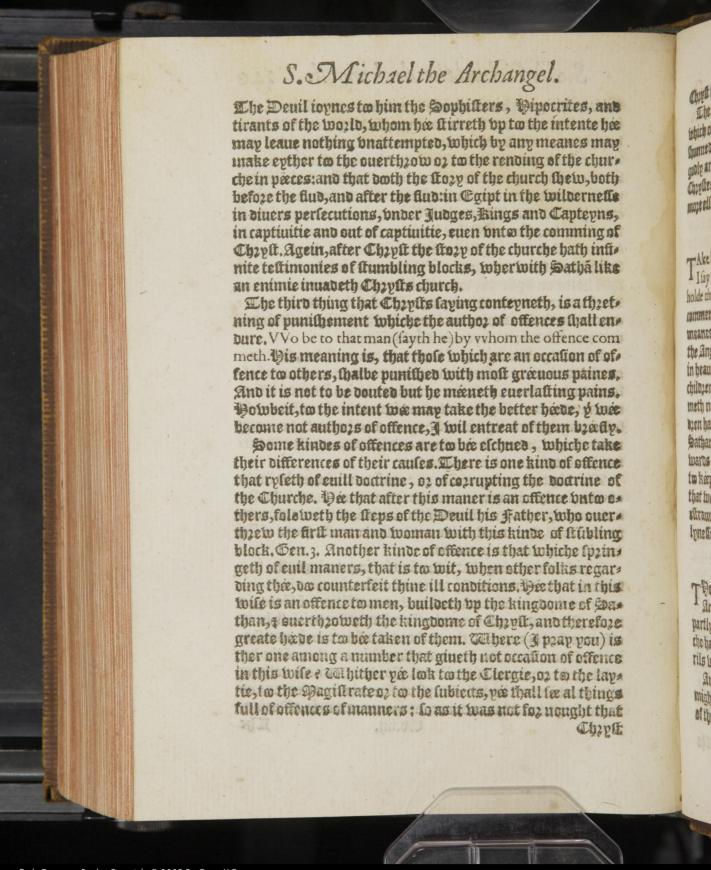
Thirdly this faying of Chayste confirmeth be in the fayth of Chayste. For when we see the sequele answerable to the soawarning, we are assured of the Gospel, and strengthened in our fayth, that we should not with the most exarte of the

world renounce our profession.

The seconde thing that Chaystes saying conteyneth, is a somewhat dark inkling of & causes of offece. Needs must offeces come sayth he. But whence is this necessitie: If God: Pot truly. Hoz God is not & authoz of evil, neyther deliteth he in offences, but is angry with the authors of offence, as & punisher mets of them shew. The hence are they the: are they of the devil: Pea verily, even of the Pevil. Hoz he practiseth nothing else than to overthrowe Chaystes Churche by offences and sumbling blockes in doarine, in manners and in affliction.

The live.

րեմի եմ բեղենվո



S. Michael the Archangel. 34I

Charit land: Tillo bee to the woold for offences.

specifies, and

the intente he

meanes may

mg of the chur.

urch Chein, both

the wildernesse

and Capterns.

the comming of ourche hath infi

with Sathalite

neth is a theet

fences thatten

the offence com

an occation of of

græneus paines,

erlafting pains,

ter have, o was

of them brady.

en, which ctake

e kind of offence

the noarine of

offence but o ex

her, who over

noe of Citaling t whiche (pains

perfolks regar exthat in this

ngdome of face

and therefore

F prap you) is

fion of offence

oz to the lays lie althings

nought that

Chief

The thirde kinde of offence rifeth of the abuse of things, which of their owne nature are indifferent: which mult be hunned, that the weak be not offended. The wilful and bugodly are to be despised: and for warrant thereof we have Charles example. As concerning offences we have layde moze elsewhere.

TOf the third.

Ake heede that yee despise not one of these little ones: for I say vntoo you, that in heauen their Angels do alvvayes beholde the face of my Father whiche is in Heauen. Der Chapt commendeth Chilozen but bs, that we thoulve not by any meanes offend them. And he addeth the reason why. Bicause the Angels of them beholve the face of Goo the father that is in heaven : that is to lay, feing God hath fo great regarde of chilozen, that he chargeth his Angels to kepe them, it becometh not be to diffono; them. Wer we may note that chilbeen have Angels to their keepers, which befend the ageinst Sathan. Ageine wee may be firred up to thankfulneffe to wards God, for fo great a benefite, Dozeouer, let be endeuer to kepe it Ail by gooly behaviour. And lattly let be beware that we do not by any bigodlynette or thamefull dealing, sifraunge from bs, those whiche in beauen rejoyce in the hos lynesse and pure life of the godly.

TOf the fourth.

The fourth thing that I purposed oppon, was concerning Angels, of whose nature and office I will speake a little, partly that wee may know what maner of keepersthe churs the bath, and also that we may understand in how great perils wee are.

րեմինախնդենվա

14

An Angel is a creature of Bod, spirituall, understanding, mighty, made to ferue God in his Church. From which end of their creation certeins of them are falne and become enis mes ab.b.

S. Michael the Archangel.

mies of the Church. But some fel not, but continued in their innocencie, wherin they do service to God and his Church. Df which the Cpittle to the Pedrues sayth thus: Are not all ministring spirites, a sent to minister so, their sakes, which thall be heires of salvation? Of the evil Angelles the Lords sayeth, that Sathan with his companie is a lyer and a murtherer from the beginning. And Peter sayth: The Devil goes the about like a Lyon seking whom he may devoure. Here by it is easie to understand that the Churche in this worlds is as a Citie: which as it is desended within by god Angels: so is it assulted without by ill Angels. Then seing we are set in so greate daunger, let us pray God to desende us with his Angels, and unto him be prayle, honour, and power sor evermore. Amen.

Upon the feast of all Sainctes.

AThe Gospel. Path. v.

Esus seeing the people, vvent vp into the Mountaine: and when he was fet, his Disciples came vntoo him, and after that hee had opened his mouth, hee taught them, saying: Blissed are the poore in spirit for theirs is the kingdome of Heauen. Blissed are they that mourne, for they shall receyue comfort. Bliffed are the meeke, for they shall receyue the inheritaunce of the earth. Bliffed are they whiche hunger and thirst after ryghtuousnesse, for they shall bee satisfied.Bliffed are the merciful, for they shall obteyne mercy. Blifsed are the pure in harte, for they shall see God. Blissed are the peacemakers, for they shall bee called the Children of GOD. Blissed are they whyche suffer persecution for ryghtuousnesse sake for theirs is the kingdome of Heauen. Bliffed are ye vvhen men reuile you and persecute you, and shall falsly say all maner of euyll sayings ageynst you for my sake : reioyce & bee glad, for great is your revvard in Heauen. For so persecuted they the Prophets whiche were before you.

The

Church

hath had

The

of his C

became Iter, wa

Enner b

himself are seue

The

toward

be mas

to the 1

uoz, ani

them t

Th

Mould

Asthe

are th

der do

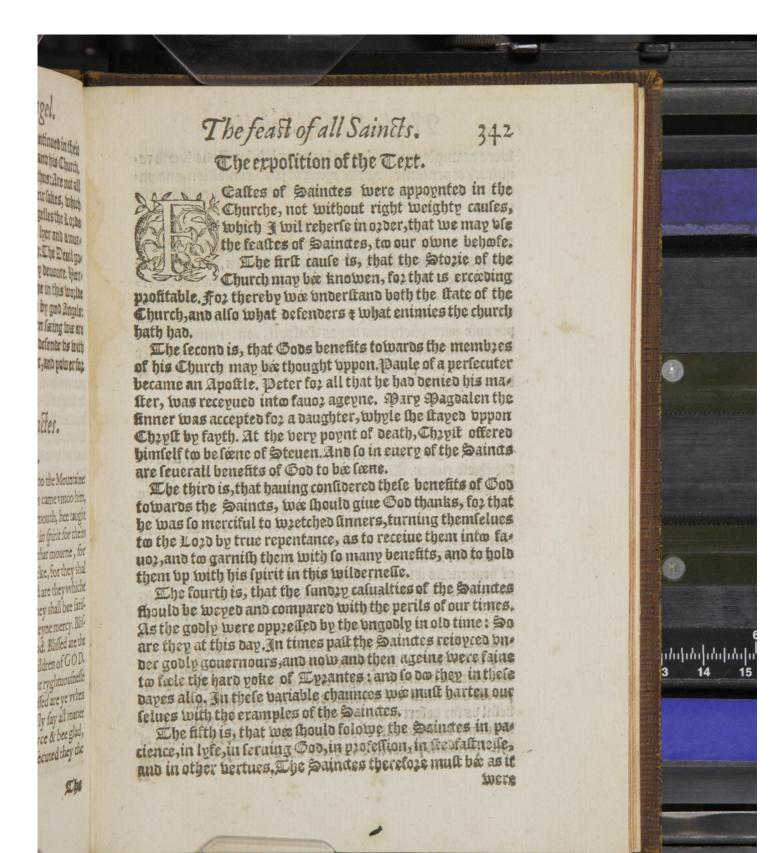
toful

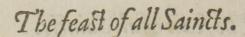
dayes

lelueg

clence

AND





were examples and rules to lead our life by. Gods wood requireth repentance, worthipping of God, confession, and pacience: And the Haindes minister but be examples of the same.

ofthis

them is

falthe

at this

first step

to lave

ownend

istheor

wh

may bo

the popul

butallo

fourtest

thatist

was deli

pagene

the rich

that by

kingdo

maines

Jelus (

purchal

ofitel

ts par

forme f

Lasar

Bli

tort.

nerst

neffe

lione

moun

forte

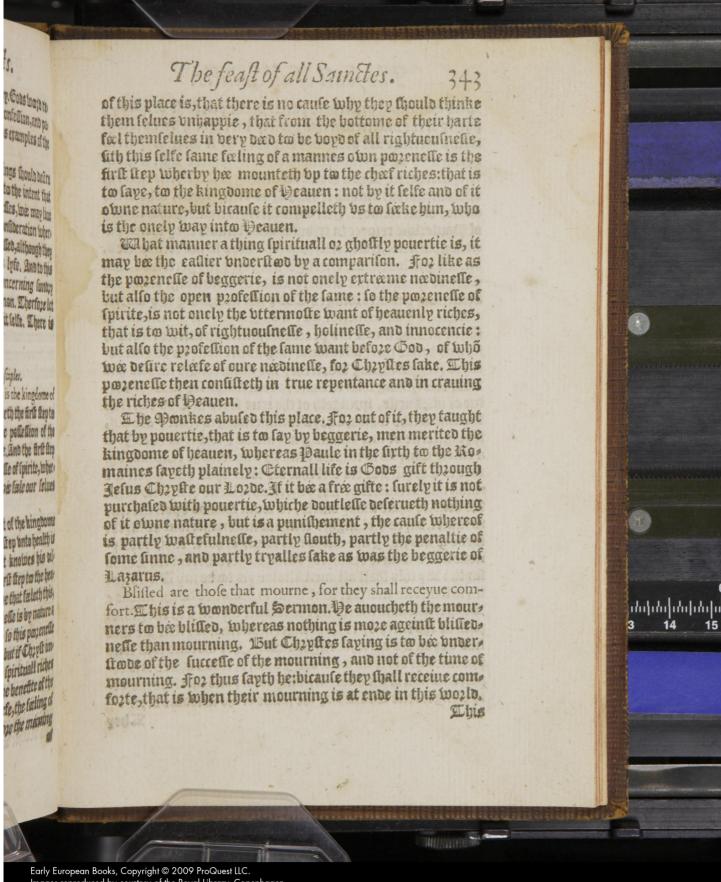
The lirth is, that we with gooly gronings would desire to come to the company of the Saindes, to the intent that being at length delivered from these distresses, we may live blissedly for evermore with Chryst. In consideration where of Chryst auoucheth his disciples to be blissed, although they be afflicted with sundry miseryes in this lyse. And to this purpose perteyneth this dayes Gospell, concerning sundry blissednesses, according as we shall here anon. Therfore let us declare every blissednesse severally by it selse. There is but one poynt.

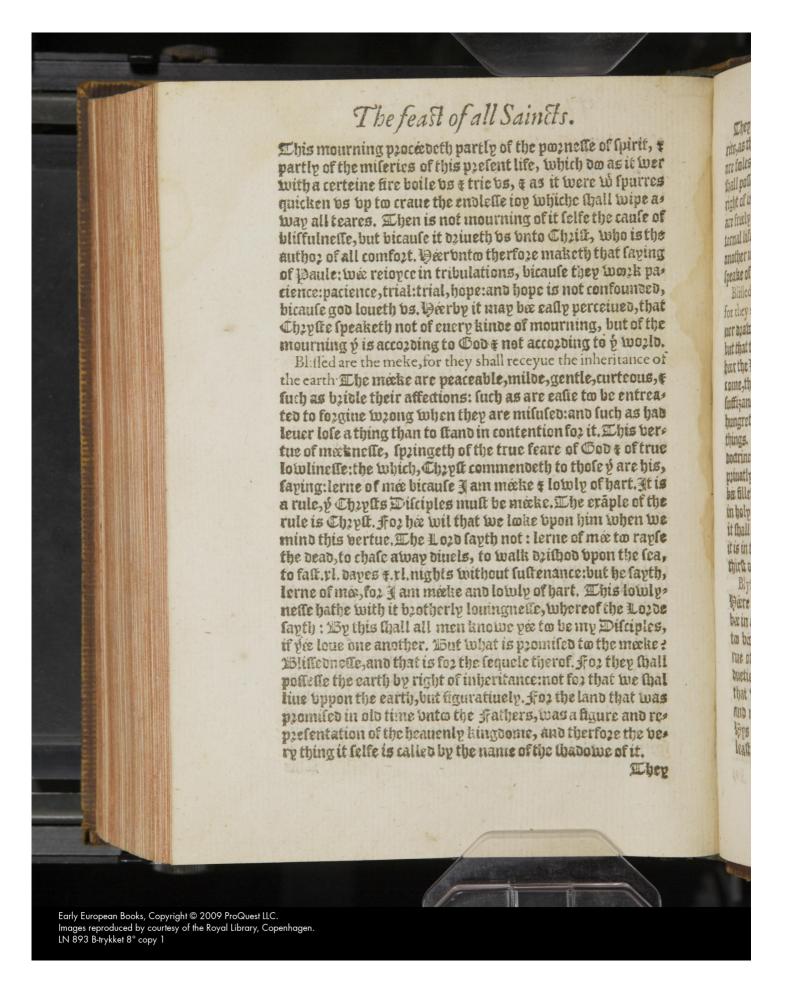
TOf the bliffednesse of Christs Disciples.

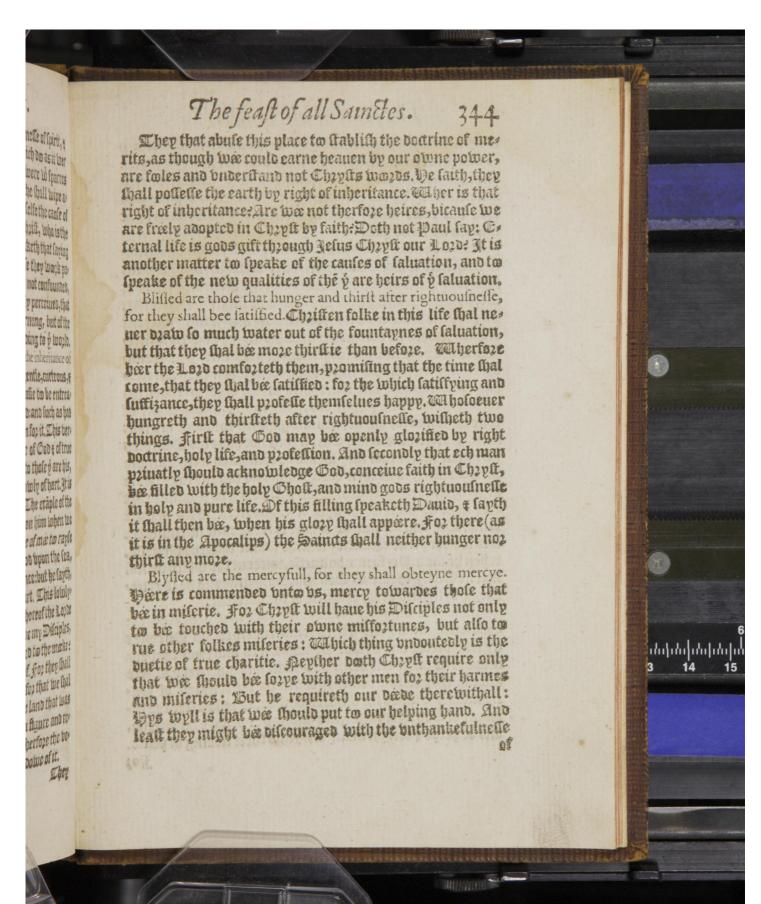
Blissed are the poore in spirite, for theirs is the kingdome of heaven. In this sentence Chayst sheweth the first step two the chefe riches. The chefe riches are the postession of the kingdom of heaven, and of everlasting life. And the first step in mounting up two these riches, is posenesse of spirite, where through being as it wer listed & serched, we sale our selves

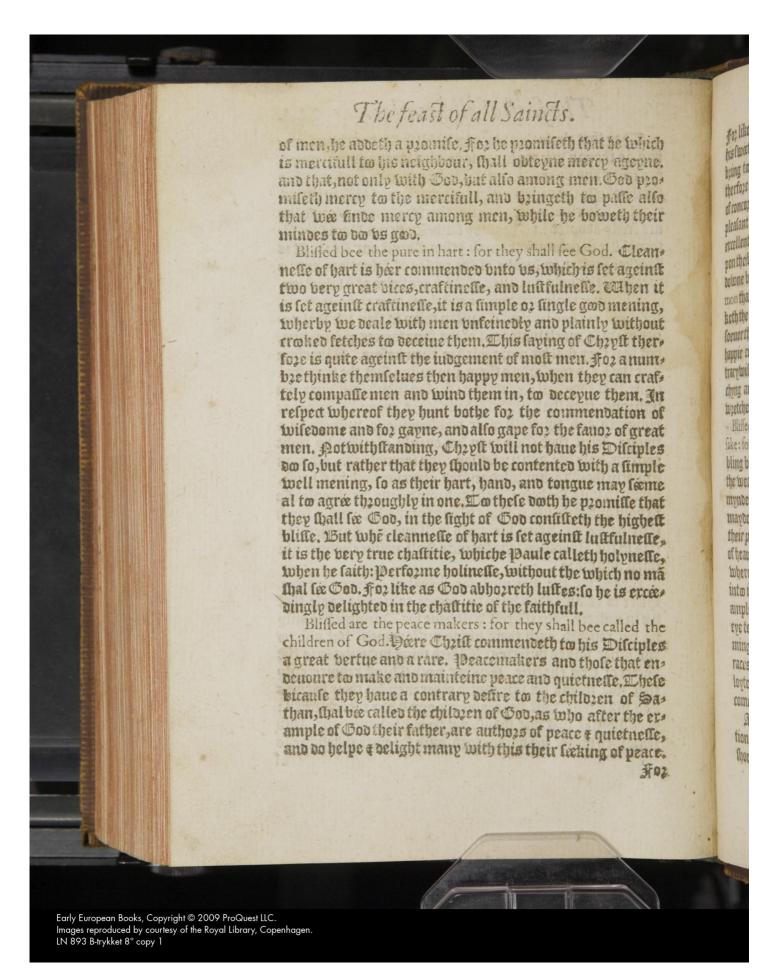
btterly boyde of all rightuousnesse.

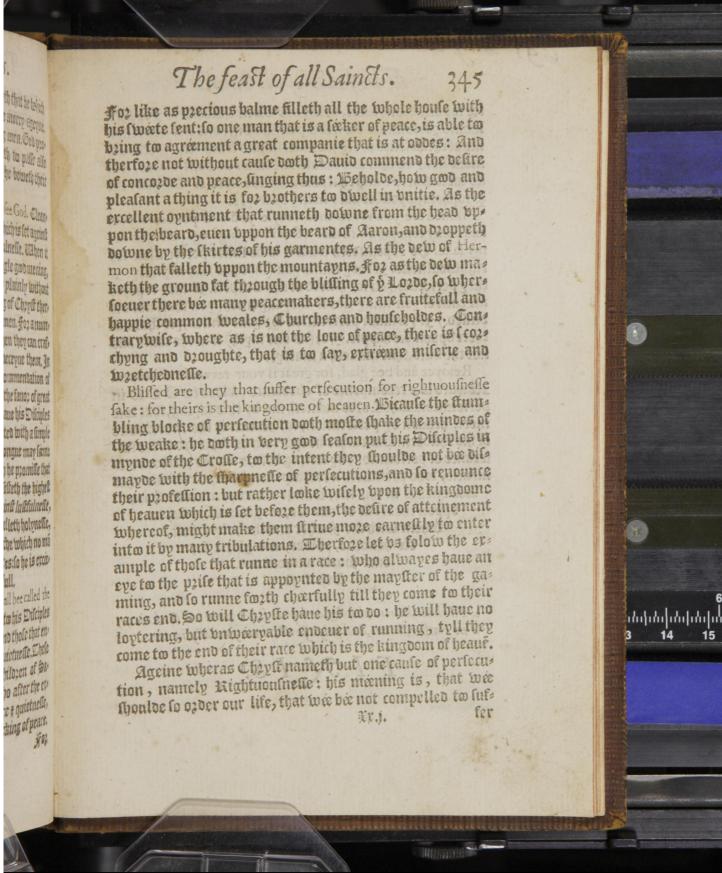
What? Doth not pozenelle that is out of the kingdome of heaven: As it is well layo that the first trep onto health is to knowe a mans disease, bycause he that knowes his disease, sikes convenient remedy: So the first step to the heavily riches, is pozenelse of spirit, bicause he that fieleth this, sikes riches elsewhere. And like as sicknesse is by nature a step onto death, if the Phistian helpe not: so this pozenesse wold send a manthe streight way to Hell, but if Chzyst imparted his riches onto os. Then do not the spirituall riches befal vs soz desert of his pozenesse, but by the benefite of the heavenly king, to call oppon whom soz reliefe, the fieling of this spirituall powertic ensozeth bs. Thersoze the mixing











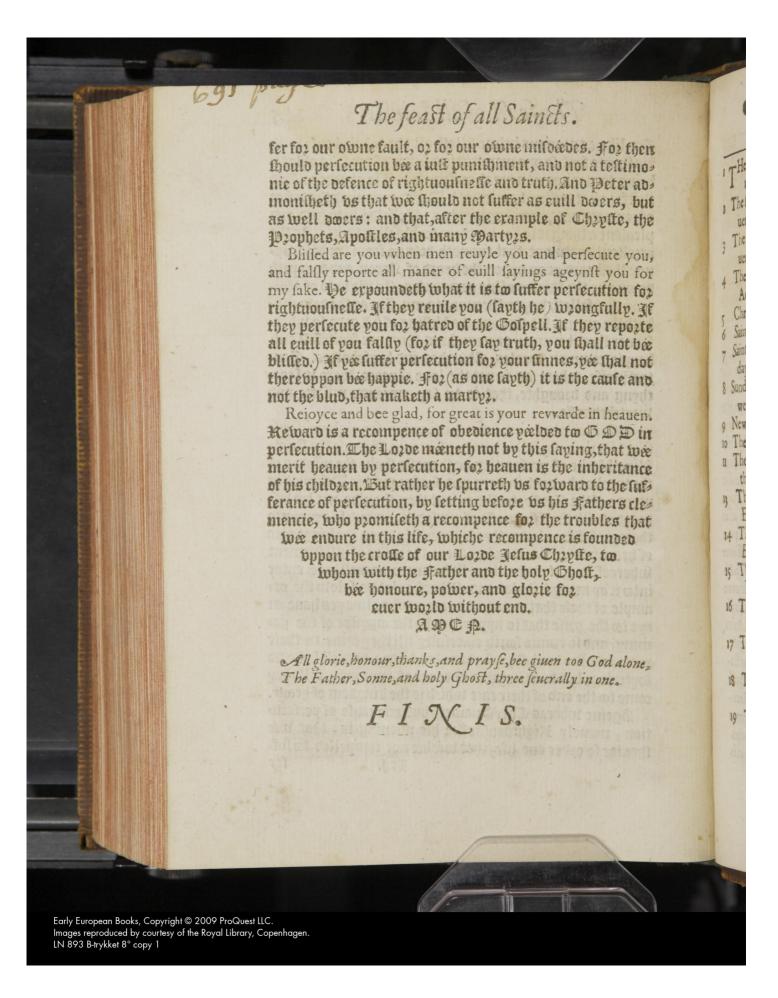


Table too finde the Gofpels, conteyned in this vyoorke.

THe firste Sunday in Ad-
l uent. fol.s.a
2 The second Sunday in Ad
uent. 5.a
3 The third Sunday in Ad-
uent. 8.b
4 The fourthe Sundayein
Aduent. 12.a
5 Christmasseday. 16.a
6 Saint Stephens day. 21.b
7 Sainte John Euangelistes
day, 20.d
8 Sundaye in Christmasse
weeke. 29.a
9 New yeeres day. 32.b
10 The Twelfth day. 30.0
II The firste Sundaye after
the Epiphanie. 41.a
33 The second Sunday after
Epiphanie. 45.b
14 The thirde Sundaye after
Epiphanie. 51.b
The fourth Sunday after Friohanie. 56 b
16 The fifthe Sundaye after
Epiphanie. 61.2
17 The Sunday called Septu-
agefima. 65.a
18 The Sunday called Sexagelima. 70.a
gefima. 70.a 19 The Sunday called Quin
quagefima or Shroue-
funday. 75.a
funday. 75.2

icocs. For then onot a testimo,

And Deter ad aill devers, but of Chapte, the

perfecute you, ageynst you for perfecution for

wrongfully, 3f If they reporte ou thall not be ies, we shal not is the capie and

varde in heaven. ato 699 in laying, that we the inheritance ward to the fuß his fathers clo e troubles that ce is founded pote, to Shoft,

too God alone, elly in one.

il	in this vvoorke.				
	20	The firste Sundaye in Lent. 79.b The seconde Sundaye in			
		Lent. 79.b			
-	28	The seconde Sundayem			
1		Lent. 84.0			
3	22	The thirde Sundaye in			
		Lent. 88 b			
1	23	The fourthe Sundaye in Lent. 93.b			
-	311	Lent. 93.b The fifth Sunday in Lent			
1	24	commonly called passi-			
1		on Sunday. 98.b			
-	25	on Sunday. 98.b Palme Sunday. 103.b			
1	26	Maundy Thursday. 106.a			
-	27	Good Fryday. 111.a			
-	28	Good Fryday. 111.a Easter day. 124.a			
-	29	The seconde holy dayein			
-		Easter weeke. 130.2			
	30	The thirde holy daye in			
-	d 15	Easter weeke. 135.b			
١	31	The firste Sundaye after			
١		Easter. 140.a The second Sundaye after			
1	33	Faster. 144.b			
۱	88	Easter. 144.b The thirde Sundaye after			
-	34	Faster. 149.b			
	20	Easter. 149 b The fourth Sundaye after			
	35	Faster. 154.b			
	26	Easter. 154.b The fifthe Sundaye after			
	1	Easter. 159.6			
	37	Easter. 159.b The Ascention day.			
1	01				
-	38	The fixth Sundaye after			

ւնվեն ինկենին 3 14 15 168.b Easter. VVhitfunday

The Table.	
77 The fifteenth Sunday after Trinitie. 1915 42 Trinitie Sunday. 186 a 43 The first Sunday after Trinitie. 1915 44 The fecond Sunday after Trinitie. 201.a 45 The thirde Sunday after Trinitie. 201.a 46 The fourth Sunday after Trinitie. 201.a 47 The fifthe Sunday after Trinitie. 201.a 48 The first Sunday after Trinitie. 201.a 49 The fifthe Sunday after Trinitie. 205.a 40 The fifthe Sunday after Trinitie. 205.a 41 The fifthe Sunday after Trinitie. 205.a 42 The fifthe Sunday after Trinitie. 206.a 43 The feuenth Sunday after Trinitie. 206.a 44 The fifthe Sunday after Trinitie. 206.a 45 The fixthe Sunday after Trinitie. 206.a 46 The fixthe Sunday after Trinitie. 206.a 47 The fifthe Sunday after Trinitie. 215.b 48 The feuenth Sunday after Trinitie. 226.b 50 The eyght Sundaye after Trinitie. 231.a 51 The unith Sunday after Trinitie. 231.a 52 The tenthe Sunday after Trinitie. 231.a 53 The cleuenth Sunday after Trinitie. 241.a 54 The twelfth Sunday after Trinitie. 241.a 55 The thirtenth Sunday after Trinitie. 241.a 56 The fourteenth Sundaye after Trinitie. 241.a 57 The Vilitation of our Lady. 323.b 58 The fourteenth Sundaye after Trinitie. 241.a 59 The fourteenth Sundaye after Trinitie. 241.a 50 The sunday after Trinitie. 241.a 51 The twelfth Sunday after Trinitie. 241.a 52 The thirtenth Sunday after Trinitie. 241.a 53 The cleuenth Sunday after Trinitie. 241.a 54 The twelfth Sunday after Trinitie. 241.a 55 The thirtenth Sunday after Trinitie. 241.a 56 The fourteenth Sundaye after Trinitie. 241.a 57 The Vilitation of our Lady. 332.b 58 The fourteenth Sundaye after Trinitie. 241.b	danoing to Englith to Englith to Englith to Englith to English to
(1) 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	Will Street

Tothe Reader.

Dealmuche as this present worke thall come to the hands of all men, as well of the rudest, buskilfullest, and unlearneous sorter, that are utterly ignorant of the Latin tong, and of the right understanding of such wordes, as are taken out of the Latin into English, for the more beautifying of our speche, a better expressing of our myndes: as to the handes of the skilfull and learned sort: I have added a breefe declaration or exposition of certain of those wordes used in this my Translation. Therein as I seeke and wish the furtherance of the one sort, (for to read and not understand would be them small pleasure:) so I desire the favorable acceptation of the other sort: whose helpe and agde I gladly crave to the amendement and gentle interpreting of such faults as have escaped either me in translating, or the Stacioner in printing.

A

A forlake, to put into the hand or power of an other man, to submit to an other mans will or vie.

Absurditie, a thing clean contrary (or at least wife irksom) to reason, such a thing as it grounth a man to hore it,

irksomnesse, fondnesse.

minnie,

nteenth Sundaye

Hinkie. 278a

centhe Sundave

rinine. 2812

nith Sunday af

Sundaye after

ij. Sundaye after

iii Sundaye after

v. Sundaye after

fication of oure

niciation of oure

tion of our La-

of all Saincles.

341.6

293 b

299a Sundaye after

309.4

214.2

tenance that is not properly or peculiarly belonging to a thing, that which naturally is no parte or member of a thing, and yet goeth with it in such wise, as it may at all times be separated from it without impaying the former condition, estate, and nature of it. An accident of extraordinarie.

Administration, the manner of disposing and ordering of things, as well in small matters, as in government and

անդանդակական Մահանդանդանի

great affaires.

Admiration, wonderment or maruelling at a thing, high xx.iq. com-

